

REPORT OF BIBLE CONFERENCE

Held In Takoma Park, D.C.

July 1--19, 1919.

FIRST
ROLL CALL

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GENERAL CONFERENCE COMMITTEE: W. W. Prescott, W. E. Howell,
J. L. Shaw, G. B. Thompson, Charles Thompson, F. M. Wilcox, E. R.
Palmer, W. T. Knox, N. Z. Town, O. M. John, Mrs. L. F. Plummer.

EDITORS OF PAPERS: M. C. Wilcox, A. O. Tait, C. P. Bollman,
D. E. Robinson, L. L. Caviness, A. L. Baker, Mrs. F. D. Chase,
T. E. Bowen.

BIBLE TEACHERS: ~~H. C. Lacey~~, C. M. Sorenson, H. S. Premier,
J. H. Anderson, John Isaac, ~~W. L. Bird~~, W. G. Wirth, ~~R. W. Field~~.

HISTORY TEACHERS: E. F. ~~Albertsworth~~, H. A. Washburn, A. B.
Tetzlaff, W. H. Teesdale, C. A. Shull, E. C. Jacobsen, ~~H. A. John~~
~~ston~~, C. C. Lewis.

SEATING OF DELEGATES

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|--------------------------|---------------------------------|
| 1. A. O. Tait. | 57. |
| 3. W. W. Prescott | 59. N. Z. Town |
| 13. L. L. Caviness | 61. A. B. Tetzlaff |
| 15. Mrs. L. F. Plummer | 63. J. M. Comer |
| 17. Mrs. F. D. Chase | 65. |
| 19. C. P. Bollman | 67. G. L. Taylor |
| 21. M. C. Wilcox | 69. |
| 23. | ✓ 71. W. L. Bird |
| 25. John Isaacs | 73. G. H. Heald |
| 27. H. C. Lacey | 75. |
| 29. T. E. Bowen | 76. E. C. Jacobsen |
| 31. H. A. Washburn | 78. W. H. Wakeham |
| 33. Robinson, D. E. | 80. |
| 35. | 83. Charles Thompson |
| 36. J. L. Shaw | 85. |
| 37. ✓ E. F. Albertsworth | 87. |
| 39. | 89. |
| 41. H. A. Johnston | 91. |
| 43. ✓ F. W. Field | 93. |
| 45. E. R. Palmer | 95. G. B. Haynes |
| 47. | 97. |
| 48. G. B. Thompson | 99. |
| 49. A. L. Baker | 101. |
| 51. H. S. Premier | 191. W. T. Knox |
| 53. W. G. Wirth | 203. F. M. Wilcox |
| 55. ✓ J. N. Anderson | 205. ✓ B. L. House |
| | 227. ✓ J. M. Kennedy |

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BIBLE CONFERENCE

A. G. Daniells, Chairman, W. E. Howell, Secretary.
F. M. Wilcox, Chairman Editorial Committee
C. M. Sorenson)
E. F. Albertsworth) Librarians
S. M. Butler, Chairman Entertainment Committee.

Place: Columbia Hall

Time: Joint Conference July 1-21

Teachers' Conference July 1 - August 11.

P R O G R A M

Tuesday - July 1

7:30 P.M. Opening Session --

A. G. Daniells

Wednesday - July 2

8:00 - 9:00 Devotional Hour

9:00 - 9:45 Person of Christ --

W. W. Prescott

10:00 - 10:45 Prophetic Interpretation --

M. C. Wilcox

10:45 - 11:30 Identification of 10 Kingdoms -- C.P. Bollman

3:00 - 3:45 Discussion of 9:00 topic

3:45 - 4:30 Discussion of 10:00 topic

4:45 - 5:30 Discussion of 10:45 topic

7:30 - 8:15)

8:15 - 9:00) Teachers' Conference

Thursday - July 3

8:00 - 9:00 Devotional Hour

A.M. Continue Wednesday topics

P.M. Continue Wednesday plan

7:30 - 9:00 Teachers' Conference

Friday - July 4

Adjournment

Sabbath - July 5

4:00 P.M. Special meeting

Sunday - July 6

8:00 - 9:00 Devotional Hour

9:00 - 9:45 Person of Christ --

W. W. Prescott

10:00 - 10:45 Eastern Question -- H.C. Lacey & C. M. Sorenson

3:00 - 3:45 Discussion of 9:00 topic

3:45 - 4:30 Discussion of 10:00 topic

4:45 - 5:30 Discussion of 10:45 topic

7:30 - 9:00 Teachers' Conference

Monday - July 7

8:00 - 9:00 Devotional Hour

9:00 - 9:45 Person of Christ --

W. W. Prescott

10:00 - 10:45 Eastern Question -- H.C. Lacey &

C. M. Sorenson

10:45 - 11:30 Two Covenants --

A. O. Tait

Afternoon and evening -- Same as plan for Sunday.

10-10-28

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There is program
for July 8-12?

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SUNDAY July 13

9:00 Mediation of Christ W. W. Prescott
10:00 - 10:45 Beast Power in Revelation M. C. Wilcox
10:45 - 11:30 1260 Days Discussion

MONDAY 14

9:00 - 9:45 Mediation of Christ W. W. Prescott
10:00 - 10:45 Beast Power in Revelation M. C. Wilcox
10:45 - 11:30 Eastern Question B. G. Wilkinson & C.M. Sorenson
(Cont. P. M.)

TUESDAY 15

9:00 - 9:45 Mediation of Christ W. W. Prescott
10:00 - 10:45 Beast Power in Revelation M. C. Wilcox
10:45 - 11:30 U. S. in Prophecy W. H. Wakeham

WEDNESDAY 16

9:00 - 9:45 Mediation of Christ W. W. Prescott
10:00 - 10:45 Seven Trumpets J.N.Anderson & C.L.Benson
10:45 - 11:30 U. S. in Prophecy W. H. Wakeham

THURSDAY 17

9:00 - 9:45 Matthew 24 W. W. Prescott
10:00 - 10:45 Seven Trumpets J.N.Anderson & C. L. Benson
10:45 - 11:30 Open

FRIDAY 18

9:00 - 9:45 Matthew 24 W. W. Prescott
10:00 - 10:45 Seven Trumpets J.N.Anderson & C. L. Benson
10:45 - 11:30 Open

SABBATH 19

4:00 P. M. Spirit of Prophecy A. G. Daniells

From 100

30

100

100

100

ROLL CALL BY NUMBER

37 Albertsworth, E. F.	1	Shull, C.A.	24
55 Anderson, J. N.	2	Sorenson, C.M.	25
47 Baker, A. L.	3	Tait, A. O.	26
71 Bird, W. L.	4	Teesdale, W.H.	27
13 Caviness, L. L.	5	67 Lee Taylor, C. L.	28
19 Bollman, C. P.	6	61 Tetzlaiff,	29
29 Bowen, T. E.	7	88 Thompson, Charles	30
13 Caviness, L. L.	8	48 Thompson, G.B.	31
12 Chase, Mrs. F. D.	9	57 Town, N.Z.	32
63 Comer, J. M. Detwiler, H.J.	10	78 Wakeham, W. H.	33
43 Field, F. W.	11	31 Washburn, H.A.	34
72 Heald, G.H. Haynes, C.B. 95	12	203 Wilcox, F.V.	35
Howell, W. E.	13	21 Wilcox, M.C.	
205 House, B.L.	14	53 Wirth, W. G.	
25 Isaac, John	15		
74 Jacobsen, E. C.	16		
John, O. M.	17		
41 John H. A.	18		
22 Kennedy, B. M.	19		
191 Knox, W. T.	20		
27 Lacey, H. C.	21		
Lewis, C. C.	22		
45 Palmer, E.R.	23		
15 Plummer, Mrs. L.F.			
51 Premier, H.S.			
3 Prescott, W.W.			
39 Robinson, D.E.			
36 Shaw, J. L.			

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| 55. J. N. Anderson | 205. B. L. House |
| | 227. J. M. Kennedy |

Opening Session of Bible Conference

A. G. Daniells.

We have gathered for a Bible Conference to open the first day of July, and to continue until the 21st. This meeting was arranged by the General Conference Committee at its Spring Council. We had with us at that time several editors of our papers, and quite a number of the presidents of our Colleges. We had given this question a great deal of consideration. For some years there has been an earnest desire that we should have a special meeting for the study of various phases of our truth. When the question first arose, it was in the form of a proposal to meet and study some mooted questions, and for a long time that was the uppermost thought in the proposal. But there were difficulties in the way. One was the finding a time when those who ought to be at such a gathering could be present.

Another difficulty was the fear we had that in meeting to study controverted questions we might get into a controversy that would not be helpful to any of us nor to our people. And we hesitated.

As time passed and we gave the question more study, it shaped itself in our minds something like this, - that the great was not so much the study of questions concerning which there is a difference of view, or opinion, and but the great need is a deeper and more cooperative study of the Word of God. And it kept on shaping that way until I think the dominant thought in the Spring Council was that we should come together for a simple Bible Conference. That we would not spend our time magnifying differences and studying minor questions; but we would give first of all careful study to the major questions, the great essentials, the fundamentals, and that we would proceed along this line, and endeavor to bring forward light and truth as we can find it in the Word and in the history of the world that fulfills the prophetic part

of the Word.

Now this does not mean that we think we should blindfold ourselves and refuse to study problems that are difficult and intricate, but it does mean that our aim is to ~~strive~~ strive ~~strive~~ strive for unity and seek for definite light, and magnify those points that have salvation in them, instead of magnifying certain lines that are a part of the great whole, but have not really in themselves the essential saving qualities or elements. You will understand what I mean, and I do want to make my remarks as brief as possible so that others may have a word.

When we reached that conclusion, and got that view of the Bible Conference, things cleared up in the minds of many of us and we felt free to go ahead, and so made the appointment. I think I can state the action of the General Conference Committee with reference to the personnel of the Conference. It was to be the members of the General Conference Committee in America who could attend; the Bible and history teachers in our colleges, junior colleges, and seminaries; and a number of our leading editors in this country.

We felt that a body of men of this experience, and carrying these responsibilities would exercise care and good judgment and would press together, and be careful of the reports they sent out, and would so deport themselves that unseemly discussion and differences would not come in, and that they would endeavor to make the Conference, through the blessing of God, a very great blessing to those of us who are here, and a real help to those who are not here in the days that will come.

Since the appointment a great many people have wanted to come to the Conference, and we have not been able to open the doors. ~~There have been many who have wanted to come.~~ When people have approached me, I have said they would have to make application to the General Conference Committee, and some of them have done so. But we have not

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felt free to change our arrangements until we could get here in session. We have felt if there were persons here or elsewhere that we ought to invite, we could take the action here.

Another thing is that a good many people feel very much afraid of what we are going to do. They wonder if we are going to fix up a creed for them to subscribe to. They are much disturbed about it. The secrecy alarms them. We have never had anything like this before, and they are very fearful. Some almost felt we ought to abandon the plan, and stop because of this difficulty. I felt we ought to go on with it, and so conduct this meeting, and bring such good out of it that our brethren will all feel glad that we have held it, and will consider that their alarm was all unnecessary. I believe we can do this, and that we shall do it. I feel that this Bible Conference is going to be a great blessing.

A few weeks ago I was in Minneapolis, and went to hear Dr. Riley, the pastor of the First Baptist Church there, who is an active leader in a series of Bible Conferences being held on the second coming of Christ. One of these was held in Philadelphia and some of our brethren attended. They are holding them in seventeen cities over the country. I heard him make quite an extended report of the purpose of these conferences, and of the few meetings already held. The statement was very fine. He went on to show the influence of modern teaching, the effect it was having upon men who once believed the Word of God, the doubt it was engendering the unbelief, the higher criticism. Then he stated his position that the Bible was God's word from Genesis to Revelation, that it was the only book that God had given the world to save the human race, the only one that gives the truth regarding the deity of Christ, and His plan of salvation, and that it was an inspired

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Book, and it was the Book that all men, high and low, rich and poor, learned and illiterate must come to and bow before; and unless that view could be brought back to the church, the church was going away and would be lost. There is no hope for the popular church today unless it comes back to the Word of God. He said the object of these Bible Conferences is to draw in men and emphasize the divine origin of the Book and the deity of the Son of God and to lead men away back to the original faith of Protestantism for salvation.

It impressed me very much, and I felt that there was a place for the Seventh Day Adventists to hold a good, strong Bible Conference every year. I believe this ought to be the beginning of an annual Bible Conference for this people. If we cannot get through with this thing as we ought to, next year we should plan for another, and enlarge it perhaps, and go on with this until we find ourselves travelling along the road better than we have been for a good many years. I feel very hopeful about it.

Of course we have been looking up things in the Spirit of Prophecy and the Word itself. I do not need to read here the exhortations that are given for the study of that Book and the use of that truth, and how it should be put on our doorposts and as frontlets between our eyes, and upon the palms of our hands. That Word teaches us that that great revelation should be constantly before us in all its magnitude, and clearness, and should be woven into the very fabric of life.

I wish to read a statement that I believe in very much. "Peter exhorts his brethren to 'grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.' Whenever the people of God are growing in grace, they will be constantly obtaining a clearer un-

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derstanding of His word. They will discern new light and beauty in its sacred truths. This has been true in the history of the church in all ages, and thus it will continue to the end. But as real spiritual life declines, it has ever been the tendency to cease to advance in the knowledge of the truth. Men rest satisfied with the light already received from God's word, and discourage any further investigation of the Scriptures. They become conservative, and seek to avoid discussion.

"The fact that there is no controversy or agitation among God's people, should not be regarded as conclusive evidence that they are holding fast to sound doctrine. There is reason to fear that they may not be clearly discriminating between truth and error. When no new questions are started by investigation of the Scriptures, when no difference of opinion arises which will set men to searching the Bible for themselves, to make sure that they have the truth, there will be many now, as in ancient times, who will hold to tradition, and worship they know not what.

"I have been shown that many who profess to have a knowledge of present truth, know not what they believe. They do not understand the evidences of their faith. They have no just appreciation of the work for the present time." I think as we go about through the campmeetings we can see the truthfulness of that. Thousands of people have come in during the last twenty years with very slight teaching and superficial knowledge of the truth. They do not understand. I could give instances that show this clearly, and these people are easily swept off of their feet.

"When the time of trial shall come, there are men now preaching to others, who will find, upon examining the positions they hold, that there are many ~~xxxxxx~~ things for which they can give no satisfactory reason. ~~I Justixthaxethaxdayxixxx~~ Until thus tested, they know

not their great ignorance. And there are many in the church who take it for granted that they understand what they believe, but, until controversy arises, they do not know their own weaknesses. When separated from those of like faith, and compelled to stand singly and alone to explain their belief, they will be surprised to see how confused are their ideas of what they have accepted as truth. Certain it is that there has been among us a departure from the living God, and a turning to men, putting human in place of divine wisdom.

"God will arouse his people; if other means fail, heresies will come in among them, which will sift them, separating the chaff from the wheat. The Lord calls upon all who believe his word to awake out of sleep. Precious light has come, appropriate for this time. It is Bible truth, showing the perils that are right upon us. This light should lead us to a diligent study of the Scriptures, and a most critical examination of the positions which we hold. God would have all the bearings and positions of truth thoroughly and perseveringly searched, with prayer and fasting. Believers are not to rest in suppositions and ill-defined ideas of what constitutes truth. Their faith must be firmly grounded upon the word of God, so that when the testing time shall come, and they are brought before councils to answer for their faith, they may be able to give a reason for the hope that is in them, with meekness and fear.

"Agitate, agitate, agitate. The subjects which we present to the world must be to us a living reality." I do not believe that agitation means separation or estrangement. "It is important that in defending the doctrines which we consider fundamental articles of faith, we should never allow ourselves to employ arguments that are not wholly sound. These may avail to silence an opposer, but they do not honor the truth. We should present sound arguments, that will not only silence our opposers, but will bear the closest and most search-

ing scrutiny. With those who have educated themselves as debaters, there is great danger that they will not handle the word of God with fairness. In meeting an opponent it should be our earnest effort to present subjects in such a manner as to awaken conviction in his mind, instead of seeking ~~to~~ merely to give confidence to the believer.

"Whatever may be man's intellectual advancement, let him not for a moment think that there is no need of thorough and continuous searching of the Scriptures for greater light. As a people we are called individually to be students of prophecy. We must watch with earnestness that we may discern any ray of light which God shall present to us. We are to catch the first gleaming of truth; and through prayerful study, clearer light may be obtained, which can be brought before others.

"When God's people are at ease, and satisfied with their present enlightenment, we may be sure that he will not favor them. It is his will that they should be every moving forward, to receive the increased and ever-increasing light which is shining for them. The present attitude of the church is not pleasing to God. There has come in a self-confidence that has led them to feel no necessity for more truth and greater light. t. We are living at a time when Satan is at work on the right hand and on the left, before and behind us; and yet as a people we are asleep. God wills that a voice shall be heard arousing his people to action." Test. Vol 5, pp. 706-709.

I am much impressed with the good counsel that is given us here. It seems to me like good commonsense. That does not stifle thought; it doesn't blindfold people; it doesn't mean that we shall get a narrow creed, and stand there never stepping a foot over the line. It means greater light and intellectual advancement. I do not understand that it means separation, breaking up, or division at all. It means unity all the way along--the church marching on into a brighter

light and a better understanding of the great plan of ~~dam~~ redemption.

That, I understand, is the object of this Conference. It is not necessary for me to say how we should go at it. We should have an earnest desire to know truth, with a spirit of dependence upon God, and upon the Holy Spirit as the Guide in the church to help us ~~is~~ and to illuminate our minds. We should come in the spirit of ~~earnest~~ earnest prayer; and when we do that, with God's word in our hands, we are not in danger, we are on safe ground, and the Lord will bless us and help us.

(A. G. Daniells, first speaker, taken in full by Professor Hamer, pages 1-15)

W. W. PRESCOTT: We are quite aware that many of the best thinkers at this time recognize that we have come to a time of crisis. The statesmen recognize that, and they are trying to arrange for a new order of things. They think that ~~xxxxxxxxxxxx~~ ~~xxxxxxxxxxxx~~ they are planning for a better world. They are seeking to establish such principles as will bring this about.

Religious men recognize that we have come to a crisis, [A. G. Daniells: Yes, they do!] and there are men in various denominations who recognizing this, are seeking to meet it in some way. This Bible Conference at Philadelphia showed that such men feel that the very fundamentals of the gospel are being taken away from the people, and that ^a ~~that~~ ~~xxx~~ new gospel ^{that} has no salvation in it is being put in its place, and they are seeking some way to meet that crisis.

I think we ought to recognize that we have come to a crisis! [Amen! Amen! came from the lips of several.] and that we ought, in a very definite way, study how to meet it! For those gathered here are really the ones who ought to shape the sentiment, the teaching, the experience, of this denomination, this movement. I have felt that we ought to recognize that we have come to a crisis, and that the situation demands of us more than we have ever put forth before in order to meet it.

Now just within two or three days I have noticed some things that struck me as significant. Here is one thing that is not new,

but I wish to call attention to it. It was an extract from the Biblical World, of July, 1918, under the heading, "The Premillennial Menace," by Shirley Jackson Case, Ph.D., D.D., instructor in the University of Chicago;

"By proclaiming that wars cannot be eliminated until Christ Comes, and that in the mean time the world must grow constantly worse, this type of teaching strikes at the very root of our present national endeavor to bring about a new day for humanity, when this old earth shall be made a better place in which to live and a new democracy of nations arise to render wars impossible. While this struggle is demanding every ounce of this nation's energy, premillennarians are advocating a type of teaching which is fundamentally antagonistic to our present national idea."

"The belief in a catastrophic end of the present world is a very old and ~~very~~ persistent delusion. Extensive use is made of advertising facilities in both the religious and the secular press. Frequent conferences are held, some on a smaller and some on a larger scale, as a means of creating interest and attracting attention. [Now, note this especially:] Premillennialists resent the suggestion that enemy gold is behind their activities, and one group of them has publicly affirmed that the federal authorities' inspection of their books failed to justify this suspicion." [I wonder if that refers to us?

E. R. PALMER: The circumstances would seem to indicate that it does.

W. W. PRESCOTT: [reading] "They still cling to the time-honored delusion of the nearness of the end, indulging in this luxury of the imagination and vainly praying God to destroy this

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very world that the suppliant himself ought to be loyally struggling to reform."

That gives one view of the present teaching in the world.

Now I find in a religious journal, The Chronicle, for June, 1919, published in the interests of the Protestant Episcopal church, and in the book reviews there is a review of a book entitled "Prophecy and Authority." It says:

"The foundation of all Millenarian theories rests upon the beliefs that the Bible is an infallible book, and that its prophecies contain predictions of definite future events whose fulfillment is certain. And that this belief is erroneous and has wrought mischief in former days is the thesis of Professor Fullerton's book. . . . His closing chapter discusses the present situation, and the authority of the Bible when modern scholarship has destroyed the old proofs of its infallibility. Unfortunately it is very brief and rather vague, and we end it with no clear answer to the question which most interests us. Just what authority should be given to the Bible today? So much easier is it to destroy than to construct! We are growing somewhat weary of hearing what the Bible is not; who among these modern thinkers will tell us what it is?" 8x

That is a suggestion as to the general temper of the present attitude toward the Bible, and especially toward the teaching of the premillennarian.

The same periodical has on its last cover page this heading:

"An old heaven and a new earth

"Ages have rolled away since God first said: 'Let there be light;' and today the world trembles again upon the threshold of

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a new creation. . . .

"The problems that confront us are too vast to be solved by any prewar program.

"Money alone will not solve them. Only a deepening of the spiritual life of our entire membership will fit us to achieve the giant tasks that are before us."

What I wanted to emphasize was the recognition of this crisis. ~~xxxxxxxxxxxxxxxxxxxx~~ "Today the world trembles again upon the threshold of a new creation. . . . The problems that confront us are too vast to be solved by any pre-war program." That struck me with some force. I feel that this ~~xxxxxxxxxx~~ Conference ought to be the beginning of a new experience for us personally,--a new ~~xxxxxx~~ experience in our vision of the real teaching of the Bible concerning the message for this time, a new experience in how so to give that message as to meet the present crisis. Those are the three things that lay on my heart, and I put first the question of our own personal experience, for I think that is the key to the whole matter. I believe that in this conference, no matter how long we have been in the work, our faith should lay hold of the thought that this conference is to bring to us personally an experience that we have never known in this truth. If we do not believe that, we will not have it. If we do not believe that this meeting can bring to us an experience that we have never had, we will not have that experience. That is what I have been looking for, and what I have been praying for,--that our coming together at this timewould bring to us each a new vision and a new personal experience in these things.

Second, that it should bring to us a new vision of what this means, really means, in its fundamentals.

When we come to some of these questions which Brother Daniells has referred to, when we come to face the question of meeting this present crisis, and of actually meeting the needs of the world today, I do not think it will make a whit of difference whether the 1260 days began in 533 or 538, and I feel the same way about other questions, for they are entirely subordinate to this great question, How can we meet the world's needs? I believe in studying all these questions, just as Brother Daniells has said, but I do not believe in allowing those things to shut out from our hearts the greater question that I believe rests upon us, and that is to find out how to give this message so that it shall accomplish more than we have seen before.

I want to say frankly to you here what I would not say in a more public gathering, that I have had a great sense of disappointment that we have not risen to this position yet. Personally I have felt that this message has not risen to the point it ought to rise to, in view of the condition we face. I want to say see this Bible Conference a long step toward it.

What does this message mean to the world now? What does this crisis mean? What do these means say? They see a tremendous crisis in the world. They cannot shut their eyes to it. When they are discussing peace, there are now twenty-three wars in progress, even while they are sitting around the peace table. The leaders in establishing peace have not been able to agree among themselves. There are thousands who see that conditions do not make

for peace. It appears to me that if this message is what we believe it to be, and if we are to see what we have labored for for years, there must be a greater spiritual power in this message. I think this Bible Conference ought to be the beginning of it. I tell you, I have felt greatly humbled over this situation, because I felt, personally, that if we are in the right relation to God, toward this truth, this movement would bring to the world a solution of this crisis,--not what some of them are looking for, but a solution. And when it brings that solution, I look for some of these men who have been groping around to come and join us. I believe there are honest men who feel that there is danger that the very foundation of Christianity shall be removed, and they are seeking earnestly to conserve those foundations.

In a way, I have felt disappointed and pained that we have to go to other Bible Conferences instead of having the others coming to our Bible Conferences. If this movement is the solution of the present world crisis, from the standpoint of the Scriptures, ought not this movement to bring other people to our conferences over this question? Is that too much to expect?

I have a good deal of personal respect for men like Dr. Riley, but I could not help but feeling as I read the announcement of their convention, which by the way contained some very valuable topics--that I wish ~~this~~ this movement could have a Bible Conference that would attract others to it as well as our own believers.

I believe this gathering right here, if we make it a time of prayer and earnest waiting upon God, and helpful counsel

to each other--without any spirit of determination to push through any personal view on any question--I believe this Conference may be a great blessing to us all and to the world.

HOWELL:

From an educational viewpoint I regard this as a very highly important occasion--an occasion to which our responsible teachers have been looking forward to and longint to see-- an opportunity when men scattered from ocean to ocean could come together and pray and study and counsel.

3 I have only to remind you that our fourteen schools that are represented in this Conference, this past year have made their record enrollment of young men who have reached the thinking responsible age. Our five colleges have all passed the three hundred mark in enrollment this year, and that means from the ninth grade up to the sixteenth. There are inthese fourteen schools represented here--colleges junior colleges and seminaries--at least three thousand of our young men and women who are being taught the Bible in every year they attend school. Besides this there are some 12,000 more in the elementary schools who are being taught present truth--the truths of the gospel in every year they attend school. So we have a body of 18,000 or 19,000 who are being taught from Grade One to Sixteen every year the principles of truth we believe and feel called to veach to the entire world in order to fullfil the gospel commission.

Now from that viewpoint I regard this as a very highly important occasion for our teachers who are here. From another viewpoint I regard it highly important, and that is that out of the product of these schools, there are being selected men and womento take responsible

leadership in our world-wide work. Since the sun arose this morning the Mission Board has appointed men who have come out of one or more of these colleges this present year, last year or the year before, to positions of not ordinary responsibility across the waters. These young men have become responsible leaders of this world-wide movement.

6 Now they are being trained and moulded by our Bible and History teachers perhaps more than by any other of our instructors. Now it has been the policy of our educational department because of the scattered conditions of our schools, to hold every summer some kind of a Council for our Department, and bringint together to these Councils those who are responsible for the training of our ~~xxxxxx~~ teachers--and this training of teachers has become to be a large problem.

A Bible and History Teachers' Council was planned for last summer, but because of the war conditions, it was impossible to hold it. But the supreme importance of this phase of our educational work was so emphasized by our Conference leaders, that such a Conference as we have here has been arranged for; and I feel deeply grateful that the members of the General Conference Committee and our responsible editors are joining with our teachers in this proposed Bible study and constructive work.

I wish to call your attention to a chapter in Patriarchs and Prophets on "The Schools of the Prophets," which I would like you to read. I read there that the men who were appointed to teach in these

schools were divinely appointed--that they were men of God, with great spiritual power, and it says that as they taught the young men who were selected for their piety, intelligence and dilligence in study--as they taught them from day to day--they brought forth things new and old from the treasury of the Word. And it says that the presence of the Spirit in that school was manifest in prophecy and in sacred song. Now I think they must have had a wonderful experience. You know how those sons of the prophets went forth at times into the surrounding regions to do certain lines of work--that they prophesied, and that the power of the Lord was so great with them that persons whom they met received that power.

Now I do not know whether this is too much to hope for, but the deepest longing of my hear for this conference is that we might have the same experience that they must have had at the time of thiese schools of the prophets. I hope there may be brought forth here things new and old, and that careful study with open minds and hearts of what the Lord has given us might be given here; and th at this may be but the beginning of Bible conferences such as Professor Prescott mentioned, which would have a larger scope than among our own pe ople. I have the greatest hope that our experience here may mean a develcooment in our training schools themselves of that very experience that they had way back there in the schools of the prophets.

Now in our recent Educational Council held here we sought to view the reasons why we are conducting schools. And we felt impressed that we ought to take a new and firm and uncompromising stand on the principles of the Denomination that are given us in the Bible and the Spirit of Prophecy--so that there might come into our schools this very experience I am speaking of. This is recognized in the large ~~number~~ proportion of time we have agreed upon giving to the study of Bible and History in our College curriculum, for we felt that the Bible and History work really constituted--and ought to constitute--the dominating influence of this movement. We felt that our schools should be emphatically Bible schools, wherein were studied the pages of God's word, God's providences--so that there might come to our students and to our teachers in these schools that blessed experience which was had in the ancient schools of the prophets.

I feel that everything--at least very much --of the character and work of our schools depends upon the beginning made here at this conference.

PRESCOTT

I understand that these are to be Bible studies, and not sermons. I shall ask you to join with me in the study, in the reading, and hope you will have Bibles at hand, and will be present to read at any time any scripture that may be called for, and if so, we may enter into the work not as preachers, but as those who are to study simply under a leader.

I have been asked to lead in the study upon the person of Christ. I have been much embarrassed to know how to deal with this subject in the brief time that is necessarily allotted to the field. It can at best be only suggestive, but I would like to say this at the start, that my purpose in my own study of this theme and in anything I may present, will not be to present a theory about the person of Christ, but to come to a knowledge of him, to learn how we shall deal with him, and to see how this viewpoint will effect our study of the Bible and our teaching and preaching of the Bible. I ask that you will bear that in mind, that this viewpoint may have a very decided bearing upon the question of our own personal study of the Bible, and then necessarily upon our method of presenting the gospel. I ask you to bear that in mind.

Revelation 14:6: gives the foundation of this message.

Reading from the Revised Version:

"And I saw another angel flying in mid-heaven, having eternal good tidings to proclaim unto them that dwell on the earth, and unto every nation and tribe and tongue and people."

What follows is a development of the everlasting gospel and what conditions are created by the everlasting gospel, both for and against it, the fall of Babylon, the people who keep the commandments of God. But what I want to emphasize is that the message that we are to proclaim is the everlasting gospel.

Romans 1:1, 3, omitting, I think, the second verse.

"Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God . . . concerning his Son, who was born of the seed of David according to the flesh."

A definition, as it were, of the gospel. "The gospel of God concerning his son. We have other definitions of the gospel -- "The power of God unto salvation to everyone that believeth"-- but that grows out of this. This I take to be a fundamental statement. The gospel is the good news concerning his son, and our experience in the gospel depends upon our personal attitude toward his son. That is the primary thing. Out of that will come all doctrines, all experiences, but primarily the gospel is the good news to this world concerning his son. Our acceptance of the gospel is our acceptance of that good news, and that means actually the acceptance of the person of the one this good news speaks. But I want to emphasize those things. The everlasting gospel is this message. The same gospel as of old, the gospel is the gospel concerning his son. Now let us read another scripture, 1 Cor. 15:1-4 (R.V.)

Now what is the primary thing, a thing that he received and that he delivered to them first of all? It was facts concerning the person of Christ. The death of Christ, the fact that he was buried and knew he was dead. The fact that he was raised from the dead. Christ died and rose from the dead. That is what he delivered to them first. That is fundamental in the gospel, and in his letter to the Galatians in the fifth chapter. You remember the purpose of this epistle. He came and set forth Christ openly crucified among them. Some one else came and wished to add on something to that gospel, and their message was Christ and . That was the message from Jerusalem too, from the leaders. Paul withstood that message because he said it was contrary to the truth of the gospel. He even withstood Peter to his face because he went not according to the truth of the gospel of the son of God. Now summing up at the end, fifth chapter, second verse:

"Behold, I Paul say unto you, that, if ye receive circumcision, Christ will profit you nothing."

Now when he came to sum up the situation in these chapters, what was it? It was a question whether they had Christ or whether he profited them nothing. Whether they were in fellowship with Christ or severed from Christ. If they submitted to this new gospel of Christ and,—they were severed from Christ, and that is the end of the gospel when they are severed from that person.

I wanted this as introductory to the subject. I feel that this subject is fundamental, and I believe it should have a very

definite influence upon our personal study of the scriptures and upon our writing, preaching, teaching, and that it should have a very definite bearing upon the influence of our courses of Bible study in our schools.

Now let us consider this question of Christ in the gospel as a part of a larger field. Personally I have found great help in looking at it in this way. I look at it this way: Here is this period of sin. We will say it is represented for us by this ruler. ^{It} Then comes in between two eternities. During this period, no new principles of the character of God are introduced, nothing new concerning the character, the purpose of God, are introduced. The same principles that belong in this eternity and that will be true in this eternity are true in this limited portion of time. It is simply a question of the application of those principles to peculiar circumstances during this time. That is what constituted the application of the good news concerning the son of God. During a part of this ^{eternity} ~~time~~ he himself was manifested in time. The most remarkable mystery of the gospel, that he who is from eternity to eternity should actually be manifested in time, so that finite creatures could deal with him as manifested in time out of those double eternities.

Let us read in the epistle of Colossians. It is upon this foundation that the Apostle places his gospel of salvation.

Col. 1:12: "Giving thanks unto the Father, who made us meet to be partakers of the inheritance of the saints in light; who delivered us out of the power of darkness, and translated us into the kingdom of the Son of his love." Note that he uses the word

Son here, 'not the kingdom of Christ nor the kingdom of God. This particular expression has its force here, as the use of the word Son in Romans, as we read, "The gospel of God concerning his Son." Not Jesus Christ, but his Son. "Were translated out of the power of darkness into the kingdom of the Son of his love. In whom"-- observe the expression -- "we have our redemption." That is sufficient. That covers it all. And that redemption we have in him has a distinction from a doctrine about him. That redemption is in him. "In whom we have our redemption, the forgiveness of our sins." "Who is the image of the invisible God, the first born of all creation". For in him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through him, and unto him." (Revised Version, Col 1:15-17)

"In him." The distinction is worthy of careful attention. "In him." "Through him," "unto him," all things are created. Seventeenth verse: "And he is before all things, and in him all things consist," or subsist, or hold together, or maintain their existence. In the 17th verse the expression is "before all things." This is more than an expression of time. It is an expression of time, but it is much more than that. Time grows out of the other. In the person of his Son, all things have their existence and upon his pre-existence the existence of all visible things depend. We have the expression in the third of Revelation, "The beginning of the Creation of God. Some have used that text to prove that Christ was a created being,

trying to parry the force of the text by saying we should say beginning. No. "He is before all things." There would be no visible things except for his pre-existence, and when the only-begotten came into the world, all manifestations that have appeared since that time were potentially in him.

And all visible things are but the manifestation to finite beings capable of being comprehended by the senses granted to created beings, or what was really in Him before He appeared in these visible forms. In Him all things hold together, subsist, have their existence. That is, His pre-existence is the existence of all things that now exist, that are visible to us. His continued existence is the condition upon which all present things continue to exist.

Now, why is that of any importance to us? That is the very foundation upon which he rested the statement. The existence of all things that now exist in material forms,--things visible and things invisible,--are based upon the pre-existence of Christ. The Son existed before all these things existed in time, and as an absolute essential condition of their existence. Why should we emphasize that? That is what He lays down here as the foundation of His gospel. That is why in Him we have redemption, for in Him this is true.

First "in Him," then "through Him," then "unto Him":

"Through Him": He was the agent through Whom all things came into being. "All things were made by Him, and without Him was not anything made that was made." That is the very foundation of our hope of the gospel, of salvation.

"Unto Him": As "in Him," "through Him," so "unto Him." All things return unto Him, and you have, as it were, the circle in creation. It is the very same as we have it in the whole Bible, because when you have gone through the whole Scripture to the 22nd chapter of Revelation, you come back to the first chapter of Genesis, when you have gone the circle of creation, you come back to the beginning. He is the beginning and the ending. We read in the first

chapter of John's gospel, "In the beginning the Word was." There is a great difference in the way you read that. We have to have the beginning of things. To us, there is a beginning; but when you strike that which to us was the beginning, you can look back and say the word was, with no time limit at all. It is because the Word was at that time that we call the beginning, that the beginning came, and that all things have come since the beginning, and that all things are now in our period of existence that we measure by time as finite beings must do.

It is because He was at that time that we call the beginning that we can rest our confidence upon Him as our Saviour, and upon no other basis. Therefore, in writing to the Colossians, where this error of gnosticism was creeping in,--a false interpretation of the question of creation,--that He pointed out to them that the foundation of the gospel rested there, and that a perversion of that was a perversion of the gospel.

We face the same thing today. It has been true all the time, that any error concerning the literal creation of the world leads to an error concerning the gospel. That is the basis of gnosticism,--new ideas concerning the relation of the Son of God to creation. And therefore He points out in this chapter that the Son of God is not a created being.

He does not use the term gnosticism, but he is meeting that error. We have the same situation today,--that is, such theories concerning the relation of God to material things; and we need to come back to this very same truth, that an error concerning creation is a certain error concerning the gospel; and for

this reason this period of time during which sin appears in the world is not a separate period to be taken apart from the two eternities, but must be considered in the light of those eternities, and the principles that applied before this period must be applied here, and the principles that applied before will be applied to all eternity.

Therefore, I regard this question of the person of Christ as fundamental to the whole question of the truth of the gospel, and notably so now in the situation that we face and the crisis that we have to deal with.

Not dwelling upon that further, but turning now to Luke 19:10: "The Son of man is come to seek and to save that which was lost." Here is a period of time during which a special work is done. Something has been lost. That which was lost is to be regained, and for that purpose the Son of man--notice the term--comes "to seek and to save that which was lost." Now we have in some places, as in 1 John 3:8, "For this purpose the Son of God was manifested." Now it is the "Son of man," and there is a difference in the use of the term. "The Son of man is come to seek and to save that which was lost."

Now refer to Eph. 1:9, 10. We have to break into this sentence: "Making known unto us the mystery of his will, according to his good pleasure which he purposed in him unto a dispensation of the fulness of the times, to sum up all things in Christ, the things in the heavens, and the things upon the earth;" Now, if you will read this epistle to the Ephesians right through, and just note the number of times this expression occurs,--"In Christ,"

"in Him," "in Whom,"-you will find this whole epistle to be an exposition of the third verse: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing in the heavenly places in Christ."

The point I want to especially emphasize is the 10th verse. The expression used here is "to sum up all things in Christ." You have the Greek Testament, Brother Howell, and you see that that word means "to head up." We take the Latin word capit, which means head, and we put it into the verb, and we say "recapitulate" when we mean to sum up the whole argument. That does not exactly bring out the idea. If we could use the word to re-head all things in Christ, it would express the idea.

The first Adam was placed as the head of creation, the vice-gerent of God. He was crowned as king, crowned with glory and honor. He lost that place; but the purpose of God that a man shall ~~xxx~~ be the head of this world in creation is not set aside at all, but in order that that purpose shall be carried out, His own Son becomes the man, the second Adam; and now it is His purpose to re-head all things in Christ, the person.

Our relation to Him, as to whether we acknowledge Him as the new head or whether we accept Him the god of this world who has obtained the headship, is wholly a question of our personal experience. It is not a question of assenting to some doctrines or some creed. Here is God's eternal purpose. Our relation to that eternal purpose as He is working it out in the person of His Son, is the whole question of our religion. If we acknowledge Christ to be the new head, and therefore accept Him as our head,

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and accept the Scriptures statement, "Christ is the head of every man," that gives Him His place in this scheme. To do that means absolute surrender of self, absolute denial of the god of this world, absolute rejection of all the principles of the kingdom of this world, and a practical adoption in the life of the principles of the kingdom of which He is the head. That is religion. That means a very definite personal experience in this question of relation to God's eternal purpose.

Passing on now, turn to Acts 10:36. When Peter is preaching for the first time to the Gentiles, what does he set forth? This is the first going out of the gospel to the Gentiles, also to Cornelius. Verse 36: "The word which he sent unto the children of Israel, preaching good tidings of peace by Jesus Christ (he is Lord of all)---" Note the double force of that statement: First, his lordship; second, the extent of his lordship. Peter is preaching to the Gentiles. It is a question as to whether the gospel is to go to the Gentiles. Christ is the new head, but not of the Jews only,--He is Lord of all. That is the gospel, that is the good news.

2 Cor. 4:5. Here we have a little touch that I like in the Revised version. "For we preach not ourselves, but Christ Jesus the Lord"--who, who is Lord of all." We preach not ourselves, but Christ Jesus is Lord.

Now there are various phases of preaching Christ. This one is fundamental. This is the foundation truth. He is Lord of all. To submit to his rule is to be a Christian. To refuse his rule is to belong to the synagogue of Satan. There are two camps, just as real as in any war here upon earth. We are to view these things not as theoretical theories, but as actual facts in which we act a part; and that is what will settle the whole question of, our personal experience. "We preach not ourselves, but Christ Jesus is Lord."

Phil. 2: --This brings us to the triumphs. In the early part of the chapter, after he has spoken of Christ having taken the flesh, humanity,--9th to 11th verses. "Wherefore"-- because he became obedient even unto death, even the death on the cross, "wherefore God also hath highly exalted him, and given him the name which is above every name; that at the name of Jesus"-- why Jesus rather than Christ? Why in the name of Jesus? It is not now in the name of Christ, in the name of the Son. It is in the name of Jesus Christ--Why? He has just told of his humility, being made in the likeness of man. Now the same one who was made in the likeness of man, the same One that thought it not a prize to be grasped to remain on equality with God, who emptied himself and took upon himself the form of a servant--that is Jesus; that in the name of that very person, Jesus, "every knee should bow. . .and every tongue

confess" that Jesus the Christ, "Jesus Christ is Lord to the glory of God the Father."

Now from these simple Scriptures that I have read we see the field that I am leading to. The everlasting gospel, the gospel of God concerning his Son. His purpose is to reconcile all things in Christ, because in him all things are created. Now we must bear in mind that until he came into the world in this form there was not that distinction which we make between nature and grace, between natural and spiritual. It is sin that has brought that distinction to us. Before that all things were spiritual. All things were natural, but all things were spiritual, and there was not that distinction to be drawn between nature and grace, between natural and spiritual. Sin brought in that gap, that distinction. Now we have to recognize that distinction. Now he proposes to reconcile all things in Christ, and when that purpose is accomplished all things will be spiritual, All things will be natural, too, but they will be spiritual. There will not be that distinction to draw between them.

Now it is his purpose that the Son shall be the head; that he shall be Lord, and it shall be to the glory of God the Father. The question of our religion is not the question of our defending a creed; it is not a question of our proving that we teach doctrines in harmony with this book. Religion is a question of personal relation to a person. Out of that all doctrines will come. Upon that we have a living creed, and a living creed is always quivering -- you cannot put it into a mold. A living creed means growth, advancement

constantly. And when one grows he does not nullify what he was born with. Because a boy increases in weight, he does not spoil what he has grown before. So with a person who grows in the Christian life -- he does not repudiate the growth already made, but he will be more than he was before of the same kind, and not contradict himself. The new growth created will not contradict itself, will not set aside fundamental things and get a new foundation. It will be a growth, it will be a life. The problem, of course, is how shall we deal with this question from this standpoint. This will ~~govern~~ govern the whole question of our personal study, of our teaching, of our writing, of our preaching -- just how we relate ourselves to these simple facts that I have stated will determine whether we view things from the standpoint of doctrine, the standpoint of certain subjects that make up the gospel, or whether we view it from this one standpoint, the person of Christ and our relation to that person; and that out of that all doctrines shall be developed, and upon that all teachings shall be based. Now we will try to develop the same and more as we proceed.

Now let me call attention to another simple Scripture so familiar -- John 14:6. This is the answer of Jesus. "Thomas saith unto him, Lord, we know not whither thou goest; and how know we the way? Jesus saith unto him, I am the way, the truth, and the life." That is, the way is not a path apart from ^{the} a person. The person is the way. Through him we have access to one spirit unto the Father, and He is our only way to God. He was the only way out for God. If we can conceive this idea: When God the Father went forth he went

forth in the person of his Son. He himself is the way, and there is no other way back to God than by the way He manifested himself. He is the way. "I am the truth." Truth is more than a statement of fact. If I say, "I release my hand upon this ruler and it drops upon the table," that is a fact. That statement is true. That is not truth as spoken of in the Scriptures. That is not truth as it is in Jesus, because truth is a living reality. The law was given by Moses, but grace and reality came through Jesus Christ. Truth is a personality. All truth is in Him, and apart from Him all is false. That is the difference between semblance and reality. Sin is a semblance. Satan is a semblance, an appearance, a sham. Christ is reality. That is the contrast. It is in the person and what goes out from this person. To apprehend Christ as the person of truth, the reality, not a sham, not a mere appearance, not a shell that when one takes hold of it it will break and be found empty; but in him as a person is found all that is real.

Now it immediately follows from this that any one who pretends to have any truth outside of Christ is caught in a lie. That is the basis of all heathenism. They exchange the truth of God for a lie. If you look at that text in Romans — you look at it, Brother Howell. Romans 1:25 is the philosophy of all heathenism, whether in China or in the United States. You look, Brother Howell, and see if you do not find the definite article ----- (Greek word mentioned) (Professor Howell: Yes.) Now, instead of "they changed the truth of God into a lie," they exchanged the truth of God

into the lie." What is the lie? 3 Thess. 2: After setting forth this description of the man of sin who sets himself up above all that is called God, or that is worshipped, so that he as God sitteth in the temple of God, shewing himself that he is God, Then what? -- Ninth and tenth verses: "Whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God sendeth them a working of error that they should believe the lie." Isn't it -- Answer, Yes Sir. What is the lie? It is putting something else in the place of God. The lie that has caught the world is described here as the man who sets himself forth as God. That is the lie. What is the truth? That Christ is God. Here we face the message against the beast and his image. What is the lie? -- Some one else in the place of the manifestation of God according to Christ. What is the truth? Christ in the manifestation of God. Does not that attach something else to our message against the beast and his image? We are not to magnify the lie, but we are to magnify Him who is the truth; and that will be the answer to the lie. All lies or falsehoods are summed up there. Isaiah says the one that has the mark of the image in his right hand is a lie. He is the truth. We are to magnify Him, the person, as the truth. And then we are to reveal the truth in our life. It is not sufficient to know what is truth. The truth is to be revealed in our lives. The truth is that Christ is Lord of all -- Lord of me. That is the truth. That truth must be revealed in my life before that person can be revealed in my life; and the only way that that truth can be revealed in my life is that the

person who is the truth shall be there himself and reveal it. "I am the way, the truth, the life." The person is Christ. Amen.

Intermission

*Elder M. C. Wilcox's
paper followed.*

Then C. P. Bollman.

PRINCIPLES OF PROPHETIC INTERPRETATION

by

M. G. Wilcox.

Principles are greater than facts. They are to the student of the Holy Scriptures what the "blue print" is to the builder. The "blue print" enables the builder to place the many parts--often puzzling, individually and collectively considered, many quite similar--just where they belong in the finished structure. One timber is ten feet two and one-eighth inches long; another ten feet two and five-eighths inches long. Otherwise their dimensions are the same. The difference is the mere matter of half an inch, but in accurate measurement in a perfect structure, the little difference is vital. The blue print shows the place of each and both. We might crowd, hammer, and bolt them in out of place, but the frame is warped, its perfection marred, and the structure is inharmonious. The builder himself deteriorates in character by doing such faulty work. The following of the accurate measurements of the "blue print" would have saved him the fatal blunder.

There are many facts of scripture which do not place themselves. Left to mere human conjecture, unguided by true principles of interpretation, men are liable to go astray in the placing of the fact. The fact is helpful in its own place. It is embarrassing if out of place, and its wrong application blinds the judgment and obscures the vision of him who so errs.

I will not attempt to enumerate all the great principles of interpretation. The task would be too great, and we would not have time to consider them. These which follow will perhaps be sufficient

to illustrate at least the importance of the blue print in the study of doctrinal questions.

1. The Unity of the Word

The sixtysix books, or tracts, as they have been called, are one book and have one author. They were given, it is true, through two score channels--more or less-- and these books are stamped with the individual characteristics of the respective writers, but the author is divine. It was the eternal Word by the Spirit moving upon the men who wrote. These books are written in the words used by Moses, Samuel, Nathan, Joel, Isaiah, Ezekiel, Matthew, John, Paul, and the others; nevertheless the collection of these books are "the Word of Jehovah," "the Scriptures of Truth," "the Holy Scriptures." "The Spirit of Jehovah spake by me," said David, "and his word was upon my tongue." 2Sam.23:2. "Which things also we speak, not in words which man's wisdom teacheth, but which the Spirit teacheth," says Paul. 1Cor.2:13. "Which the Holy Spirit spake before by the mouth of David concerning Jesus," says Peter. Acts 1:16. See also 1Peter.1:11, 2 Peter 2:21; 2 Tim. 3:16, et al. It is not the opinion of Moses or Isaiah or Jeremiah or Paul or Peter, or what these men think ; it is the word of God.

It is the great Master Musician using all the various instruments on which to give to the world the harmonies of God. It may be a Jew's harp, a trombone, an organ, a piano; The music is that of the Master Musician speaking through the various instruments; or, to use another figure, the Master Architect building the temple of divine revelation by the different builders.

2. One Teaching

The Bible is one doctrine, one teaching, with its correlated parts. Sometimes we make these parts stand out as almost separate and unrelated doctrines, but they are all one and are ever known as one doctrine, or better, perhaps, as one teaching of God. "Doctrines"--plural--is left to error. Jehovah is one, "the same yesterday, and to-day, and forever," one omniscient, omnipresent, all-wise God of love and justice and mercy. He has one moral standard of righteousness, of character. The Bible knows but one all-sufficient Sacrifice and Saviour. The great divine plan binds together with the crimson and golden cords of truth and love the whole structure of His Word. It is divine and human even as its Giver, Christ Jesus is divine and human.

3. The Law of First Mention

By this we mean that the first mention of any great or important fact, event, or teaching carries that primary meaning throughout the Word. This must be in order to preserve the divine unity. The rule of the builder must be the same throughout. Elsewise we are left to conjecture and guess work. To illustrate: (a) "In the beginning," that unmeasured period antedating the six days of Genesis, gives the meaning to that expression in all subsequent passages, as in Prov. 8:22,23; John 1:1. (b) The sanctification of the seventh day, the origin of the Sabbath. Gen. 2:2,3. (c) The marriage relation. Gen. 2:18-24; Matt. 19:3-8. (d) The creation of man, the serpent, the fall of man, the Deluge, are a few other instances of what holds good throughout the Bible. The first mention expresses the divine thought not alone for that passage, but for the future.

4. The Law of Comparative Mention

The first mention, while revealing the principle of terminology in unity, does not always express the full meaning. This can be learned only by comparing all the passages upon the subject. The primal meaning is not changed, but modified, developed, as the Sabbath question, and the fall of man, for instance. To base all upon one mention only might lead us into extreme position.

5. The Law of Full Mention

The first mention of a fact or event or phase of truth is not always, or perhaps generally, a full mention, especially as so many of the first mentions are found in the marvelously condensed book of Genesis. But somewhere in the Word the thing is more fully developed, as for instance, the Seed of Gen. 3:15, more fully developed in Galatians 3. Yet in the fuller development the primal thought holds.

6. The Law of Illustrative Mention

Oftentimes the great thought or phase of truth is illustrated, as in the parable of the sower, the wheat and the tares, (Matt. 13), the Good Shepherd (John 10).

7. The Word Paramount

The Word of God must be always paramount. Whatever devout men may hold, or have held, whatever may be the views of politicians, statesmen, or philosophers, however reasonable or plausible the views or opinions of these men may be, the Word of God is, and must be, paramount, although its verification or fulfilment may seem to human reason far away or humanly improbable. Depending upon the sayings or reasonings of men for the elucidation or fulfilment of

the Word, there is danger of making men paramount, or of narrowing and crystallizing the meaning of the expanding truth of God. It has been well said by a recent writer: "It is better to keep within the Bible itself for the settlement of its problems; and to treat the whole Book as the context of all its parts."

--"Companion Bible," Note at Beginning of Book of Job. The center and circumference of that word is Christ, the Alpha and Omega, a personal Saviour, Friend, and Guide.

8. Revealed, Not Reasoned Out.

Prophecy is given to the children of men that they may know what no human knowledge, reasonings, or teachings can tell them, of what shall come to pass hereafter.

There are many guesses made by the world, ^{or} may political forecasts made of coming events. Some of them, read in the light of the lesson of causes and effects, in past history are in a general way remarkably correct, but nearly all fall wide of the mark and fail in the crucial test. The things predicated of God are usually the things which the heart of the world does not desire, nor its wisdom expect. And therefore, as expressed by the historian, John Clark Ridpath: "The tallest son of the morning can not tell a day before they take place, the events that occur." If men could know of themselves, we would not need the "more sure word of prophecy, which shineth as a light in a dark place, until the day dawn," and the day star arise in the hearts of the children of God.

Had the world known what God found it necessary to predict, they would not have crucified the Lord's Christ, persecuted His followers, nor ever have united church and state.

9. Aid of the Spirit

The same Spirit that inspires the Word is essential also to the understanding and interpretation of the revelation. Apart from the enlightenment of that Spirit, the wisest of men flounder in human conjectures and uncertainties. It is to definite prophecy, aided by the Spirit, not to the world, we must look for light. But note this, the Spirit does not lead us contrary to the Word. See 1 Cor. 2:6-16.

10. Not of Private Interpretation

It is a declaration of inspiration that "No prophecy of the Scripture is of any private interpretation." 2 Peter 1:21. Here are other renderings: "No prophecy of the Scripture becometh self-solving." --Rotherham. "No prophecy is an exposition of its own text." --Syriac. "No prophecy of the Scripture is of special interpretation." --A.R.V., Margin. "No prophecy of the Scripture comes of one's own interpretation." --Baptist Version.

In other words, the same general principles must guide in all prophetic interpretation. In all great prophecies there are found symbols, descriptions, inspired explanations, and terms which will aid in the right understanding of each prophecy. Parallel descriptions and terminology should be given proper weight. Right interpretations and expositions are not inconsistent and contradictory. They do not devour each other. The one Spirit guides them all.

Under this head may be mentioned "Arbitrary Interpretation," a curse of the ages, which we unsparingly condemn in others, and justly so. When we are told that "The seventh day is the Sabbath of the Lord thy God," we believe it to be utterly unjustifiable to say that the Word means a seventh day, or any seventh day, after six of labor. In other words the Bible must be allowed to

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explain itself. If prophetic, wait for the fulfilment of its predictions instead of looking for some prophecy to fulfil a certain event in our field of vision, but which in God's plan and purpose is of little import. Let us see things little which God sees little and things great which He sees great. 1 Cor.1:18-

11. Conditional

Some prophecies are conditional. These conditions, noted in different places, are clearly stated in Jer. 18:7-10. If a nation or people complies with God's terms, there is blessing, healing, and building. If the nation or people fail, the curse, the decay, the blasting, the destruction follow. Ignoring conditional prophecy, many are led astray regarding the future of the Hebrews, or Jews. Giving heed to the principle, one will be saved from shipwreck. Our boat will be kept clear from the rocks which have wrecked others, and toward which many are drifting to-day.

The prophecies to Israel may be summed up under three heads, as stated many years ago by Elder J.H.Waggoner:

(a) The prophecy is conditional, based on Israel's obedience to God.

(b) Some of the prophecies regarding the Jews were fulfilled in the restoration from the Babylonian captivity.

(c) Those yet to be fulfilled will be and must be fulfilled under new covenant conditions, since our Lord came. Consequently all unfilled prophecies which pertain to national Israel are conditional prophecies that can never be fulfilled to them as such. Heeding this will save us from great blunders.

12. Later Light

Some of the prophecies of the Old Testament seem to convey

the idea that Israelites (the Hebrews) are to be restored as a nation, and that in the last days they will be a separate people from the Gentiles, and that the Lord will use them for the salvation of the Gentiles in the last days. These erroneous views are based upon Old Testament prophecies alone. We will never read them aright until we read them in the light of the meaning of the origin of the name Israel, and the later revelations from God. Upon this we read: "How that by revelation was made known unto me the mystery. . . . that in other generations was not made known unto the sons of men as it hath now been revealed unto us His holy apostles and prophets by the Spirit, to-wit: that the Gentiles are fellow-heirs and fellow-members of the body, and fellow-partakers of the promise in Christ Jesus through the Gospel." Eph. 3:3-6.

13. Nations and Persons

God's judgments on nations and individuals should not be confounded. A nation may and does close its career in God's plan, while the probation of individuals in that nation continues. When the chiefs of the Jewish nation rejected Jesus, and confirmed that rejection by saying, "We have no king but Caesar," the right of that nation to exist had ceased. But God was still calling every individual soul, as proved over and over again by the apostle Paul. So when this nation, or any other for that matter, turns from the light that God gives, and exalts itself in place of God, it passes its day of grace, and stands where God can care for it no longer. The destruction of nations in general comes under the plagues and at our Lord's advent. In the very nature of the case, there will be no individual nations in the resurrection of the unjust.

The judgment of persons will then occur. Let not the two be confounded.

14. Double Prophecy

Many of the prophecies of the Old Testament are double prophecies in which the local conditions of the prophet's time are so blended with greater future events that it is impossible to separate them, and we never can get a right understanding unless we recognize the fact that the prophecy is double. In other words, the foreground of the prophet blends with the larger and far future field, so that the objects seem as one. The nearer mountain seems one with the more distant peak or ridge. All blend in the far horizon. But if we were to climb the nearer mountains, we would find, perhaps, great valleys separating us from the higher elevations. The vision does not show the intervening valleys. The prophet sees the smaller, nearer mountains scenery blending with a far distant peak, making one mountain, seemingly, of the two. It is only by the aid of the Spirit of God that we can divide between the local and far-reaching prophecies. Sometimes we must wait for fulfilment.

15. Great Moral Principles

In every line of prophecy there are great moral principles of God's truth. If in the prophecy itself there is not that which gives convicting power to the message of God for the time, we may know that the interpretation is not of God. The true will lead to the great moral principles obligatory and permanent in the day of prophetic fulfilment. If these are minimized, the interpretation is wrong. These moral principles fall within the prophecy itself. Note these in the great lines of prophecy. To illustrate: In Daniel 2 and 3, we have the ambitions of men

set over against the revelation of truth, the kingdom of God and its holy principles set over against the principles of evil that tend only to decay and destruction. We have the deteriorating kingdom of men, and the everlasting kingdom of God. In Daniel 7 the principles and outworking of the union of church and state set over against the judgment of God, the law of God, and the people of God.

In Daniel 8 and 9 are the true Saviour and His mediator-ship set over against the false man-made-saviours and their mediation which can not take away sin. There is a great moral principle embodied in every prophecy.

18 Evidence Cumulative

Every prophetic message goes prophetically forward to its climax, to the close of probation or the second coming of Christ. The evidence prophetical of its fulfilment is continually increasing. Not in worldly wisdom or evidence, but in prophetic fulfilment is this true. It does not bring those who believe in its true interpretation to constantly expect its fulfilment to meet human demands and as constantly repeated disappointment. The true prophetic interpretation is never disappointing, never anticlimatic, nor is it reactionary. It is ever cumulative in its evidence, cumulative in its convincing power, goes steadily onward consonant with other prophecies, and waxes clearer and stronger to its culmination. It does not foster fanaticism nor build on the insecure and inconsistent foundations of speculative, private interpretation or opinions of men. It builds the believer on the everlasting Rock.

17. Willingness to Investigate

He who follows truth is willing to be fair, willing that any theory or opinion that he has should be brought to the test of the Word. He believes that God's pathway of light shines with constantly greater effulgence to the eye of faith to the perfect day. But it is a characteristic of error to appeal to tradition, to endeavor to conserve God's truth (or what men may so denominate) by fencing it about with an appeal to human interpretation, "the fathers have spoken," and to characterize as heretics, not those who hold fast to the Word, but who do not hold equally sacred the opinions of men, some of whom, perhaps all of whom, were true to all the light that shone in their day. God's truth can not be fixed by mete and bound of human mind. He has ever greater light. Open the heart to its beams, tested by His Word, and follow the light which "shineth more and more unto the perfect day." See "Danger of Rejecting Light," in "Gospel Workers."

18. Reasons for Prophetic Delineation

Dynasties, empires, kingdoms, governments are brought into the prophetic field for three chief reasons.

(a) Because of some connection or relation with the people of God, so as to affect their welfare or work, as Midian, Moab, Edom, Philistia, etc.

(b) Because they are world-dominant, world-moulding powers, empires, systems which greatly affect other powers, and also the people of God, as Babylon, Medo-Persia, Grecia, Rome, the United States.

(c) Nations are brought into prophecy because God uses them as scourges to apostate peoples and churches, as Assyria, Egypt, and small powers in Palestine, and the Saracens and Turks in later times.

19. Ending of Great Prophecies

All the great prophecies end in the glorious triumph of Christ

and His people, when to all worldly appearances and belief the triumph of error seems to be the triumph of truth. It demands faith, clear, strong faith to grasp the fulfilment despite appearances. To faith the evidence is clear and cumulative. But to the worldly view the triumph of worldly things is assured. The image of Daniel 2 is not the human view of the kingdom of men, but God's view. The image of Daniel 3 is man's view, a declaration of world-power still prevalent, viz., that the kingdom of man shall persist forever. Daniel 2 declares it will constantly change, and when it is world-embracing it will be struck by supernatural power and destroyed. Man will not expect that then, and no human reason could have marked out such a conclusion.

Never does a prophecy reverse this order by going from large to small, and imposing Christ's triumph on a sick and waning power. Rev. 6:13

20. Types and Symbols Small

The types, the shadows, the symbols of the Old Testament, the beginnings of prophecy, are small, confined, limited, but typical, symbolical, of world-wide antitypes. To illustrate: The ancient sanctuary was a simple house having to do only with the nation of Israel, but it typified God's temple in heaven, "not made with hands," the center of all world-worship. Little Palestine, smaller than most of the States of this Union, was--is--a type of the oceanless new earth and home of all God's people. One wicked Jezebel becomes a type of the great apostasy of centuries; and Elijah, a single man, prophet to the little ten-tribe kingdom of Israel, becomes a type of those who bear to all the nations of the world the last great threefold message of warning. Little Babylon, on the River Euphrates, becomes a type of the final organized kingdoms of darkness of the last days. The little king of the north becomes the type of a great overmastering confederacy.

21. World Dominion Not Territory

World-dominion, not territory, is the means of identification of world rule in the great prophetic chain of successive empires. Identical location is often involved, but it is not essential in identifying or determining earth rule. If it were, Rome would have no place to-day in the prophetic field as the successor of Babylon. To illustrate: Medo-Persia followed Babylon in world empire not because Cyrus, the conqueror of Babylon, placed his throne in Babylon or reigned in that city. As a matter of fact, the seat of his kingdom was elsewhere. Babylon was included in Persia, but the Persian empire included much more. Persia was the successor of Babylon because she was a world-dominant power.

Grecia succeeded Medo-Persia as a world-dominating power, but as a single united empire her seat of government was in Europe, far to the westward of Persia, at one time stretching to the east of Babylon, but afterward, especially in her divided state, abandoning virtually much of her eastern possessions. She succeeded Medo-Persia because she was world-dominant.

Rome succeeded Grecia, with her capital never in Asia. As a single united empire, she ruled over a greater territory than all her predecessors. Afterward, scourged by the Northern barbarians and weakened by wickedness and luxury, the empire was broken, the center of power and influence centering for a while in Constantinople, and afterward among the ten divisions of Western Rome. Western Rome was the great power of prophecy. The City of Rome became the religio-political center of the world empire, and the dominant center of the Eastern hemisphere in Western Europe today. We call these divisions England, Germany, France, Italy, Spain, etc., but the prophecy knows them as the successive phase of the brass of Grecia, the horns of

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the great and terrible beast of Daniel 7, and the great eastern world-powers of to-day. But, mark it well, these powers, though great and mighty, did not virtually and nominally control any extent of territory held by the old Grecian Empire. And yet they have been dominant over these, and their dominancy has been recognized. It is world-dominance, and not territory, that identifies Roman succession.

More than this, when a world power loses its world-dominance, or independence, it is dropped from the prophecy unless its connection with the people of God shall demand its continuance for a time. For instance, Daniel 11:1,2 notes only four kings in Persia, seemingly on the face of it, all that would reign. As a fact, nearly half a score more reigned before we come to the last King Darius Codomanus. The prophecy does not note them all. It is not dealing with men as Kings, but with world-dominion. The prophecy jumps from Xerxes, the rich king, B.C. 485, to Alexander the Great in B.C. 336, a distance of time of more than a century and a quarter. Why?--Because Persia reached her greatest power and extent under Darius Hystaspes, B.C. 521-486. Xerxes sought to enlarge his dominion by a conquering career in Europe, and ignominiously failed. Persia was no longer a dominant aggressive world-power. Her world-moulding influence had passed forever. The dominant world-power was rising in little Macedonia, and therefore Alexander, the world-conqueror, the one destined of God to give the world a language for the Gospel is next noticed. The remaining kings of Persia had little or no effect upon world conquest or human destiny. Therefore Alexander died in B.C. 323, and prophecy bridges to the quarto division of Alexander's empire, B.C. 301, twenty-two years later.

It again bridges centuries in passing over the remaining kings of Syria after Antiochus IV, B.C. 164, passing Egypt, passing the

Roman Republic, to Roman persecution under the Papacy, of which Antiochus (IV) Epiphanes was a type, and rushes on to the last days, when world apostacy shall stand up against the Prince of princes, to be overthrown, when that Prince of Life, "Michael, shall stand up."

The above principles will, I hope, lead us to the development and outlines of others. If by these brief suggestive statements, I have contributed toward this end, I shall be glad.

THE TEN KINGDOMS

C. P. Bollman

This presentation of the subject of the ten kingdoms is something which I undertake reluctantly, especially before so many of my brethren, every one of whom is probably just as familiar with the subject as I am, and a number of whom have doubtless given it special study.

The number ten is not mentioned in the second chapter of Daniel, and there is nothing in that chapter to indicate the number of parts into which Rome was to be divided, nevertheless that chapter may reasonably be made the starting point of a study of the ten kingdoms, because while that prophecy gives no hint of the number of parts it does tell us that the kingdoms would be divided, never to be reunited. The words of the angel to the prophet were:-

"Whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay." Verses 41-45.

Division is here symbolized not by the two feet or the ten toes, but by the presence in both the feet and toes of iron and clay, two elements that cannot be united as can many other substances, as for instance most of the metals, some of them forming alloys which are stronger ~~than~~ and more enduring than either alone. But this is not true of iron and clay. To me it has for many years seemed unwise to say that in this prophecy the ten toes represent the ten kingdoms, for it is nowhere so stated in the Scriptures. All things considered,

it seems better to adhere closely to the words of the prophecy: "Whereas thou sawest the feet and toes, part of potters' clay and part of iron, the kingdom shall be divided." The number ten, if mentioned at all in this connection, should be presented, not from the standpoint from the second chapter of Daniel, but from the prophecy of the seventh chapter, which covers the same ground but gives more detail. A part of this detail is the definite mention of the number of kingdoms into which the empire was to be divided prior to the rise of the eleventh or little horn, namely, ten. Says the prophet, "The ten horns out of this kingdom are ten kings that shall arise." Here we are on solid ground so far as the number ten is concerned. Not only is the prophecy so plain as to leave no room for difference of opinion as to the tenfold original division, but there is no question of the location of all ten kings, or kingdoms in the Western Empire. The reasons of the great unanimity of opinion that exists here are thus stated by Sir Isaac Newton:-

Territory of
Fourth Beast "As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and a time." And therefore all the four beasts are still alive, though the dominion of the three first be taken away. The nations of Chaldea and Assyria are still the first beast. Those of Media and Persia are still the second beast. Those of Macedon, Greece and Thrace, Asia Minor, Syria and Egypt, are still the third. And those of Europe, of this side Greece, are still the fourth. Seeing therefore the body of the third beast is confined to the nations on this side the River Euphrates, and the body of the fourth beast is confined to the nations on this side Greece; we are to look for all the four heads of the third beast, among the nations on this side of the river Euphrates; and for all the eleven horns

of the fourth beast, among the nations on this side of Greece. And therefore, at the breaking of the Greek Empire into four kingdoms of the Greeks, we include no part of the Chaldeans, Medes, and Persians in those kingdoms, because they belonged to the bodies of the two five beasts. Nor do we reckon the Greek Empire seated at Constantinople, among the horns of the fourth beast, because it belonged to the bodies of the two first beasts. Nor do we reckon the Greek Empire seated at Constantinople, among the horns of the fourth beast, because it belonged to the body of the third.-- "Observations upon the Prophecies of Daniel and the Apocalypse of St. John." Sir Isaac Newton, Part I, chap. 4, pp. 31, 32.

It may be well at this point to locate as definitely as possible the boundaries of Western Rome before it was divided. In this we need only quote from Rev. E. B. Elliott, noting that he follows Gibbon:-

Territory of the West "Beginning north from the Wall of Antoninus that separated England from Scotland, then following the Rhine up to its point of nearest proximity to the Danube source, i.e. half way between Strasburg and Basle; thence down the Danube to Belgrade; and thence in a southern course to Dyrrachium, and across the Adriatic and Mediterranean to the Syrtis Major and the Great Desert of Africa; It is to be understood that all to the eastward of this line belonged to the Constantinopolitan or Greek division of the empire; all westward,-- including England, France, Spain, and African Province, Italy and the countries between the Alps and the Rhine, Danube, and Save, anciently known under the names of Rhaetia, Noricum, and Pannonia in modern times as Switzerland, half Swabia, Bavaria, Austria, and the western part of Hungary,--to the Western or Roman division.--"Horae Apocalypticae," Rev. E. B. Elliott, A.M. Vol. III, p. 115.

It is only natural, having defined the boundaries of the territory in which the ten horns or ten kingdoms must be found among which the little horn was to arise, that we study the subject further and identify each of the political states that arose out of Rome at that time. However, we shall not find here the same agreement that exists touching the more general statements of the prophecy.

The reason for some difference of opinion here is: (1) the ten do not all arise at once; (2) few, if any of them, have always remained the same with the same name and exactly the same geographical boundaries; (3) there have not always been just ten, but sometimes less, and sometimes more than ten. As we study the various historical atlases, we find that there have been frequent and considerable changes which give the whole a sort of kaleidoscope aspect. Indeed it may not be an unreasonable view to say that except for a short time about 533, the prophecy contemplates uninterrupted and permanent division rather than mathematical exactness as to the number ten.

And this need not be a matter of surprise, nor does it in any way cast discredit upon the prophecy. True there is nothing in the prophecy of the 7th chapter of Daniel to prepare us for any change in the number or location of the kingdoms, but as in studying the 2nd chapter we instinctively, as it were, turn to the 7th chapter to determine the number of parts we should expect to find, so when the 7th chapter is reached in our study, we just as naturally turn back to the 2nd chapter to learn something as to the degree of stability of the several parts into which the kingdom is divided, and there we find something that fully prepares us for what we see in history, namely, the constantly varying picture presented by the maps of the different geographical divisions designed to assist the student who would, at different eras, identify as nearly as possible

the several kingdoms symbolized by the ten horns of the fourth beast of the 7th chapter. And what is it that thus prepares us to expect constant change among the kingdoms that were to arise in the Western Empire? It is this, recorded in Daniel 2:41-43:-

"Whereas thou sawest the feet and toes, part of potters' clay and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay, And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron is not mixed with clay."

While as before noted there is in this scripture nothing to indicate the number of kingdoms, we are told not only that the kingdom would be divided, but that repeated and persistent effort would be made to reunite the several parts. This would necessarily mean many changes, not only in the personnel of rulers, but also in territorial boundaries, and probably also in names. That such efforts have been made, and that such changes have occurred is a matter of general knowledge. Those efforts resulting in many changes, have taken not only the form of matrimonial alliances indicated by the words, "they shall mingle themselves with the seed of men," but also the form of military conquests, and political combines, as in the case of the "Holy Roman Empire" which, however, as Voltaire, one of the most witty of Frenchmen, as well as one of the most astute of the men of his time, said was "neither holy nor Roman, nor an Empire."

It would require too much time to even name the many alliances, matrimonial and political, entered into for the purpose of reuniting,

if not all, at least several of the fragments of the Roman Empire. We must, however, mention Charlemagne, Otto the Great, Charles V, Napoleon I., and in our own day Wilhelm II., as conspicuous examples of rulers who have from time to time attempted, to outlive in various ways if not practically to rebuild the Empire of the Caesars. Perhaps Otto the Great met with the most seeming success, as the so-called "Holy Roman Empire" endured in name from 962 A.D. to 1806, when, forced to the step by the establishment of the Confederation of the Rhine, Francis II. of the House of Hapsburg resigned the imperial title.

We need not trouble ourselves to define the boundaries of the so-called "empire" founded by Otto. It was an attempt, but not a successful one to gather together again the fragments of the Roman Empire, and was never taken seriously by anybody but the Hapsburgs and the Pope.

Returning from this slight digression, we are confronted at the outset by several lists of these kingdoms. Perhaps we should give first the list that appears in "Thoughts on Daniel and the Revelation" as follows:-

The Huns, the Ostrogoths, the Visigoths, the Franks, the Vandals, the Suevi, the Burgundians, the Heruli, the Anglo-Saxons, and the Lombards.--p. 132.

Dr. Albert Barnes gives this list drawn from Roman Catholic sources:-

1. The Ostrogoths in Moesia; 2. the Visigoths in Pannonia;
3. the Sueves and Alans in Gascoign and Spain; 4. the Vandals in Africa; 5. the Franks in France; 6. The Burgundians in Burgundy;
7. the Heruli and Turingi in Italy; 8. the Saxons and Angles in Britain; 9. the Huns in Hungary; 10. The Lombards at first upon the Danube, and afterwards in Italy.--"Notes on the Book of Daniel," p.322, (S. B. p. 554)

This Roman Catholic list is interesting chiefly as showing that they recognize the prophecy as applying to Western Rome and to the same era assigned to it by Protestants.

Elliott gives two lists, the first for the forty-seven years immediately preceding 533, as follows:-

Anglo-Saxons, Franks, Allemans, Burgundians, Visigoths, Suevi, Vandals, Heruli, Bavarians, Ostrogoths.

And then this list of kingdoms existing in 533:-

Anglo-Saxons, the Franks of central, Alleman-Franks of eastern, and Burgundic-Franks of southeastern France, the Visigoths, the Suevi, the Vandals, the Ostrogoths in Italy, the Bavarians, and the Lombards.

The only difference between Elliott's first list and his second is that whereas the first names the Heruli as one of the ten, that tribe is dropped from the second list and the Lombards appear in their stead, and this for the excellent reason that by this time (533 A.D.) the Heruli had ceased to exist in Rome as a distinct people and the Lombards had moved in and had become a recognized political entity in northern Italy.

In determining the original ten according to the prophecy, we must note carefully what the prophecy itself says. In Daniel 7:24, we have this explicit statement:-

"The ten horns out of this kingdom are ten kings that shall arise: and another shall arise after them; and he shall be diverse from the first, and he shall subdue three kings."

From this text, understanding the word "after" in its normal and obvious meaning, it seems necessary to conclude that all the ten are in existence when the eleventh or little horn comes up. The question then is, when did the little horn arise or come up? From the standpoint of the prophecy, evidently when it obtained recognition

as a power having authority to enter upon the work attributed to it by the prophecy, namely, (1) to subdue either directly or through chosen agencies other powers to its will. (2) Speak great words against the Most High, by arrogating to itself power, authority and functions belonging only to the Most High. (3) Wearing out the saints, and (4) assuming to change the laws of the Most High.

It may be said that the Papacy existed in Paul's day, but evidently it was the evil principle of self-exaltation to which he referred in 1 Thess. 2:3-8, styling it "the mystery of iniquity," rather than the organic Papacy which later crystalized around the mischievous principle thus becoming the very embodiment or personification of that principle. This conclusion is indicated clearly enough by the reading of the scripture itself, and is borne out by the words of the angel to the prophet: "Another shall arise after them," that is, after the ten in point not of manner but of time. Therefore, we must find all the ten in existence before the appearance of the little, ^{or} Papal horn. Each of the ten must be in existence when the papal horn arises, which could not have been earlier than the first letter or decree of Justinian upon this subject, March 25, 533.

The eleventh or little horn must be a real, tangible, organic entity, not merely a principle. The word "another" necessarily denotes some form of government at least resembling a kingdom, and yet different from the others. It must be more than an abstraction. The principle, if such it be, must be crystalized, so that it appears just as definitely and clearly as do the ten that were to arise before it in point of time.

In his letter or decree of 533, preserved and handed down to

us in the Code of Justinian, Book 1, Title I, the emperor addresses the Pope as "head of all the churches." And that this may be more than an empty title the Emperor in effect pledges the imperial authority, saying, "We do not suffer anything which is mooted, however clear and unquestionable, pertaining to the state of the church, should fail to be made known to your Holiness, as being the head of all the churches. For, as we have said before, we are zealous for the increase of the honor and authority of your See in all respects." This was emphasized the same year by the addition of the statement that the Bishop of Rome was he by whom heretics were corrected. Thus the eleventh or little horn was to be diverse from those that were before it, and yet was to exercise real power. His dominion, though primarily spiritual, was to lay hold upon and to a greater or less extent to sway and to use political power even to the extent of imposing and inflicting penalties and waging war.

It may be objected that subsequent to this time Justinian himself greatly humiliated the Bishop of Rome by summoning him to Constantinople and by requiring him to practically acknowledge the patriarch of that city as his ecclesiastical equal. But Justinian could not undo what he had done. He could not change what he had written. A Vigilius might die practically in exile, but the papacy did not die. A royal decree had made not an individual but an office head over all the churches and corrector of heretics, and though an incumbent of that office might pass away the office itself remained, and still remains to this day.

From the words of the prophecy itself and from the testimony of history, the Papacy can not be assigned an earlier date than 533, and indeed we have until recently assigned it a date five years later, namely, 538. But if either of these dates is correct the Heruli

cannot be one of the ten, and consequently cannot be one of the three plucked up by the roots since as nearly as we can be determined by a study of the history of that people they ceased to be a power very early in the 6th century, certainly before 533.

Notwithstanding the fact that John Clark Ridpath states that the "first of the kingdoms established by the barbarians in Italy was that of the Heruli," it is more than questionable if the Heruli ever entered the Roman empire in any other capacity than as hired mercenaries, soldiers, or marauders. The seat of their kingdom was in and around the basin of the Elbe, well to the north of the northern confines of the Western Empire.

Perhaps in the past we have nearly all repeated glibly enough, at least in substance, the statement made in "Daniel and Revelation," namely, that "the three horns plucked up before it (the papal horn) were the Heruli, the Ostrogoths, and the Vandals. And the reason why they were plucked up was because they were opposed to the arrogant claims of the papal hierarchy, and hence to the supremacy in the church of the bishop of Rome."

While not stated in so many words the necessary inference from the foregoing is that the Heruli, like the Vandals and Goths, were Arians, and therefore a party to the controversy between Arians and Catholics. The fact is that, as briefly stated by the Britannica, Art. "Heruli," "The Heruli remained heathen until the overthrow of their kingdom." Unlike the Vandals and Goths, the Papacy had nothing to do with their overthrow. They were completely overthrown in a purely political war with the Langobardi, or Lombards, seventy-five years before the latter became even nominally Catholic. Therefore, the Papacy or little horn, had neither interest nor part in the overthrow of the Heruli. Indeed, as the Papacy was not yet established

at that time, it was from the standpoint of prophecy non-existent when the Heruli were destroyed by the Lombards.

As before stated, the Heruli had their kingdom not in any part of the Roman empire but well to the North of it on the Elbe. Their first incursion into Rome seems to have been about 269 A.D., when they appeared temporarily about the mouth of the Rhine in what is now a part of Holland, but as late as the early part of the fifth century the Heruli still had their seat on the Elbe.

It is true that Odoacer, or Odivaker, is sometimes called the king of the Heruli, but he was not such in any proper sense of that title. He was not himself a Herulian, but probably descended from the Scyrrî. His following in Italy seems to have been composed of recruits from the Rugii, Scyrrî, Turcilingi, and Heruli, the latter probably only a small minority of the whole number. It seems impossible therefore, for this additional reason, that the Heruli could have been one of the ten kingdoms of the prophecy of Daniel seven.

That the Heruli never had a kingdom in Italy is further shown by the fact that today no man ^{can} definitely locate them in Italy apart from the motley throng of adventures and mercenaries that followed Odacer, - no one group of whom could be styled a kingdom to the exclusion of the others. Indeed as remarked by the "Britannica," 11th Edition, Vol. 15, p. 28, "The Herulian invaders had been but a band of adventurers; the Goths were an army; the Lombards, far more formidable, were a nation in movement." In fact the more this matter is examined in the light of modern research, the more evident it becomes that the Heruli never had any standing in Italy in any other capacity than that of barbarian warriors acknowledging no allegiance to any local leader except as he might either give or promise rewards in the shape of lands, lute, and license.

As before remarked, if the Herulian kingdom on the Elbe, the only kingdom that that people ever had, was not one of the ten, and no one claims that it was, it could not be one of the three. The question arises at once as to the three horns plucked up by the roots in the presence of the little horn. The answer is (1), The Vandals, destroyed by the armies of Justinian 533, 534. So complete was the overthrow of the Vandals that they at once ceased to exist as a nation, and today though there are many called "Vandals," because they act like them, there is in the world no people who trace their descent to that nation. (2) The Ostrogoths decisively defeated by the forces of Justinian before the city of Rome A.D. 538, and sixteen years later destroyed as a nation, some retiring "to their native seat beyond the mountains," far to the north, as remarked by Ridpath, while the scattered Goths, not either killed or expelled from the country, were absorbed by the native Italic population, so that the Ostrogoths too ceased to exist even as a strain of the Italians. (3) The Lombards, or Longobardi, who direct invaded that portion of the Roman Empire now known as Lower Austria, where they established themselves about 487 A.D. They remained in Lower Austria until the early part of the 6th century, when they were invited by Justinian to settle in Noricum and Banonia. (Southern Austria bordering on Italy.) They subsequently occupied that part of Italy now known as Lombardy.

Sometime prior to 508 A.D. the Lombards adopted Arianism, at least nominally, and a century later became Roman Catholic. In both instances however, they retained many of their former religious beliefs and practices. It seems to have been this fact that led to their final overthrow. As a nation the Lombards never became "good Catholics." And when their government ceased to be amenable to the Pope

it was overthrown in his interests, and at his suggestion and their territory was given to the Pope who thuse for the first time became a temporal prince; and here instead of in the so-called donation of Constantine we find the origin of the temporal power.

Perhaps a few words relative to the overthrow of the Lombards will be of interest in this connection, and it may be best drawn from a Catholic source, hence I quote from the Catholic Encyclopaedia, Vol. 9, page 338, Article Lombardy: "The Lombards at the time of the invasion (of the empire) were for the most part pagan; a few had imbibed Arianism, and hence their ferocity against priests and monks whom they put to death. They destroyed churches and monasteries; they hunted and killed many of the faithful who would not become pagans; they laid waste their property, and seized Catholic places of worship to hand them over to the Arians. The holy pontiff, Gregory the Great (540-604) does not cease to lament the desolation caused by the Longobard slaughter throughout Italy. Slowly however the light of faith made way among them and the Church won their respect and obedience. This meant protection for the conquered. Gradually the Church's constitution and customs spread among the barbarians the ideas of Roman civilization, until at last, in defence of her own liberty and that of the people which the Longobards continued to imperil, she was forced to call in the aid of the Franks (under Pippin), and thus change the fate of Italy. This occurred (756) only after two centuries of Longobardic domination."

Inasmuch as the prophecy describes the little horn as a power "before which three of the first horns were plucked up by the roots," it does seem that we should be able to show that the papacy was in some way directly concerned in the plucking up of the three horns that were to fall before it, or as we read in verse 24, A.R.V., were

"put down" by it.

As before shown, there is no evidence that the papacy was in any way concerned in the overthrow, or destruction of the Heruli. But it is beyond question that the Vandals, the Ostrogoths, and the Lombards were all "put down", destroyed, or "plucked up" by the roots in response to demands of the Pope and thus directly in the interest of the Papacy, and by the Papacy, acting through its chosen agents and instruments. Of course the Heruli being eliminated as one of the three, it follows logically that they must be eliminated also as one of the ten. Indeed the Heruli lived and passed away before the Papacy became an established fact, and so before there was any point of contact established between them and the Papacy, and so before the era of the ten kingdoms of this prophecy.

To me it seems, as already stated, that the ten horns of the prophecy are the ten kingdoms that existed within the confines of the Roman Empire, when the Papacy emerging from its nonage entered upon its work of world domination, which was to last for 1,260 years.

As listed by Elliott, the ten "barbaric kingdoms formed by the invaders," existing within the limits of the Western Empire between the years 486 and 490, were, as we have seen, the Anglo-Saxons, the Franks, Allemanni, the Burgundians, the Visigoths, the Suevi, the Vandals, the Heruli, the Bavarians, and the Ostrogoths.

This was before the acts of Justinian constituting the bishop of Rome head of all the churches, and corrector of heretics. A few years later, namely in the beginning of 533, Elliott, as already noted, finds that some changes have taken place; the Heruli are gone and the Lombards have come in. The enumeration given by Elliott of the kingdoms existing in 533, is I am constrained to believe, the correct list of the ten kingdoms as contemplated in the prophecy, and

that among them must be found the three plucked up by the roots. One reason for so believing is that with the exception of the three thus plucked up the kingdoms named are the ones whose peoples can be identified today. The Heruli are gone. They like the Huns were invaders, raiders, and freebooters only. They founded nothing, they established nothing. Properly speaking they had no kingdom in Roman territory. The Vandals, the Ostrogoths and the Lombards completely lost their separate national existence, and the two first named were so absorbed as to be unidentified today, but the Lombards have given their name to a considerable district in Italy, while the other seven existing as political units in 533 can all be identified today, not all as independent states, but as distinct strains, and amidst all the changes and in spite of the efforts by mighty rulers to have it otherwise, the division foretold in the prophecy of Daniel 2, persists. Referring to this phase of the prophecy and its fulfillment, Rev. T. R. Birks aptly says: "A tenfold division, such as some have looked for, mathematical and unvaried, would frustrate one-half of the prediction; and would deprive the rest of its freedom and moral grandeur. But now every part is alike accomplished. At the same time, by these partial changes in the list of the doomed kingdoms, the reproach of a stern fatalism which would otherwise cloud the equity of divine Providence, is rolled away."

And here we might well dismiss the subject of the identity of the ten kingdoms, were it not for the reason that it affords such an excellent opportunity to make a plea for tolerance of opinion on this and other subjects not vital to our Adventist faith, nor necessarily destructive of good Christian experience. Why should one be considered a heretic, or be even suspected because he believes that the Alamyani and not the Huns should be reckoned as one of the ten? or that the

Lombards rather than the Heruli were one of the three, or for the reason that he holds and teaches that the ten horns of Rev. 13 and 17, are not the same as the ten horns of Daniel's fourth beast?

Not one of these is fundamental, not one of them is one of the pillars of our faith. Granting that it is desirable that there be in our literature, especially in our books a good degree of uniformity in these respects, are not Christian liberty and Christian charity still more to be desired?

I have not cited authorities so called, as the purpose of this discussion, I understand, is not to settle doctrine, but rather to suggest that there should be more independence of thought and more of a burden to know each man for himself, and as a result of his own study, the reasons for his faith. May the God of all truth guide us into the truth, and may we all come to see eye to eye, not from blindly following any human leader, but from following the leading of the divine Spirit in the study of the Scriptures, that divinely inspired book that is able to make us wise unto salvation through faith which is in our Lord Jesus Christ.

Afternoon session

A. G. DANIELLS: The way is now open for any who wish to do so to ask Professor Prescott questions concerning the topic of the morning.

W. E. HOWELL: I would like to ask Professor Prescott if he is willing to enlarge just a little on the point of the "beginning" as he explained it this morning.

W. W. PRESCOTT: Taking the first chapter of John, the 3d verse: At a certain point where finite beings begin time, it does not mean that that is where the word began. When the scripture says, "In the beginning was the word, and the word was with God, and the word was God," it does not mean that when you get back to that point that we denominate the beginning, then looking back into eternity, you can point to the time when the word was.

H. C. LACEY: Can we go one step further and say that the word was without beginning?

W. W. PRESCOTT: I was going to raise the question. Are we agreed in such a general statement as this, that the Son of God is co-eternal with the Father? Is that the view that is taught in our schools?

C. M. Sorenson: It is taught in the Bible.

W. W. PRESCOTT: Not to teach that is Arianism. Ought we to continue to circulate in a standard book a statement that the Son is not co-eternal, that the Son is not co-eval or co-eternal with the Father? That makes Him a finite being. Any being whose beginning we can fix is a finite being. We have been circulating for 40 years a standard book which says that the Son is not co-eternal

with the Father. That is teaching Arianism. Do we want to go on teaching that?

G. B. THOMPSON: "All things were created by him." Do you understand that to mean more than this earth?

W. W. PRESCOTT: Yes, whether they be thrones or principalities or powers or things visible or things invisible, all were created by him. That is, all existences of every kind depend upon His ~~the~~ pre-existence; and all present existences depend upon His present existence. Without Him there would be nothing in existence, and without Him that which is now in existence would fall out of existence.

C. P. BOLLMAN: Isn't that usually applied to His having existed before the incarnation?

W. W. PRESCOTT: I am using it as applying to His existence previous to the existence of anything else.

C. P. BOLLMAN: I would like to ask, Do you think it is necessary, or even helpful in the defining of Christian doctrine, to go outside of the New Testament for terms to use in the definition?

W. W. PRESCOTT: As to whether or not we shall accept dictionary terms?

C. P. BOLLMAN: No, I do not mean that.

W. W. PRESCOTT: Please illustrate what you mean.

C. P. BOLLMAN: The scripture says Christ is the only begotten of the Father. Why should we go farther than that and say that He was co-eternal with the Father? And also say that to teach otherwise is Arianism?

W. W. PRESCOTT: I do not find in the New Testament expressions

as "co-eternal," but I find expressions that are equivalent to that, as I understand it.

C. P. BOLLMAN: Give an example, please.

W. W. PRESCOTT: I think the expression "I am" is the equivalent of eternity. I think these expressions, while they do not use the term co-eternal, are equivalent in their meaning. That brings up the whole question of the relation of the Son to the Father. There is a proper sense, as I view it, according to which the Son is subordinate to the Father, but that subordination is not in the question of attributes or of His existence. It is simply in the fact of the derived existence, as we read in John 5:26: "For as the Father hath life in himself, even so gave he to the Son also to have life in himself." Using terms as we use them, the Son is co-eternal with the Father. That does not prevent His being the only-begotten Son of God. We cannot go back into eternity and say where this eternity commenced, and where that eternity commenced. There is no contradiction to say that the Son is co-eternal with the Father, and yet the Son is the only-begotten of the Father.

C. P. BOLLMAN: I think we should hold to the Bible definitions.

W. W. PRESCOTT: We take the expression co-eternal, and that is better.

C. P. BOLLMAN: My conception of the matter is this; that at some point in eternity the Father separated a portion of Himself to be the Son. As far as the substance is concerned, He is just as eternal as the Father, but did not have an eternal separate existence. I do not think that approaches any nearer to Arianism than the other does to _____.

W. W. PRESCOTT: Suppose you say, There is the point where He had His beginning, and that back of that there was a time when the Father went forth in His Son. When you say a point, you conceive of it as a definite place and bring it into finite terms.

H. C. LACEY: May I say something on that point? Every year I am brought in touch with this from two points of view,--one in the Greek class, and the other in Bible Doctrines. Twice a year, and sometimes more frequently, I am brought face to face with this. "In the beginning was the Word, and the Word was with God, and the Word was God." The same was in the beginning with God." The eternity of the Word is emphasized in that. When you come to the study of the deity of Christ, the fundamental attribute is eternity of existence. If Jesus is divine, He must have that essential attribute, and so I have dared to say that Christ is absolutely co-eternal with the Father. You can not say that back in some point of duration the Son appeared, and prior to that He had not appeared. I take it that God has no beginning. The Greek does not read, "In the beginning," but "In beginning,"--any beginning, every beginning. There is no article to it. It means that Christ antedated all beginning. The Father, the Son, and the Holy Spirit antedated all beginning.

LACEY

I am just stating what I teach. I want to know whether this is so. That is what this council is for. I say that God was always in existence. Just as the light is always with the sun; the light comes from the sun, and so Jesus was always with God, always reigning with him. I have explained the meaning of the sun in this way. I son is always younger than his father. But if we bring into this divine conception the thought of motherhood and fatherhood as humanly understood, I think we are astray. It does not mean that Jesus had a mother, God is a Father. I am trying to explain what is meant by that expression that Michael in his ante-human existence was the son of God. I think those words are human words, used to express to us humanly speaking, the relation existing between the first and second person of the deity, and the priority of rank of the first person. The word is an expression of the relation of that second person to the first. He is as a son to the first. The Lord said of Israel, you are my first born. I will be a father to Israel, for the love that existed between them. To the first and only begotten son was a specially tender feeling, and to indicate the ~~marvellous~~ wondrous love of the first person of the Deity to the second, this expression is used. Never to indicate that the son came into existence after the father. Let us say this represents the six thousand years. Now back of this eternity, without end, God the Father spans that eternity.

I think we ought not to teach that there was a time when

He produced another being who is called the son. I want to know. The son is called eternal with the Father, another person living with him, a second intelligence in that Deity. The relationship between them is expressed by our human words father and son. The one was first in rank, the second, second, and the third third.

PRESCOTT

I think it well for us instead of attempting to reason out or to explain these things, to read a scripture. I think that will be a better plan than to spend a long time discussing themes, only that we may get the meaning of the scripture. Brother Lacey said eternity is an attribute of Deity. It is proof of the Deity. Now let us see how the scripture deals with it. Hebrews 1. The whole purpose of the chapter is to set forth the exalted character of the Son, and you will observe it is somewhat in harmony with what Brother Lacey has said. "God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in his Son, whom he appointed heir of all things, through whom also he made the worlds.(R.V.) The article is not used. It is the relationship that is emphasized. The chapter is to tell us of the Son. Here we find that expression, "whom he appointed heir of all things, through whom also he made the worlds." "Who being the effulgence of his glory," or the emanation of his glory, the raying forth of his glory, and the very image of his substance, in person. This word person

is one of the evidences of theological controversy that was attempted to be settled by translation. It is the idea of the fundamental. Going on: "Upholding all things by the word of his power." There we have the existence of all things being dependent upon him. Now it goes on in the fifth chapter, verse one, and proves that he is above angels. "Thou art my son. I will be to him a father." Eighth verse: "But of the Son he saith, Thy throne, O God, is for ever and ever." In the tenth verse: "And, Thou, Lord, in the beginning didst lay the foundation of the earth, and the heavens are the works of thy hands. They shall perish, but thou continuest," -- a much better word than "remainest." Him it was that continues. That is an eternal presence, simply, "Thou continuest." That is the attribute of his being as God. He is called God here in this very chapter. As a sort of evidence of the scriptural teaching that he is God, here is this expression, Thou continuest, without regard to beginning or end. In the thirteenth chapter of the same epistle: "He is the same yesterday, today, and forever." When did yesterday commence? Simply yesterday, that's all. "Jesus Christ, the same, yesterday, today, and forever." I think that is parallel with the 90th Psalm: "Lord, thou hast been our dwelling place in all generations. . . . From everlasting to everlasting, thou art God. I think those statements apply to the same being. The same is true in the Book of Deuteronomy the 33rd chapter.

Deut. 33:26: "There is none like unto the God of Jeshurun, who rideth upon the heavens in thy help, and in his excellency on the sky. The eternal God is thy dwelling place and underneath are the everlasting arms." There is no revelation of God except in the Son, and here it says that the eternal God is thy dwelling place, it must be the Son. Underneath are the everlasting arms. The only support that we receive is from Christ, and in Christ. The only knowledge we have of God is through the Son, and the only relationship we have to God is through the Son. Every revelation of him of every sort whatsoever is through the Son.

C.P. BOLLMEN: Do you think that all those expressions there refer not to the Father but to the Son?

W. W. PRESCOTT: They refer to both, but the only revelation of him we have is in the Son, and therefore the Son must be with the Father, co-eternal, and the same expression applies. The Jehovah. Take the word Jehovah. The Jehovah of the Old Testament is manifested in Jesus in the New Testament. It shows in the word itself, as well as in the general teaching. Jehovah -- Jesus in Joshua, are the same. Joshua is simply the contraction for Jehovah. (A number of root words mentioned) Jehovah manifested for salvation is Jesus, and the Jesus of the New Testament is manifestly a manifestation of the Jehovah of the Old Testament.

J. Anderson: Did you state that he derived life from the Father?

W. W. Prescott: No. Simply in the fact that equality with the Father is derived equality, but equality is the same.

J. Anderson: I thought you said that he derived life from the Father.

W. W. Prescott: No. I used the Scripture statement -- John 5:36: "As the Father hath life in himself, so hath he given to the Son to have life in himself." But the two expressions referred to must apply equally both to the Father and the Son.

Question: Simply a difference in what respect -- that of rank with the Father?

W. W. Prescott: He himself says that "the Father is greater than I. He also said "I and my Father are one." And both are true.

(J. Anderson)

Question: If he is inferior in any respect to the Father how can he be God?

W. W. Prescott: I do not think that I used that ~~expression~~ term "inferior."

J. Anderson: But others may use that word in some instances -- that the Son was inferior to the Father, and my inquiry arises that if it were true that Jesus the Son was inferior in any respect -- in age, or in nature, or attributes; if that be so, how could he be God?

W. W. Prescott: I would not say that he was. I do not think I used that expression.

H.C.Lacy: Is it not that he is only inferior to the Father in rank -- he is second in rank with the Father, and in all other respects is equal?

W. W. Prescott: We must, of course, in our dealing with the question, take his own statement both ways. When he said, "The Father is greater than I," we deal with that, and when he said, "I and the Father are one," we deal with that. We must have a conception of each one that will allow his own statement, what he himself says, to be true.

Question: As to Christ's preexistence, and the fact that he "emptied" himself.

W. W. Prescott: He was still divine.

Question: The question which comes to my mind is, How could Jesus being God, still be inferior to God?

W. W. Prescott: Yes, I think we must take that into account. I would not use the word contradictory to any expression of the Scripture. That shuts our minds to any understanding. Take the two statements referred to: "I and my Father are one," therefore they took up stones to stone him. What were they going to stone him for? "Because thou being man makest thyself God." He also said, "The Father is greater than I." Now to say these are contradictory shuts up the mind to correct comprehension of the truth. We must not say that. We must not use such expressions. We must not ask, How do you reconcile these two? I do not like to hear that expression, because it implies something that needs explanation or is contradictory. The contradiction is not in the word. The only difficulty is in the ability of the finite mind to comprehend all of God. And we shall always face difficulty. But I try to stay as closely as possible to the Scripture statements, and be careful in the use of words, and I do not try

to apply to reasoning power that will enable me to explain any Biblical terms. That will be impossible. Rather, as the question rose, as we ~~examined~~ referred to it this morning, we will get light, not by questioning, but by saying it is so first, then waiting for more. That is the only way we can get it. We know it is true. We know it is so. We know that what the Scripture says is so; there is no contradiction; and not wait till we see further light in ~~it~~ regard to it. But if we start with the thought that this is contradictory, the Spirit cannot bring light to bear upon it.

H.C.Lacey: Is not the thought, second in rank, preferable to the term "inferior"?

W. W. Prescott: One with the Father, one in authority, in power, in love, in mercy, and all the attributes -- equal with him and yet second in nature. I like the word "second" better than "inferior," -- second in rank.

C.P.BOLLMAN: Subject to the Father -- is not that the meaning of the word?

W. W. PRESCOTT: We might ~~also~~ speak of many things beyond our comprehension.

34-6
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(Paper read by Eld M. C. Wilcox at morning session was completed at this meeting.)

D i s c u s s i o n on M.C. Wilcox's
t opic.

PRESCOTT:

Would Brother Wilcox be willing on the last point (Par. 22) to state what relation exists between our own view of interpreting scripture and what should be given to what others have taught or written, when we come to the study of Scripture.

WILCOX: I would state, so far as my own personal experience is concerned, I have not accepted of any view easily. I was an infidel when this message reached me and did not believe anybody's view of things scriptural. Consequently it was hard for me to embrace the truth--it was hard at that time. But when I gave myself to God I made up my mind I would follow any way he led, and I have taken the statement of others who had gone before. I did not have the time to investigate when I heard the message. But I have found real satisfaction in later years as I have studied the Word for myself to find that my view coincided with theirs--that the view I had accepted was in harmony with the Word of God. I can say so far as I know myself I have never departed or tried to depart find one single new thing--that was contrary to the great message and movement with which I am connected; but what did come to me came because it seemed the only logical outcome there was from the Scripture itself. I would like to say again I have never found anything yet that I studied earnestly and sought

God earnestly, and followed all the light I could get in every way--still holding to the Word, as the early men of the message did--that had taken me away from the message in any way or made me to look upon it with any less degree of devotion. In fact it has endeared it to me more and more, and I have seen more and more in it and the men connected with the movement, that has increased my confidence in the message and in its triumph.

(33-36)

F M Wilcox

How much shall we have regard for the historical development of truth, or its historical development in connection with the movement with which it is associated. You take it in the Psalms, and David repeatedly cites Israel to the leadings of God as an evidence, calls upon them to remember the way God has led them. It seems to me that we should remember that in the development of truth, the certainty of truth, the certainty of doctrines, just the same as in a material leading of God. I believe these principles that have been set forth in this paper are excellent. I believe that every man who has studied the scriptures of truth should seek to be led by the Spirit of God, but it seems to me that he must have in that study due appreciation for the study of his brethren, for their conclusions as well as his own, and for the historic development of truth in connection with the church of God, with the movement with which he is connected.

M CWILCOX

I think of one of the statements Elder Daniells read last night, found also in the chapter on the Danger of Rejecting Light in Gospel Workers, and also in manuscripts which different ones possess, that we should subject everything that we hold to the closest and most faithful scrutiny. I believe that. At the same time I believe that we ought to have regard for the leading of God in the message. I believe that also. I feel just as confident as can be that God has led all the way. But we all ought

to remember that while the Psalmist tells us that is true, yet in other places he shows that there was an imperfect people all the way, and we should not idolize the human agents that God uses.

LL Caviness

I appreciate very much this outlining of the principles of Bible interpretation. It seems to me very complete. But there is one that seems to me is often violated, that was not included. That is the law of the context. It seems to me it is very common to take a portion of scripture and apply it absolutely without any reference to the context with which it occurs. I find myself that I have to fight against that. It is so easy to take something in the Bible or the Spirit of Prophecy and apply it as being a principle of truth for the present time, when maybe it has an application for the present time, but it had a stronger application at some other time. I think that is one of the principles we ought to keep in mind, to think about the context in the study that we make, in order to get a right setting for the great truths God is making plain to us.

H C LACEY

It has seemed to me there is another, "The law of ancient Eastern usage." We must never forget that while the Bible is up to date, yet it was written in the East, and that expressions are used from the Eastern point of view that we must know not only the meaning of, but the manner in which they used it. The law of ancient Eastern usage does come in here in the understanding and interpretation of scripture.

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7/2

G B THOMPSON

The Bible does not give any syllabus of principles on interpretation. How are we to know that our principles of interpretation are correct?

M C WILCOX

I thought that these had been tested in all the other prophecies. They have been in use all through the Message, and been tested out. The Bible does not give us any straightforward doctrines.

W W PRESCOTT

I would like to ask, according to the law of first mention, what is the meaning of a horn in the symbols of prophecy.

M C WILCOX

I do not know that I could give it off hand. I haven't thought of that in that particular light.

F M WILCOX

Give one of your own

M C WILCOX

It is not always used for the same thing. It is primarily used, to my mind, for exaltation, honor, power. "Thy horn is greatly exalted." From that derivation come the other meanings that stand for the very thing of power itself, kingdom, etc.

W W PRESCOTT

I was coming to a very specific thing. In Daniel the ten horns are ten kingdoms that shall arise. In Revelation the two horns are republicanism and protestantism. How shall we explain that according to the law of prophetic interpretation?

M C WILCOX

It seems to me that the very limitations given to those two horns give us a different view from the ten horns of the beast. He had two horns like a lamb. The Lamb is the symbol of Christ. The lamb that had seven horns. Perfection here is the great first quality. Two of those can be used to apply to civil power, and only two of the great principles of Christ's government can, and they are equality of man and the right to believe or refusal to believe -- religious liberty and equality. It seems to me the definition there, Two horns like a lamb, shows that it is different from the horns of the beast. He didn't have two horns like a beast, but like a lamb. Those two principles are found in Christianity alone of all religions, and in the United States Government of all governments.

J N ANDERSON

Speaking of the matter of double fulfilment of prophecy, how may we know there may not be three?

M C WILCOX

There might be three

J N ANDERSON

Or four?

M C WILCOX

Or four.

J N ANDERSON

There must be a limit somewhere or else we would be led astray. I question the double interpretation. My study has led me to believe that there can be only one fulfillment, but several

applications. That one prophecy may illustrate other things, but the prophecy looks to one event and one event only is fulfilled.

M C WILCOX

Did not John the Baptist fulfill the type of Elijah?

J N ANDERSON

I agree in the matter of a type, but that is different from a fulfillment. Where one event becomes an illustration of another, there may be more than one application, but when you speak of one statement that is fulfilled entirely, to me that is very different, and I should feel some difficulty in following the Scriptures in that way.

W W PRESCOTT

Was the prophecy of Isaiah to Ahaz in the seventh of Isaiah fulfilled to Ahaz? No. Was it not fulfilled to Christ?

J N ANDERSON

My understanding to that would be that it was an illustration.

W W PRESCOTT

Then you will have to change the wording.

J N ANDERSON

I think the tenor of his writing would explain it that way.

W W PRESCOTT

How about Matt. 15:7, 8: "Well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me." Was not that fulfilled in Isaiah's time?

J N ANDERSON: The same truth is applied here, but the event itself was fulfilled in Isaiah's time.

W W PRESCOTT: How do you deal with the scriptures when they use the word fulfilled? Could you take it as it is?

J N ANDERSON: I think it means an application and not a fulfillment in that specific sense. That is my conception of it. The same truth is illustrated in both cases.

M C WILCOX: Do you not think there is such a thing as a partial fulfillment to Israel, and then a plenary fulfillment?

J N ANDERSON: I would say that it may be if the wording of the prophecy would warrant that.

M C WILCOX: The words are quoted in Matthew three and Luke three from Isaiah, and also in John 1:19. John quotes the very prophecy of Isaiah and applies it himself. He could not have fulfilled the whole of that.

J N ANDERSON: It may have been so large that he could not fulfill the whole. I feel a difficulty if we say it can be twice, it seems to me we have no check, and where shall we end? If we let down the bars with that sort of interpretation, why should we defend ourselves when the other man wants to take us still farther?

M C WILCOX: That is true of the great facts. ~~I do not think~~ It seems to me that the very giving of the prophecy and the plan of the prophecy itself, convey the correct idea. Take Isaiah 40. "The voice of one crying in the wilderness. That was fulfilled at the first advent of our Lord. You may make the prophecy broad and say it was fulfilled in Messianic times, but

you certainly find a partial fulfillment of that in John the Baptist, as stated in Matthew 3 and Luke 3. We know that the fulfillment of that application comes now just before his second advent, because the very terms of the original prophecy embraced both. I have never found any difficulty myself, not have I ever found any difficulty in convincing the outside people to whom I have talked. It seems to me clear that there can be the partial fulfillment in local conditions of the times of the prophet or a little later even, and the plenary fulfillment when He comes.

61st God
Take the 69th of Isaiah: "The spirit of the Lord is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord." He stopped there and closed the book and said, "This day is this scripture fulfilled in your ears." And yet we know that the very next clause, "and the day of vengeance of our God," is preached now for this time.

A O TAIT: I think that principle only applies to a certain class of prophecies, and that there are prophecies that can have only one definite fulfillment, and I think there would be no difficulty on that point. I think the point that Brother Anderson makes there is a good one, that there are certain prophecies that have a definite fulfillment, and only one, and that ends it.

W W PRESCOTT: Aren't we safe in using the scriptures themselves when they all maintain one fulfillment as a fulfillment?

A O TAIT: I was thinking in that connection of that prophecy in the second of Acts where Peter says: "This is that which was spoken of the prophet Joel." But it was only a part of the prophecy of Joel which was fulfilled then. The rest of it comes on later.

A. G. DANIELLS: If it has not a double fulfillment, then one fulfillment covers the entire Christian dispensation from Pentecost to the latter end.

E. R. PALMER: I understood that in presenting the matter, Brother Wilcox, with regard to the double fulfillment of prophecy, you limited it to Old Testament prophecy. Was that your intention?

M. C. WILCOX: Yes, that was it,--largely to the Israel of old.

F. W. FIELD: I will ask Brother Wilcox why he did not include the prophecy in Matthew 24 as an example of a prophecy with a double application. Sister White makes that very plain that in this prophecy the Saviour did mingle events with reference to the troubles that were coming upon Jerusalem, closing with the siege and destruction of the city, and events in connection with the persecution that followed.

M. C. WILCOX: That would be, of course, a prophecy to Israel of old.

J. N. ANDERSON: I had one little thought in my mind in regard to pentecost. Now it seems to me that that cannot be fulfilled a second time. I understand (I would like to be corrected if I am mistaken) that the Lord promised to send the Holy Spirit as a third person, coming ten days after the ascension of our Lord. And I understand that person has been in the world ever since that time. Now, that person can never be sent from heaven again, for He has never been withdrawn from the world, so that pentecost can never be fulfilled again. We cannot say that half of the Holy Spirit came then, and the other half will come later, because the third person was sent then, and has been here ever since.

M. C. WILCOX: That was the question that Brother Tait raised.

BPF

48-50

7-2-19

Of course we all agree on the question of the double outpouring, the early and the latter rain.

W. W. PRESCOTT: I think there are some features that should be considered. I would like to have a broader consideration of this question.

A. G. DANIELLS: We can divide the time tomorrow morning on the study of this question, and it seems to me it is worthy of it. I hope the Bible teachers will be ready, and let us make the hour very valuable. We will now have the discussion of Brother Bollman's paper presented this morning.

C. P. BOLLMAN: It seems to me, Mr. Chairman, inasmuch as there were quite a number of questions asked during the reading this morning, I ought to be allowed to finish reading my paper. There are only a few pages.

(There being no objection, Elder Bollman finished his paper.)

A. G. DANIELLS: Now, Brother Bollman, just state in a word or two what is your list of the ten kingdoms that meet the prophecy of Daniel 7.

C.P.BOLLMAN: Read the following, spoken of as "the second list." The Anglo Saxons, the Franks, the Alamanni, Franks, or what we usually term the Alamanni, the Burgundian Franks, or what we usually term the Burgundians, the Visigoths, the Suevi, the Vandals, the Ostrogoths, the Bavarians, and the Lombards.

QUESTION: Do the Bavarians take the place of the Heruli? (No answer given)

QUESTION: Which of the three were uprooted?

ANSWER: The Vandals, the Ostrogoths, and the Lombards.

QUESTION (G.B.THOMPSON): What former kingdom does this Bavarian kingdom take the place of in the regular list today?

C.P.BOLLMAN: That just depends on how you think of it in your mind. I should say it took the place of the Huns. But really it does not take the place of anything, because they have all changed.

VOICE: I suppose that it would take the place of the Huns years ago.

QUESTION: Did not the Alamanni take the place of the Huns years ago?

ANSWER: Yes, that is so.

C.P.BOLLMAN: You can say that I take up this book and put that book down. But suppose there are a whole lot of books laying around, and there was a different arrangement of the books, then it would be hard to tell what

book takes the place of another book. So it is hard to tell just what people take the place of other people. So we have several lists arranged. You say the lists are not identical. What particular country takes the place of some other country, I do not know.

VOICE: The query was on the list and not the territory.

QUESTION: What year was that list made up?

ANSWER: 533. This first list was made in 531, and he finds a change had taken place and he drops out the Heruli and puts in the Lombards.

A.O.TAIT: This list that you have given is the same as the one we have been using the last twenty years, aside from the Bavarians. You put the Bavarians in the place of the Heruli. The Heruli is the only one you have thrown out of the list that we have been using for the last twenty years, and you put the Bavarians in place of it.

C. P. BOLLMAN: In a sense the Bavarians take the place of the Heruli.

A.O.TAIT: I think that is the sense in which I asked the question.

C. P. BOLLMAN: It is a geographical proposition, and as the change has taken place between Elliott's first list and the second list, right in there; and in that sense these Lombards would take the place of the Heruli.

VOICE: I can see more reason for throwing the Heruli out than for putting in the Bavarians.

PROF. HOWELL: That is just what I would like to know -- the reason for putting in the Bavarians.

A map was then produced and Elder Daniells pointed out the location of the various kingdoms as found today.

ELDER DANIELLS: I suppose Bavaria was about where it is now as placed on the map. This really gives two of these countries to the Germans -- the Alamanni to the Germans and the Bavarians. So it makes two of these horns out of one class of people, it seems to me.

ELDER DANIELLS: May I now ask that the Bible and history teachers give us a statement of just what you are teaching in the schools.

PROF. SORENSON: I believe, brethren, that we have a real important paper before us this afternoon and this morning. Sometimes we may think these things do not matter much, that they are not essential to salvation. But they are vital. The interpretation of prophecy is essential to salvation in these last days. But there is a crusade of opposition against it, and an under-current among Seventh-day Adventists exists to put it away, and an attempt is made to wipe off the slate the entire program since the days of the apostles down to this present time. The hope of the Lord's soon coming, the hope we have stood for because of the prophecies, is the one thing the enemy is making great onslaughts against today, and when we can come to concrete views of this question, and when we can come to an understanding, we shall have reached the one thing

of importance in these last days. God has a great continuous message. Every part has its bearing on some other point. I have been very much gratified as I have heard these papers today. These subjects have all been vital. Each links into some other prophecy, and when one moves we move the whole system.

The thing that impresses me in Elder Bollman's paper is that first foundation principle he lays down, that it is not a mathematical division of these ten kingdoms -- they mingle themselves and then get apart again; they strive with each other, they black each other up; and yet they meet the specifications of the prophecy. While God has determined how many there shall be, yet in the determination of God there is recognition of the right that men will exert themselves. We all believe in sovereign rights and human freedom. That applies to prophecy as well as to anything else. That is one of the finest things I ever got hold of. I might mention that as a denomination the question will be raised by people today, and by young people, of criticising the solid foundation of this whole question. We as teachers meet young people who are not afraid to say what they think, and we have to meet this question. Our friend, A. T. Jones, helped to create this sentiment, perhaps not so much at the time when he was in the church as since he has been out of the church, but he drew logical formulas that were not true. They were tremendously logical, but were not true, and that is why they were accepted by some people temporarily. We have had notions, and have had a fatalistic sentiment concerning a thing that is not in harmony with the words of Scripture themselves.

That one idea alone in Elder Bollman's paper is a wonderful point to get hold of. I find young people who want facts, who think for themselves, and who are not afraid to talk back to the teacher; and we find this fatalistic sentiment has crept in, and we must meet it.

W. W. PRESCOTT: Asks question about meaning of "fatalistic sentiment" -- next reporter supposed to take.

PRESCOTT: Just what do you mean by fatalistic setting of prophecy?

SORENSEN: I mean that these kingdoms "had to come." When God speaks the things he has spoken will come to pass. But in the prophecy of the Second Chapter of Daniel this is not always so. This number of kings varies. Sometimes there nine, ten, twelve, eight, and even five. Charlemagne reduced it to one. There is no specified number.

WILCOX: Is not this the plan that there was one time when there were just ten kingdoms?

SORENSEN: Yes, but there are two times the ten kingdoms are mentioned(?) Here is a copy of one of the most recent and most reliable maps (turning to map) Here we have the ten divisions as referred to by Elder Bollman in 533. We have a definite ten, but there is still ten: The Anglo Saxons, Franks, Allemanni (the Bavarians are not definitely segregated yet) Odoacer king of the Burgundians, Visigoths, the Vandals, Suevi and East Goths, and then there is a section occupied by the Siagri.

PRESCOTT: What kingdom is Odoacer?

SORENSEN: I call it as it is named on the map. It is an aggregation of tribes occupying this section of the Roman empire. You must remember that these ten tribes were a good deal like our American Indians when the white people first came over. They had no cities, no commerce or private ownership in land, and therefore they could pick up and move from place to place. They had no distinct nationality.

Schull
VOICE: Why not call it the Heruli, as it is mentioned in history?

SORENSEN;

Some histories do and some do not.

Here is this other map Elder Bollman referred to, in the year 533. It gives ten kingdoms.

PRESCOTT: Do you teach that to your classes?

SORENSEN: I do not directly, but in dealing with this subject I include the idea that there is a change; and yet there is a t specified times ten kingdoms existing. and I am not prepared to reject the Heruli as one of the kingdoms.

BOLLMAN: They were not a kingdom at the time of the Papacy.

SORENSEN: I use two lists in my teaching to show the ten kingdoms at different times. In this later list the Heruli have gone off and the Bavarians have taken their places.

M. C. WILCOX: There was a time when there were ten kingdoms, and right at that time there came up another--the little horn--Is that the fatalistic idea?

SORENSEN: I do not think so. But there is a point in Elder Bollman's paper I would like to ask him about: We say the Sabbath was changed by the Papacy. Now the Sabbath was changed before 533. So far as any change was ever made--And can we break that law until we bring the Papacy into the prophecy of Daniel? Is there any necessity of waiting until 533 before bringing the Papacy in?

PRESCOTT: (to Sorenson) Are we to distinguish in this question between the Catholic Church and the Papacy?

WASHBURN: The little horn became a monarchical power at the time Justinian constituted the Bishop of Rome a monarch.

PRESCOTT: Could you make a distinction that we had the Catholic Church which changed the Sabbath before we had the Papacy?

WASBURN: Yes

WILCOX: I would call it a dominating power of the Papacy.

PRESCOTT: It leads us on to further ~~praphakka~~ distinguish between the papacy as a monarchical power and the Catholic Church.

WILCOX:- We may distinguish that the Little Horn is not the Roman Catholic Church.

SORENSEN: (Pointing out the list on the map) Anglo Saxons, Franks, Allemanni, Kingdom of Seragrus (south of the Franks)

VOICE: What do you mean by the kingdom of Seragrus?

SORENSEN: It is that kingdom ruled by this man Seragrus who governed this territory.

WIRTH: Is not that a part of the Roman Empire?

SORENSEN: ~~any~~ Is there any ground in prophecy to show that these kingdoms must necessarily be governed by barbarian rulers. The prophecy does not say the empire was overrun with barbarians, but it does say the great Imperial unity was to be broken up into ten parts.

(Continuing reading the list): --Visigoths, Suevi, Vandals, Odoacer, East Goths. Thus in 476 was the Western empire extinguished. In 526 we have the list Elder Bollman refers to, which is still ten. It is the same territory: (Reading) Anglo Saxons, Franks, Allemanni, Burgundians, Suevi, Visigoths, Vandals, East Goths, Bavarians, Lombards. In the Middle Ages we come quite often across about ten kingdoms.

PALMER: Might I ask Brother Sorenson whether in his teaching he would emphasize the persistency of the division of the Roman Empire according to the prophecy or whether he would emphasize the continuance of a definite ten.

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SORENSEN: When the Western Empire was broken up there were ten. When Justinian gave the Bishop of Rome power there were ten. There were two different times in history when there were ten. In my teaching I do not emphasize, simply referring the class to this fact.

WIRTH: I understand that really there are two positions. If we look at the Roman Empire in 475, it may include the Heruli, because Odoacer was at the head of world affairs there in 476. Then the Heruli would be one of the ten kingdoms.

While Elder Bollman says the Heruli passed off the stage of action in 533, and we must eliminate them, and therefore brings in the Bavarians. Is that right?

BOLLMAN: I think that is so.

WILCOX: Does not the very prophecy itself forbid the insistence upon a ~~definite~~ continuance of the ten kingdoms. If three are plucked up the prophecy does not insist that there were ten.

DANIELLS: Would Brother Premier like to speak his opinion?

PREMIER: I have been teaching the last twenty years the same list, and I feel to continue after what I have heard this morning. The Heruli were made up of four tribes. As long as we have been using the word "Heruli" it seems to me it would bring less confusion to the students if we were to go on using it.

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DANIELLS: There were ten, and the Heruli were on the stage of action, but the reason you say they ~~dropped~~ out is because they were not among the ten dropped out before the Papacy was legally established. But when the Empire was broken up and divided, even before the time the little horn came up, the Heruli did constitute a part of the division.

BOLLMAN: The point is this. That there comes up another little horn before the others or among the others, and there are ten. We must find ten in existence when the little horn comes up. I do not see how we can place the little horn earlier than 537 (?)

WIRTH: I think that Professor Caviness gave a good thought from the Hebrew regarding that expression "came up before the little horn," that according to the Hebrew it ~~means~~ ~~means~~ means "came up in the presence of the little horn,"—that is, that these three were plucked up and were not to be before the Papacy in time but "in the presence of" the Papacy.

PRESCOTT: The little horn as a power changes the law. Now if we say the Sabbath was changed by the Laodicean Council ~~in~~ in the fourth century, and the little horn power did not appear until 533, where are we on the change of the law?

VOICE: Was there any papacy before 533?

PRESCOTT: It was a horn power. Not earlier than 533. But where the papacy changes the law. Now we say the Sabbath was changed as a climax in the Laodicean Council, but that could not be later than the fifth century.

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W W PRESCOTT

The greatest fact in the world is Christianity. Our ability to deal with this great fact is measured by our ability to deal with things invisible with that same reality that we deal with visible things. And until we are trained to that, we shall not be able to apprehend this greatest fact in the world. The center of this greatest fact is the greatest person. That person is Christ. The whole problem of Christianity is that the Christ of history shall become the Christ of experience. That is the whole problem of Christianity. If he is to us simply the Christ of history, as a person outside of ourselves and apart from ourselves, he has only that influence upon the life that any ideal will have. But ideals are not sufficient. No one can be saved from himself by an ideal. That ideal must become a personality in him, in order to change his life. Now our great difficulty, as I have come to apprehend it, is the separation of the Christ of history from the Christ of experience, so that he is an ideal to us, and an example, a pattern, and not an indwelling life. That is the whole question of Christianity.

Now I certainly hope with Elder Daniells that our study of these things shall not be merely intellectual. There is no study in the world equal to this study simply from the intellectual standpoint. When one faces these wonderful mysteries and attempts to grasp them with the human mind, when one faces this book and attempts to grasp the theme, for I say the theme of this book, and to recognize that theme from Genesis to Revelation, to

recognize the working of a purpose, a divine mind, in all the history that is covered from creation until now, if there is anything that will put the human mind upon the stretch, it is not that. We have been attempting to grapple with it in that way. We have done only piecemeal in little sections. I hope we shall gain an appetite, a consuming appetite, to be able to deal with this book as a whole, to grasp what is really revealed here, not simply to grasp divers propositions, divers manners, but to grasp in that whole in which there was revealed to us the person of his son.

I would like to have you read some scriptures for me. (Elder Prescott then gave out various texts of scripture, and after they had been read, he commented on them one by one as follows:)

Matt. 11:28: "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

Here is a man among men, talking to men, but he says, "Come unto me."

Matt. 11:29: "Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls!"

"Come to me," "Learn of me." The one title which is applied to Christ more than any other, more than any other in the gospels, is Teacher. It is perhaps lost sight of in our Authorized Version, where it is Master. It is the same word. The Revised Version puts it Teacher. "Learn of me, for I am meek and lowly in heart." I think we more often think of Christ in his power, in his miracles,

in his wonderful works, than in his meekness. When he said "Learn of me," he did not say, Learn of me by watching my miracles, but "Learn of me, for I am meek and lowly in heart. I think that is the very foundation of all our learning of him, that meekness and lowliness that surrenders to him, that does not pretend to know anything only as it is taught of him.

John 14:1: "Let not your heart be troubled, ye believe in God, believe also in me."

"Come unto me," "Learn of me," "Believe in me."

Mark 10:21: "Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me."

Here is another one. Come to me, learn of me, believe in me, -- we must not forget that this was a man talking to men, using the same language that they used, subject to the same limitations that they were, and yet he says, Believe in me, Follow me.

John 15:4: "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me."

Who is a Christian? One who believes the creed? One who joins the church? He may believe the creed, and he may join the church, but who is a Christian? A Christian is one who comes to Christ, who learns of Christ, who believes in Christ, who follows Christ, who abides in Christ. That is a Christian (Amen). It is not to be settled by definitions of doctrine, by relationship

to some organization, the whole thing is settled by the personal relation to that person (Amen) I want these scriptures to speak to us for what they really are.

Eph. 1:7: "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace."

What more can we ask for? We do not have redemption by assenting to a doctrine. We don't have redemption by doing certain things, our redemption is in him.

Rom. 3:24: "Being justified freely by his grace through the redemption that is in Christ Jesus."

Just the same as in Eph. 7. Through the redemption that is in him, and there is no redemption apart from him. "In whom we have our redemption." The redemption is in him. When we receive him we receive the redemption, and we cannot have the redemption without receiving him.

Acts 16:30, 31: "And brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house."

Do we need to add anything to that to make it complete? Doesn't a man have to repent? Doesn't a man have to bring forth the fruits of righteousness, to have a variety of experiences? Certainly. And yet all that must be bound up in that experience of believing on him, or else Paul never could have said that to the jailer. What is our duty as students of the Word? It is our duty to see how it is bound up in that expression. It is all comprehended in that statement, parallel with John 3:16, "For God so loved the world, that he gave his only begotten son, that who-

soever believeth on him should not perish, but have everlasting life." Again we see the use of the word Son rather than Jesus or Christ. "That whosoever believeth in him should not perish but have everlasting life. That is the whole gospel. It is our duty to see that those are the tests to the whole book. They as it were involve the whole book. It takes the whole book to explain John 3:16. It takes the whole book to explain the verses in Acts 16. What Paul said to the jailer must have been intelligible to him, for he accepted Christ and was baptized that very night. It must not have been a mere comprehensive theory of the proposition. That man was a heathen. It may be that Paul went on and explained to him, very likely he did, but it was all bound up in that one statement, "Believe on the Lord Jesus Christ, and thou shalt be saved."

Eph. 3:8-11: "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold ~~riches~~ wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord."

Notice three things especially in that scripture: 1. The unsearchable riches of Christ. When he proclaimed that, he had been expounding what it means to believe on Christ. He had been presenting the fullness of the truth that he found in the person

o Christ. He was to administer that. 3. He was to make all men see something. See what it was necessary for them to learn. He was to open their eyes to enable them to turn from Satan unto God. His commission was to make men see something. When he wrote to the Galatians he said, "O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?"

His preaching was of such power, such reality that when they heard it they saw Christ crucified for them. It was His commission to make men see the unseen.

Third. That even principalities and powers in heavenly places might learn more of God. But first of all was his own personal experience, the unsearchable riches of Christ and his commission to make others see what he saw. So much is involved in simple statements. When Paul saw Jesus in the way, he saw himself in that light as he had never seen himself before; and after he had seen himself and Christ, then he was able to see what things were gain to him. "What things were gain to me, those I counted loss for Christ. . . . I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I ~~xxxxxxx~~ have suffered the loss of all things." Phil. 3:7, 8.

That was what he saw in the light that shined in the way. When that light shines that way, there is no further necessity of impressing any one with the need of meekness, humility, and the sense of one's need.

The next scripture: [Brother Palmer reads] "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of ~~xxx~~ men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principalty and power."

[Elder Prescott continues.] The warning is, Let no man make spoil of you through a philosophy that is not the Biblical philosophy." The biblical philosophy puts Christ in the forefront; the worldly philosophy shuts Christ out. The whole difficulty with the world to-day in its efforts to reform, as Brother Daniells, was saying, is

that they are trying to reform without Christ. It is an utter impossibility to reform the world while shutting Christ out.

A. G. DANIELLS: It grows worse all the time. It is a disease that the remedy does not touch at all.

W. W. PRESCOTT: It is just as true of our preaching and our teaching. It applies very closely to us. There is a tendency some way to substitute something else for the simple, personal Christ. We must get back to that. [Voices: Amen! Amen!] When we recognize that the difficulty with the world is that it is trying to reform the world without Christ, why should we join in the same effort, and leave Christ out? That will not help. Certainly there ought to be in this movement such a revelation of Christ as will draw those who are looking for a change to the better. But it must be with personal experience. It is not something that we can take and hand out to somebody else. It is just as it was with Christ. The greatest thing He taught was Himself. The greatest thing He contributed was Himself. When that woman touched His garment, He perceived that something had gone out of Him. That is why they said they were astonished at His teaching, for He taught them as one having authority, and not as their scribes. There was in His very teaching that authority that comes with His personal presence.

In this group of texts I desire to emphasize that which we must see all through the Bible,--This idea that the center of Christianity is not a doctrine, but a person. Do not understand that I belittle doctrines in the least. We shall come to that later. But the greatest factor in the world is Christianity, and the center of that is a person. Our relation to this whole matter is a relation

to a person,--a personal relation.

A. G. DANIELLS: Just a point there Brother Prescott: Isn't it just as futile for us to single out doctrines and write and preach in a masterly way on a doctrine severed from Christ, just as an intellectual thing,--isn't it just as futile to try to reform the world that way as any other? without Christ?

W. W. PRESCOTT: Yes, we put ourselves then on the same ground as the scribes and pharisees.

A. G. DANIELLS: So this Bible Conference should help us to come back so that our preaching of doctrinal truth should center in the right thing, and that should stand first.

W. W. PRESCOTT: Pardon me if I speak briefly of a matter of personal experience. When I started out and tried to preach, I was without any special training in a Bible institute or anything of that kind. As I had observed and heard, I thought the thing to do was to prove the doctrines, and I started on that basis,--just simply to demonstrate the truthfulness of the doctrines. I found that I did not seem to accomplish anything, and I became very much dissatisfied with it. Then I got a new vision, almost like a personal revelation, like a person speaking to me. I cast the whole thing aside, and started in the simplest way, presenting Christ. I was sure there should be a presentation of this message, and that specific doctrines should be emphasized, but ever since that time my study has been to present Christ first. I do not think we can preach Christ by simply presenting subjects first and trying to lead up to Christ. We must present Christ first, and then work out to the doctrines. He is the doctrine.

Now another group of scriptures: Romans 8:8-10, 2 Cor. 4:10-11, 2 Cor. 3:17, Acts 5:3, 4, and 9, Col. 2:20, Eph. 3:17, Phil. 3:8-10, and Col. 1:27.

In the reading of these scriptures what I want to emphasize is the indwelling of Christ. He is the center of Christianity. He is the doctrine. Now, on the indwelling of Christ, Romans 8:8-10:

"So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness."

"They that are in the flesh cannot please God." What does that mean? It is exactly the same expression that we have in Acts 17, where the Apostle Paul in preaching said, "In him we live and move and are." But in order to try to give the meaning, our translation reads, "Have our being." But it is just the same verb, "are."

Ye do not have your being in the flesh. Any one who has his being in the flesh cannot please God. But then it changes and says But if Christ be in you, the body is dead.

The first expression is "Spirit of God," the second "Spirit of Christ," and the third "Christ." What does it mean when you have those three in that connection? Synonymous. Then Christ in you is the Spirit of Christ in you, which is the Spirit of God in you, and if you have that experience, you do not have your being in the flesh. It is not the fleshly life, it is the heavenly life.

2 Cor:4:10, 11: "Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body? For we which live are alway delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our ~~body~~ mortal flesh."

Death precedes the manifestation of Christ, and unless we are willing to pass through the experience of death, we shall not pass into that experience of life. That is fundamental.

The next scripture: 2 Cor. 3:17: "Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty."

What I want you to note is just the same as in Romans 8:8-11. The Lord is the Spirit. When the Spirit is present, He is present. When the Spirit is not present, He is not present, and we only have so much of Christ as we have of the Spirit. We can only know Him through the Spirit. We can only ~~xxx xxxxxxxx~~ have so much of Him as we have of the measure of the Spirit.

Acts 5:3,4, 9: "But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost and to keep back part of the price of the land? Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God. ~~Th~~ . . . Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? Behold, the feet of them which have buried thy husband are at the door, and shall carry thee out."

Notice the three things here. First, lying to the Holy Spirit, which is set forth in the next verse to be lying to God. What does that mean? It means that when you deal with the Holy Spirit you are dealing with God. But note the steps. This omits one step. "Through him we have access in one Spirit unto God." Note the steps. The Holy Spirit, the Comforter, the Son, the Father. We only have so much of the presence of Christ as we have that presence of the Spirit. Through the Son we know the Father. And there is no other way of access, as we are situated now, in the flesh here, there is just one way to God -- the Spirit, the Comforter, the Son, the Father.

Next Scripture--Gal. 2:20: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

Here is where we have the ideal changed into the personal power. Follow his steps. "He that saith he abideth in him ought himself also to walk, even as he walked." Likeness of Christ is the aim of the Christian, but how shall that problem be solved? What is the provision that is made in the gospel? It is not an impossible task; not an impossible ideal. It is an impossible ideal to copy it as something outside of ourselves, but according to the revelation of the gospel, a realization of the ideal when that ideal becomes a person within. You may set up all the ideals of reform in the world, you may set forth the most beautiful ideas of reform, but no ideas will save any one --never. But when the idea

becomes a person, as in Christ, there is salvation; and that is the only person upon whom we can depend for salvation.

Next Scripture -- Eph. 3:17: "That Christ may dwell in your hearts by faith" -- Yes, that will do. What is the difference between Gal. 2:20 and Eph. 3:17 -- "Nevertheless I live; yet not I, but Christ liveth in me," and "That Christ may dwell in your hearts by faith." I would like to have you notice the permanency of the expression -- That Christ may dwell in your hearts. Not simply come and visit, -- dwell in your hearts; that you may become a living temple where the holy God is always seen. "That Christ may dwell in your hearts by faith."

Phil. 3:8-10: "Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ. And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death."

Now the epistles of the apostle Paul are notable for the development of certain doctrines, but if you follow carefully you will see that he develops all these doctrines in Christ, not apart from him at all. Before his conversion he was a Pharisee of the Pharisees, as touching the law blameless. A Hebrew of the Hebrews. Among the Scribes and Pharisees he would pass 100 per cent. But the difficulty was that it was all apart from his person. When he saw Christ in the way it changed the whole current of his life, and what before had been self

and self exaltation, and righteousness by works, and commending himself to God for what he was and did of himself, all that was worse than nothing now, for his righteousness, he says, is "found in him." You see that these Scriptures bring two ideals out -- first, Christ in us, and second, we in him. "Abide in me and I in you." "At that day ye shall know that I am in the Father, and ye in me, and I in you." It is a double experience. That is the experience of the person in Christianity.

Col. 1:27: "To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory." We deal with the wisdom of God in a mystery. That mystery is unfolded to us in the Scriptures through which we come to the person and see that mystery unfolded in the person of Christ, and that is "Christ in you the hope of glory." We must recognize constantly that in dealing with these spiritual truths we deal with that which to the natural man is simply foolishness. We deal with that which to the world does not appear to be wisdom at all. We appear to the world to be off up in the air somewhere. Now I say, let us keep our feet on solid ground, and not be carried off into a sort of mythical ideal -- a religion which is merely a notion or sentiment. If there is any solid foundation for anything it is for Christianity. It is solid foundation of actual fact. What we must hold to, anchor to, are facts. Then we must know what these facts mean, and that is what we learn in this book, and what we will try to learn more and more. These texts emphasize the facts that the center of Christianity being a person, that person must dwell in us. That is Christianity. We must grasp the meaning of the texts that

set forth this ideal of Christ in us -- that godliness must become a personality; not an abstract teaching, not a mere demonstration, as a problem of geology to prove a theory. The mere proof of the theory of theology has no more salvation in it than the proof of a theory of geometry. Not a bit more. I have heard so much mere teaching that was nothing more than a mere demonstration of the theory that I feel the need of emphasizing this. This idea of preaching Christ is not to demonstrate the theory and then tack Christ on to it. It is not that. It is to preach Christ in the theory. And personally I have found that was a field for the greatest study -- how to do that so that it would not be a theory and then Christ tacked on to it. Not a dry demonstration, a thin exhibition; but that the thing itself should be the exhibition, the thing itself should be the drawing power.

I am speaking now especially with reference to teaching Bible in the school. I think the great thing in the Bible teaching in our schools is that the whole field of necessary truth shall be covered in preaching Christ in person -- a personal Christ. As I said yesterday morning, I am hoping that if there is anything at all to this ideal we are dealing with now, it shall have influence upon our method of Bible teaching in our schools.

This last trip I was out I met a company of our workers four times, had four opportunities, and I tried to impress some of these things in relation to our personal experience and teaching the truth. At the close of the fourth meeting they had a testimony meeting, and one brother -- a worker, got up, and he said, "I am ashamed of myself. As I came to

this meeting I saw a man on the car with his Bible open, and I 125
 thought probably he was a minister, so I got in the seat with
 him and had a chance to study with him, and I just wound him all
 up on doctrines, and I embarrassed him. As I look back, I
 am sure I did not help that man a bit. I am ashamed of myself.
 I am going to throw the whole thing aside and start over.
 Lately I have felt that I was losing my personal experience, and
 I hardly knew exactly what to do. I thought I would
 prepare a new set of Bible readings and see if there was anything
 that would bring back that spiritual part that I was losing.
 I am ashamed of myself."

I was attending a Bible institute in China,
 with Chinese workers and a few foreigners. After we had been
 studying for a few days the different native evangelists
 were called upon to tell in what order they would present the
 doctrines, and they had written down on the board ~~xxxxxxx~~
~~thoughtxxxxxxdoctrines~~ with which doctrine they should begin.
 When it came the turn of the Chinese evangelist, who had gained
 some experience, he took the eraser and rubbed it all off the
 board. He said, "I will rub it all off and start with Christ."
 I was pleased that he went at it in the right way. He had got
 the vision,-- that it was not ~~xxxxxxx~~ doctrines which lead up
 to Christ. He was going to rub it all out and start with
 Christ.

I remember another experience I had. I met a
 young man who had just come out from our schools. He had had
 only one or two experiences in the summer with the tent work,
 and he was going out to heathen fields, and I thought that I
 would have a little talk with him before he went over. And
 so I talked with him something after this order. I said,

"My brother, before you go out here to deal with these heathen people, let me just tell you that you won't be able to reach these people and to convert them from their heathenism by just proving to them that the seventh day of the week is the Sabbath, or that man is mortal, or that the coming of the Lord is near, or that Christ is priest in the heavenly sanctuary. You will not be able to reach these heathen people and convert them from their superstition and make Christians of them just from that. You have got to present a living personal Saviour to those people in such a way that this shall take hold of their heart and change their very nature." I talked about half an hour in that way. When I finished talking to him, he said to me, "I thank you very much for this talk. No one ever talked to me this way before. You have opened up a new field." I thought, Where is the Bible teacher who taught that young man, if that is the way that the talk that I had with him dawned upon him. Candidly, I think the teaching in our schools should be so conducted that when our young men go out ~~re~~ from the schools to heathen fields they shall know how to win the heathen to Christ.

Now I feel very earnest y over this matter--that there must be such a handling of the gospel in our schools--in our Bible classes, that there shall be a converting power right there in the class--and that when they go out they shall know how to do the thing.

I have met some others out in the field in two or three different fields. I met a young man who talked to me privately and very frankly. Hax said: I found him greatly discouraged. He and two or three others had pressy nearly the same experience and had about collapsed. I asked what was the trouble: "I found," he said, "when I got out here I had not received the preparation to do the work I was expected to do among these heathen people." Now when a man gets out among those heathen, all the thought of his "firstly," "secondly," or "thirdly" or the building up of his doctrine, are gone. Your he athen audience do not know the Book. They cannot even find a passage in it, and there has got to be something beside bringing in doctrine in order to help those people.

I have already told some of my experience out before a heathen audience recently. More than yalf never confessed Christ, and could not turn to the Bible. I spent only two weeks with them, and it was a happy day that last day of the meeting when they testified that they had found Christ in the meeting and accepted him as their personal Saviour and were ready to stand for him.

Now we think that among an intelligent people ~~they~~ we must spend six months more with in order to bind off the work before they are thoroughly converted--How shall we ever finish the work among hundreds of millions of people on that basis? I believe there is a testimony to be born that in itself shall have the power to fully convert the people to the Message right there.

But, think that ought to begin right in the class room; and not simply in the Bible room but the history room, the science room, in every room in fact.; so that our schools shall be essential Bible Schools. Now no one need say that they will narrow down education by this. I tell you I defy the strongest intellect to master that problem completely. There is no intellect that can master it completely. It will be our study through eternity even in the glorified state.

I sincerely believe that our schools could stand out before the world even as did Luther's school at Wurttemberg--as Bible schools. But when that day comes the Bible teaching will be more than the teaching of doctrine--the history teaching will be more than the teaching of history--science teaching will be more than the teaching of mere science--although they all three teach those same things. But the teaching will be away beyond that. The whole problem will be to arrive at the meaning of those facts--to be able to translate these facts of history and science into the meaning of the preaching of the gospel in everything that reveals Christ in the converting Word,; whether the student is in the science or history room he is learning--and learning too on a very solid

basis--~~and~~ learning in fact, not in theory--not simply 129
dogma and abstract theology; The Bible is not a book of
systematic theology, I think that a large part of the Bible is
simply history. And oftentimes those facts are not interpreted
at all. You must take the whole together to find the meaning
of those facts. Now to study the New Testament alone I think one
great mistake we make is in when we are studying the
New Testament, in coming across quotations from the Old Testament
~~xxx~~ we do not refer back to the Old Testament for those quotations
but simply take the statement as it is made in the New Testament
without reference to its ~~original~~~~meaning~~ connection. For
instance, you take this simple statement:

"Behold the Lamb of God which taketh away the sin of
the world," made by John the Baptist to the people in introducing /
Jesus. He presented before them the whole sanctuary question.
It is in the light of that one statement that the whole sanctuary
service should be studied. That is the interpretation of it.
Not to simply stop there in the New Testament, but go through
the Old Testament for the ~~refer~~ connection.

A statement in "Gospel Workers" impressed me very
much, which says, The books of Daniel and the Revelation
should be studied in connection with the words, 'Behold
the Lamb of God which taketh away the sin of the world.' Now
I take it that means that when we are studying the book of
Daniel we should see the Lamb of God that taketh away the
sin of the world, and be able to make others see it. And
when we study Revelation we should see in it the Lamb of
God which taketh away the sin of the world, and be able to make
others see it.

Now we have studied the books of Daniel and the Revelation too much as exposition and something to tell people about. I made up my mind years ago that personally I was not getting out of these books what I ought to get--notably the book of Revelation--and I started in for a new study from the standpoint that it must have some personal help in it for me. It has a warning concerning conditions I am now in--not simply for the ~~sea~~ outside world. I will be with the outsiders if I do not take that warning to myself that are set forth in that book.

Now I take it these things are for our personal help that are contained in these books, and when the people come to us they want personal help. The last time I studied the book of Revelation it was with a class in Japan, and one of these young men was only with me there two weeks. He afterward wrote me that he greatly enjoyed the studies in Revelation. I thought this was wonderful for a man who had never confessed Christ and had only studied the Bible for two weeks to say he greatly enjoyed his study of the book of Revelation.

DANIELLS: That is what the world needs --the Lord Jesus revealed through his word. I heard Dr. Riley say the other day, telling of the Bible Conference, ~~xxx of~~ of one preacher he had listened ~~xxxxxx~~ about whom he said: "Brethren, I never heard one of our scholarly men butcher homiletics as that man, but I never heard any one expound the Word of God as that man. He used as his text, 'The Lord God is a sun.' He gave us ten minutes of an outline on the subject of "Sun", "Son", "Son of God," "Sun the light of the world." He went on

telling about this man, and from Dr. Riley's account it certainly seemed to be a wonderful experience. He emphasized the thought that he got a new idea. The man had expounded the Ford . It made such an impression upon these scholarly men. And that is exactly what the world wants--an exposition of the Ford of the living God.

Elder M. C. Wilcox accepted the suggestions of the delegates on the matter of partial and plenary fulfillment of prophecy, agreeing that both these fulfillments are worthy of recognition, and citing as examples the prophecy of Elijah.

DISCUSSION THEN OPENED

G B THOMPSON: Is the destruction of Jerusalem a type of the end of the world?

M C WILCOX: Sister Whites makes it so. I have thought that there is a lot in what Alex. MacLaren said, that there have been different great days of the Lord, but everyone looked forward and was in a sense a type of the great day of the Lord that lies just before us. Is not that true in a great many other things and experiences and blessings which God gives, they are a type of the fuller and greater blessings later on.

W W PRESCOTT: Did I understand that you thought that national Israel came to an end in the destruction of Jerusalem?

M C WILCOX: I think in God's plan they came to an end when they said We have no king but Caesar.

W W PRESCOTT: Yes, but what about God's purpose that he announced to Abraham, "In thee I will make a great nation? Is that simply the Jewish nation which is gone now?

M C WILCOX: That nation as an earthly nation, but not the nation of which Jesus Christ is the center. I have seen a great deal in that text in Gen. 49:10: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be."

He wanted them to see that which we ought to see now, that all centers in the tribe of Judah, and the one in the tribe of

Judah, Jesus Christ.

J N ANDERSON: What do you understand that the word "peoples" (RV) refers to?

M C WILCOX: I had taken it as embracing all. Not simply the tribes. All of the peoples of God that had come from every source.

W W PRESCOTT: I think we must keep in mind that original promise that will be fulfilled in a nation.

M C WILCOX: That is developed a little more fully in Isa. 45:17: "But Israel shall be saved in the Lord with an everlasting salvation: ye shall not be ashamed nor confounded world without end." "For thus saith the Lord that created the heavens; God himself that formed the earth and made it, he hath established it, he created it not in vain, he formed it to be inhabited: I am the Lord; and there is none else."

His very purpose lies in that, and his purpose will be accomplished.

W W PRESCOTT: Peter in writing to the dispersion says, "Ye are an elect nation, a royal priesthood, an holy nation.

M C WILCOX: Just as in the 19th of Exodus.

W W PRESCOTT: I thought we must keep in mind the nation idea.

A G DANIELLS: Wasn't that nation, up to the time he spoke of, a physical nation?

W W PRESCOTT: Yes, a political entity.

A G DANIELLS: Politically it came to an end, but in the purpose of God it was a spiritual nation, and that work would go right on and they would continue right on.

M C WILCOX: One thought regarding that is in Romans, on the

remnant. Romans 9:27: "Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sane of the sea, a remnant shall be saved." The true remnant, they represented the nation.

An exposition of Romans 11:25 was called for

M C WILCOX: I don't know whether anyong else agrees with me on this scripture or not. I think that all the fulness is met in our Lord Jesus Christ, and I think that in the first chapter of John "Of his fulness have we received, and grace for grade," was spoken to the Jewish people, and is met in one of the texts quoted this morning, that "In him should all fulness dwell." Here the fulness of Jew and Gentile was met in Jesus Christ. It a came in when Christ was presented to both Jew and Gentile in all his fulness by the gospel, and from that time on till the present time until probation closes there is no difference between Jew and Greek, Barbarian or Scythian, but Christ is all and in all.

W W PRESCOTT: About the nation. As I read it, the nation is Israel all the way through, political or spiritual Israel, and God's purpose to make of them a great nation is still going on, and will be finally accomplished. "He hath made us a-kingdem kings and priests unto God and his Father." I want to suggest that all outside of Israel are the nations, and Israal is the nation. We come to Joel. Here is where I think we find the correct interpretation. Joel 3:9 and onward: "Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down,

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O Lord." Some have said that the word "heathen means Japan, India, and China.

M C WILCOX: No doubt the translation has led many astray.

W W PRESCOTT: Yes. I think it includes Japan and India and China, But I also believe it includes all the nations, for verse 9 says "Prepare war, wake up the mighty men, let all the men of war draw near. . . Let the heathen be wakened, and come up ^{to} the valley of Jehoshaphat." The changes were rung upon the idea of heathen people, and therefore that these nations were Japan and India and China. That is allright as far as it goes, but it is too limited. It is the nation and the nations that will come up, and when we come up to the final battle, it will be one nation against all the nations in the world. I want to be with the nation, because the contest is between the nation and the nations, and I don't want to be with the nations in any way, I want to be with the nation.

A.C.DANIELLS: Tell us how that contest will be between the nations and God's people? What form will it take?

W.W.PRESCOTT: There will be two contending parties in the battle of Armageddon, and I want to be outside of both of them, as belonging to the spiritual nation that will triumph over the world. All the elements of Armageddon are at work now, and it is simply a question of the development of the final crisis. All this greed and selfishness and atheism and denial of God will simply come up to a crisis in which they will absolutely break loose against each other. In that day spiritual Israel will win the victory of the whole experience down through the ages.

M. C. WILCOX: Isn't it true that whether they are together or apart, the great battle will be against Christ and His people?

W.W.PRESCOTT: The whole effort back of these movements is the person. All this conflict is between two persons, the incarnation of Satan on one side, and the incarnation of God on the other, and we are coming up to the final contest. In that final contest Spiritualism will lead on Satan's side. I do not understand that Spiritualism will win its victory with guns and liquid fire and all that. But I am greatly distressed to know how we are coming up to Armageddon, how we can take sides in it according to the country in which we live.

J. N. ANDERSON: Where do you find the three parties in the picture of Joel?

W.W.PRESCOTT: The conflict is all the way through, with two leaders--

J. N. ANDERSON: It seems to me the picture is this, the Christian against the whole world.

W.W.PRESCOTT: Brother Wilcox brought out the idea that all prophecy is conditional upon the attitude of the people toward the prophecy. I would like to call attention to a further principle of interpretation, and that is the question of interpreting prophecy on the basis that all prophecy--all the ~~many~~ separate parts of a prophecy, rather, are but parts of one complete whole, and that in order to interpret any part correctly we must have a vision of the whole. I think we have made a very serious mistake. We take the book of Daniel, and as far as I have observed, the tendency is to take that book as a separate book, as entirely distinct, ~~from~~ or very largely distinct, from the other prophecies, and just interpret that book by itself. But I take it that no one can properly interpret the book of Daniel who does not interpret Isaiah, Jeremiah, and Ezekiel. It is true that Jeremiah seemed to speak almost the opposite of Isaiah.

VOICE: He lived a hundred years before.

W.W.PRESCOTT: That teaches another thing as to the question of applying things with reference to time. Pardon me, Brother Lacey, but you read a quotation from the spirit of prophecy concerning conditions in 1890. Those who were connected with the work at that time knew the background of that. It was after the conflict of 1888, at Minneapolis, and the then-leaders declined that light. I think we should be just as careful in applying the spirit of prophecy to have regard to the time and circumstances as with the Bible. I have known men in the publishing work to quote the statement that "Where we have one canvasser we ought to have a hundred," and apply that always without regard to how many times the number has been multiplied.

In the matter of the interpretation of prophecy, we must have the whole picture in order to be able to give an adequate idea of it. To me it is just like taking one of these map puzzles and picking up a piece and trying to describe it. I could not tell much about a certain piece until I had it fitted in with the others, and knew just where it belonged. If I pick it up by itself, I may guess right or I may guess wrong,--probably wrong. The same is true of smaller sections, such as verses.

VOICE: What about Nahum's chariot?

R.W. PRESCOTT: Yes, first it was the railway train; now it has got around to be automobiles. I do not like that kind of interpretation.

But speaking of smaller sections: Joel speaks of "multitudes, multitudes, in the valley of decision." Then we read in the good Review that we held a tent meeting at such a place, and so many accepted the Sabbath, and we left so many others "in the valley of decision." That is a very bad place to leave them. But you read the connection, and you will see that such a use is an absolute perversion, that it has nothing to do with deciding a matter.

I have heard the phrase, "They shall see eye to eye," but when you come to interpret it, you will find that it has nothing to do with unity. I think such superficial interpretation exposes us almost to ridicule. For instance, I heard a good brother say recently that Isaiah foresaw the publishing work of this denomination, for didn't Isaiah say, "How beautiful upon the mountain are the feet of them that publish good tidings." I felt that I wanted to get up and shake that man. It seemed to me like a degrading of scripture to handle it in that way. What can we do to stop this perversion of scripture?

C.M. SORENSON: Set the schools right and get people into them.

W.W.PRESCOTT: Certainly. Now I think the best kind of preaching is the exposition of Scripture. We have too much formed the habit of taking a text and preaching from the text, and getting so far away from it that no one knows what conclusion we draw. We substitute a sort of philosophy of our own instead of an exposition of the Scriptures. I have found this in dealing with Bible teachers. We need to let the Scriptures be their own expositors. This will do a great deal more than argument or oratory. And I think that we should train ourselves and our students to be expositors of the Bible. Teaching the Word -- not simply teaching principles; building up a great pyramid wrong end up. It tips over too easy. If we build on a solid foundation it will not tip over the first time any one touches it. That is what I would like to impress, Brother Chairman, the absolute need of reform on the question of interpretation, that does not take from books, and chapters, and texts that which gives an entirely wrong interpretation. I heard it expressed this way: Not in the version (?) or in the text or chapter, but in the book as a whole,

ELDER DANIELLS: That is the point that Brother Wilcox made -- the law of the context.

ELDER WILCOX: It settles all the problems to treat the whole book in the context of the book.

W. W. PRESCOTT: Let the book itself define our terms. The covenant, for instance. Webster defines "covenant" as meaning so and so. Webster does not deal with our question at all. Webster is not defining the covenant of the Bible. You have many such things as that. You find a definition outside the Bible and then build to that. I think we should

study the Bible and get our definition from the study of the Bible, rather than study the dictionary and then try to build the Bible around that.

QUESTION: (Elder G.B.Thompson -- a few words, could not understand)

W.W.PRESCOTT: I suppose they did. They had to use the dictionary. But to take our meanings for the Bible out of the Dictionary is a misleading idea. You take that very word ---(?) There is to this day great controversy over the Greek word-----, whether it is the proper word translated from the Hebrew. It is difficult to get any sort of work to express what that Scripture means, and they must get a meaning to aid the translators from the technical definition of the word. It is just that way, only in lesser degree, in the Far East when you have to put in meanings, when you have to put characters in order to express the idea. Passing a school in Canton I noticed a sign of four characters. I had learned enough to know that the first of them stood for (3), and I thought that three were in charge. On inquire I learned that the sign means "Three Elements Learning Hall?" He said, This is the place where the mental, moral, and physical are ~~xxxxxxx~~ trained. That gives an idea of the difference in using a word regardless of definition. Many times the definition of a word as set forth in the Scriptures gives an entirely different idea from the dictionary definition.

QUESTION: (A few words -- did not catch)

W. W. PRESCOTT: You cannot depend wholly on the classical definition of Greek. You cannot depend upon that altogether, because the modern use of the Greek is different from the classical use.

H. C. LACEY: Does not the Bible practically define itself in a technical way? But there are texts in which these terms are not defined. Take the word "believe" ("beloved"?) You cannot define that in the classical language.

W. W. PRESCOTT: Referring to Heb. 11:1. We do not take the dictionary definition of faith. We do not find it there.

QUESTION: G.B. THOMPSON: Suppose in reading the Bible I come across a word, such as the word "covenant," for instance, and I do not know what it means; what should I do?

W. W. PRESCOTT: If you go to the dictionary you will find the definition of "covenant" as "an agreement between two persons," and if you take that definition you are back under the old covenant. Read the Bible and find in the Bible a definition of the term "covenant." If you keep on studying the Bible you will find somewhere a statement that will enable you to understand what it means and all about it.

H.C. LACEY: I understand you do not believe that we should dispense with the dictionary entirely?

W. W. PRESCOTT: O no, I do not mean that we should throw our dictionaries on the scrap heap. But in our study of the Scriptures we must get the meaning as found in the Scriptures, and our dictionary definition must accord with

Spiritual value to it. Matthew quotes it, and when he says "Out of ^{fulfilled} Egypt have I called my son," and this was ~~xxxx~~ when Joseph and Mary ~~wxxx~~ brought Jesus out of Egypt in the infancy of our Lord.

In the Old Testament there is a text which says "Thou shalt not muzzle the ox that treadeth out the corn," and the apostle Paul in 1 Cor. 9 states "For our sakes, no doubt, this is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope." If we take this text in its precise meaning, we should say that ^{not} the ox must ~~xxxx~~ be muzzled when he is threshing, but must be permitted to pick up sufficient for himself, and this same principle applies to ministers being supported by the people.

I might refer to a little incident ~~xxxx~~ ~~life~~ that illustrates the spiritual meaning of a text differs from that which is sometimes applied to it. A lady had saved up a considerable sum of money to get a carpet. After much saving and hard effort the carpet was bought, and was placed in the front room. Now the girl who worked for this family one morning in starting a fire in the kitchen carried a pan of coals from the front room grate, and in doing so the coals melted the pan, the coals dropped onto the new carpet, and ruined it. That hurt the lady of the house so that she absolutely lost her peace of mind. It was a great trial, and she took comfort from the text in Hebrews "And took joyfully the spoiling of your goods, knowing that in yourselves ye have a better and ~~xxx~~ an endearing substance." (Laughter)

Now that was ~~that~~ a misconstruing of the meaning of the text. It seems to me that the Bible is a living word. I believe in this law of precise meaning absolutely, but I think we ought to be broad enough for the Lord to use it in different ways.

PROF. SORENSON: There is a point on that text in referring to the context. Joel that I think illustrates the value of ~~xxxxxxxxxxxx~~ The 12th verse of the chapter defines the 14th verse: "Let the nations bestir themselves and come up to the valley of Jehoshaphat, for there will I sit to judge all the nations round about." And then when we come to the 14th verse we see that it means "multitudes, multitudes in the valley of Jehoshaphat." It is the context that explains the meaning of the valley of decision, without any special translation, or anything else. The text itself tells us. That is the point brought out this morning.

L.A. CAVINESS: I am glad for this emphasis of the matter of context. It seems to me that this is where we have to watch ourselves. As illustration, I might be pardoned for referring to my own experience. Some time ago I looked up the expression "the horns were plucked up," and then there came up a little horn. And I remember that I looked in the dictionary and found the definition to be "in place of," but I looked up in the Bible every place where the Greek word ----- occurs; I traced that through, and I found in every case ----- (Greek word) was position and not room. That to me was a study of this other law of precise meaning, and I let the Bible do the deciding as to the meaning as it was used in every case, rather than deciding on the English word.

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LACEY: There is another law--the law of progress. Truth is given in progression in the Bible. That is fascinating--the symmetrical development of the truth. Take for instance an illustration in the book of John. The words "light" and "believe" are examples of this, both found in the first chapter. He tells us, "that which was in him was light," That is developed in Jesus himself. Light is found to be a quality not quantity. It is a spiritual way of living. And the word "believe" is "receiving". Throughout the entire gospel of John there is a development of this step by step. If one takes the word "Lamb" this same progression is seen. The Lamb of God, in Genesis 22 to Revelation we find a steady development of truth. There are in the 21 Epistles 100 references to Christ's death. The same development or unfolding is seen in the teachings of Jesus on prayer. So we have the truth unfolding in logical steps throughout the Bible.

PRESCOTT: Is not that just one phase of a larger application we would like to see our students apply, and that is, that the whole Bible is a progressive development; and they should be able to see how--not simply as a theory--but to see how it progresses from Genesis to Revelation; seeing this development ~~xxxxxx~~ in the Old Testament on into the New.

DANIELLS: We surely must look to our schools to a very large extent from now on--in fact, for years it has been so--because all the young men we are sending out into the ministry, and to the foreign fields, ^{today} are coming out of our schools.

We will now hear the discussion on Brother Bollman's topic of yesterday that was not finished.

PRESCOTT: May I ask Brother Bollman a question? Am I to understand you to say (yesterday) when the sovereignty was

transferred to from Babylon to Medo Persia, Medo Persia to 146
Grecia and Grecia to Rome,--that Medo-Persia did not include
Chaldea. (Correction:) It was when Grecia was divided into
four parts; did not include Chaldea. I thought that these ~~xxx~~ four
kingdoms settled down to the two, Suria and Egypt; but Babylon
was the capital of Syria for a long time. Then would you say
that these four divisions did not include Chaldea. (Referring
to Newton's statement).

BOLLMAN: I did not read any of these things as absolute
authority. I do not think we recognize absolute authority,
but it struck me as a very good reason for finding all the
ten kingdoms west of Rome.

PRESCOTT: Another question: I understood you to say the
Lombards came in as one of the ten kingdoms in 487. How then can
we be sure the Roman Empire was completed in 476? The old
date, you remember was 483, in the earlier edition of Thoughts on
Daniel. If the Lombards are one of the ten, and they came in
in 487, how can we say the kingdom was completed in 476?

BOLLMAN: I tried to make it plain that these statements
from the standpoint of the prophecy were true, and I do not know
any place in prophecy where we are held down to 476.

PRESCOTT: Are we to correct our statement on 476?

BOLLMAN: No. As shown in Elliott's two lists it was
brought out there were two times when there was just ten
kingdoms, and I suppose there were other times where there
were ten kingdoms in existence, but I think the prophecy con-
templated (the second chapter of Daniel does not give us the
number of kingdoms as I view it, but emphasizes the vision "
"whereas, thou sawest the feet and toes part of potter's clay

and part of iron, the kingdom shall be divided."

PRESCOTT: I understand you to agree with Elliott in his ten-kingdom division at 533?

BOLLMAN: Yes.

PRESCOTT: You put the Lombards in there?

BOLLMAN: Yes

PRESCOTT: You cannot ^{say} ~~say~~ how that division was made in 476 if the Lombards came in 533.

BOLLMAN: No. But there was a division before that date. The kingdoms represented by the ten horns are the kingdoms of 533 as I view it. Rome was divided before that.

PRESCOTT: According to that, that division was not completed in 476.

BOLLMAN: 76--not the division of the prophecy--not the ten horns that represented the prophecy--the ten horns in the presence of which another little horn was to come up.

HAYNES: Your opinion is, Brother Bollman, that the ten horns of the prophecy did not constitute the original tenfold division of Rome?

WASHBURN: If Rome was divided into ten kingdoms, must we not look for the fulfillment of this prophecy in the first ten kingdoms we find. It seems to me we will have to take the first ten. If there were ten kingdoms, these are the ten.

CAVINESS: I thought Brother Sorenson gave us only two lists, and the last was given as 533, and this exactly agreed with Brother Bollman's. The last was dated 476, and does not agree with Uriah Smith's as given in Daniel and Revelation.

BOLLMAN: I would like to answer brother Washburn's question. My answer would be this. He states we must take the first ten. I have a key ring in my pocket with three keys on.

When I want to open a certain lock I must use the key that fits that lock, and the others will not do it. So it is when we find in history a power completely fulfilling every specification of the prophecy that is the one that fits .

C P BOLLMAN: I was asked about these things we attribute to the papacy before that date. I would answer that in this way. I have used the expression in the paper, that the papacy at this time, emerging from its nonage or minority, proceeded to do certain things. Before that date the papacy was a boy, and at that time it became a man. And it is true that many things a boy does follow him all through his life, but he does a number of things afterward, and there comes a time when he really enters upon life. The graduating exercises are called commencement exercises, too, because that is the time when the student goes forth to engage in the activities of life.

W W PRESCOTT: I think this does not meet the point because the prophecy says it is the horn that changes the law. Now if you do not get the horn up in 533 you can't say the horn changed the Sabbath before that date. It was another kingdom.

H A WASHBURN: Was there a monarchical power in the church until Justinian declared the pope to be head? This eleventh horn is a kingdom just as truly as the tenth. It is a kingdom a monarchical power, and it began in 533.

W W PRESCOTT: If that is the power that changed the law, we can't say the law was changed in the middle of the fourth century.

H A WASHBURN: Brother Lacey told us of a woman who said she had spanked Emperor William. It was the same person, but he did not have a title. The apostacy changed God's law, and it was responsible for all the acts against the Sabbath. There came a time when it was organized under one man.

W W PRESCOTT: Here is what I would like to say. Hold to the text. The horn power was a kingdom. That kingdom did not rise till 533. The prophecy says it is the horn that changes the Sabbath, the law, and I do not think we can put that back before the horn appeared and say the horn did it, because the horn was not there. I would like to have that specifically met. What shall we do with that proposition that the horn power rose in 533 and changed the law? How can we say that the horn power did it in the middle of the fourth century?

L L CAVINESS: We meet that same dilemma in the Spirit of Prophecy when it says the pope changed the Sabbath. Please tell me the name of the pope that made the change.

A G DANIELLS: That use of the word pope was intended for the papacy. It was not a specific term. It was the power that did it, but before it came to that special stage marked by Justinian.

E R PALMER: It appears to me that if we were to tie down all of the fulfillments of the prophecies to the span of the 1260 days of continuance spoken of in the prophecy, we are involved in serious difficulty at both ends, at the beginning, before 533, and since 1793 and 1798. It seems to me that in view of the fact that this evil principle began back in Paul's day, that it embodied all these things that were powers that were exercised later as a horn, but that they all began back there. I think we have gone astray many times in our explanation by trying to put the change arbitrarily at a date in connection with the papacy at a certain time, but really that time

began its work of changing the Sabbath way back in the first century. I think this is true. I think there came a time when that period of 1260 years began in a definite way, in a way that it had not exercised that power before, and there came a time also when that period closes, ~~I-thi~~ and yet much of the most mighty work of that power has been exercised and is being exercised, after the termination of the period. It seems to me that to bring that too definitely within the 1260 year period, it involves us in serious difficulty at both ends, and I think we have a good deal of phrase adjusting and word adjusting in our literature relative to the Sabbath and the papacy to make the thing consistent with what actually took place before the 1260 years and afterwards.

A G DANIELLS: Now then the horn power represents the papacy from its earliest embryonic condition to its destruction, does it not? Now then, is it necessary to place the rise or the establishment of that horn in 533 at the time we say it became a monarchical power? That is the question to me. Is that our position? Is that a right position? Is it a necessary position? Wasn't it a horn power long before then?

E R PALMER: That is a serious question. If the thing was not developing, if it was not growing for much more than 1260 years, then there were certain developments that marked off the 1260 years in a definite way.

A G DANIELLS: As a living, acting power, the beast, through various steps and at various times did various things. Now one of the things that little horn did was to attack Jesus through

his law and his Sabbath. It certainly did it before ever that decree of Justinian came. Is it safe to not recognize it as a horn power before that decree was made? If that is not necessary, then where is the wrong in recognizing that fulfillment of the prophecy when it was broken up into the ten parts?

W W PRESCOTT: Here is another difficulty, and that is, we set the Council of Laodicea at the latest date, earlier than we set the breaking up of the empire, so that you have got that action. If we make much of the Council of Laodicea, it was before the breaking up of the empire began.

M C WILCOX: Shall we take up the beginning of that horn power, the assumption of the power itself, or the recognition of that assumption by the state?

W W PRESCOTT: You take it clear back when Constantine reached Rome, when Attila appeared against him Rome. Was the pope the leading power then? Didn't he turn back Attila? Yes. Then can't we go back even to that time? What was a great step in the assumption of that power? When Constantine reached Rome and the pope appeared? That was in the early part of the fourth century. Now as Brother Palmer suggested, the 1260 years mark a special phase of that Rome power, and there it sort of comes into that prophecy under that theme, but I don't see how we can shut him off back of that, because there are things that appear back there that are very vital.

H C LACEY: I have been face to face with this for some little time, too, and I try to adhere to our traditional view. Our book says 538. We have changed that to 533, and it continues 1260 years. I believe there is a great measure of truth

in that. It appears that the Sabbath was changed before that. The church turned to the observance of Sunday before 533 or 538.

A G DANIELLS: You said our traditional view that the papacy arose in 538. You mean that that is when it received supreme power?

H C LACEY: Could we say that the papacy did something in days anterior to that special time when perhaps the papacy arose in that way to which we generally refer? I have used this little incident that was referred to, about the woman spanking the emperor. An old woman went around boasting that she had spanked the emperor, because she took him upon her knee and walloped him. (C.P. BOLLMAN: She ought to have kept it up. Laughter) It was not the emperor she spanked, it was the same person who by and by became the emperor. I find the Bible treats in this way the birth of Jesus Christ. He did not become the Christ until A. D. 27, but it speaks of him as being born in A. D. 5. That is an exactly analagous figure. The papacy can come up in 538, and yet the postate church was developed before, and by and by it changed the Sabbath.

Can we not have a figure of prolepsis? Some take the sign for the thing signified, as when Sister White says the pope changed the Sabbath. She took the pope to represent that system. She didn't mean to identify a particular pope, but just as a general term. We say This is the home of the King, of the council. "The king" simply stands for the government, and the pope stands for the papacy. The postate church changed the Sabbath. Step by step the change developed, and then the pope laid hands upon the Sunday institute and boosted it.

And so, as it stands today, the great sponsor of Sunday observance is the papacy.

W.W.PRESCOTT: Is it not true, as a fact of history, that the papacy exercised greater political power in the fourth and fifth centuries than it did under Justinian?

LACEY: Certainly.

C. M. SORENSON: We all recognize that a correct explanation includes all the facts in the case. Of course that is the only explanation that takes recognition of all the facts in the case, and that is the ideal explanation toward which we strive.

We have been speaking about reading things into the Bible, and of course that is wrong. But there is another practice that is bad, and that is reading things into history. That is one of the evil legacies left us by A. T. Jones' leadership. His books are full of that practice, and we have consigned them to the scrap heap. They contain some facts, but the facts are biased by a preconceived notion.

Now here is another point: There is no connection between the plucking up of the three horns and the giving of the saints into his hands for a time, times and the dividing of time. If we will keep those two lines absolutely separate, it will be better.

There was no tremendous change that took place in 533, so far as the status of the papacy is concerned. There is that question of supremacy. Do we use that understandingly? There was a time when the papacy was the supreme power in Europe,--from 1100 to 1300. The papacy was not supreme in any ordinary sense of the term during the 1260 years, but he did exercise domination over God's people.

M.C.WILCOX: I have been trying to get a term that is suitable. What do you suggest?

C.M.SORENSEN: The word "domination."

M.C.WILCOX: That is the word I have been using,—papal domination.

C.M.SORENSEN: During those two hundred years the papacy did exercise actual political supremacy over all the rest of Europe and civilization. King John, right in the climax of that period, signed over his kingdom to the pope.

W.W.PRESCOTT: Can you say, Brother Sorenson, that the papal domination began in 533?

C.M.SORENSEN: There was a legal enactment by Justinian at that time. But the actual domination over God's people was tapered off at the beginning and at the end for the elect's sake. It seems to have been lessened somewhat at the beginning, but more especially at the close of that period.

W.W.PRESCOTT: I know, Brother Chairman, it was a great surprise to me after I had read our books when I actually read history and found that the papal supremacy was only from 1100 to 1300, and gradually rose to that climax, and then gradually faded out. I think we have used that term "supremacy" very carelessly. We have heard and we have read how that in 538 the pope became supreme, but it was in that very year that he was absolutely humbled.

C.M.SORENSEN: That was one of the worst years he ever had.

W.W.PRESCOTT: And yet you read in our books and hear in our sermons that in 538 the pope became supreme. If there is any way of correcting these statements, I wish it might be done.

W.L.BIRD: The Dark Ages should be considered in the same way.

C. P. BOLLMAN: I would just like to read the prophecy. ~~xxx~~
~~xxx~~ "After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had

great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns."

That is a picture of 478.

"I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns ~~was~~ plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things."

When did this little horn come up?--then, or two or three hundred years before? ~~It says, "I considered the horns, and, behold, there came up among them."~~ It says, "I considered the horns, and, behold, there came up among them." And the term "another" conveys to my mind that the ten horns were there when it came up. It came up "among them." They must have been there or it could not have come up among them, and they must have been there or it could not have been "another" one. It seems to me that we shall have to solve it along the lines suggested by Professor Lacey. I think we attribute to this power some things that were actually done before.

A. G. DANIELLS: This is very interesting and very profitable, and what has been said here shows a need of careful study and comparison of views and teaching.

(Adjourned) to 3:00 P.M.)

Opening of afternoon session--Elder Daniells in the chair.

ELDER DANIELLS: The subject is the study that Brother Prescott is pursuing. Would you like to introduce it, Brother Prescott, with a word again?

W. W. PRESCOTT: We are studying the personality --the person as the center of all Christianity, rather than a doctrinal center; the ideas made personal in Christ, rather than mere theological ideas apart from the person. And then we were coming to the question of the personality of doctrine; that the doctrines that we are to present are to be presented as personality and not merely as abstract ideas.

A.O.TAIT: I do not know as I understand your thought, Brother Prescott, about personality of doctrine.

W. W. PRESCOTT: We have not come to that yet.

C.B.HAYNES: I have been very much helped by the studies so far, but the question arises in my mind, that it is easier here to say we should teach personality of doctrines than it is to do that. Do you propose before you close your series to take up the method of teaching as well as the presentation of these things too?

W. W. PRESCOTT: I cannot do things as sample ways of doing things, for the reason that the only way that it can be done is to meet a need, and the Holy Spirit is not given to us as a sampler; and therefore I never try to exhibit samples of ~~xxxx~~ how I do things. The only way we can do is to do it when there is need; but it cannot be done as an exhibition in order to meet somebody's needs. But I do intend to

suggest some things, Brother Haynes, give some guide. I fully agree with you that it is very much easier to lay down a sort of general attractive proposition in this matter than it is to do the thing. But the only way I know how to do the thing is by much prayer and by much earnest prayerful study. And I have been simply trying to do the thing for quite a number of years now -- just trying more and more, and seeing more and more in it the more I try to do it. When I go out and teach this is my platform of teaching. This is my way of teaching whenever I go out anywhere -- camp-meetings or anywhere else. I do not know any other basis. I know only one subject to teach, and that is Christ and his salvation, and that includes everything that I know of to teach -- whether prophecy, or more directly what we call doctrinal teaching (I do not like the expression as an especially designating expression), it must all come under the general expression of our personal knowledge of him and our ability to present him to the people. It may be as we go on, Brother Haynes, some of these things you have in mind will develop.

C.B.HAYNES: Personal experience grows out of the experience with God, and we form doctrine through our personal experience. Is that the understanding?

W.W.PRESCOTT: There is a sort of interrelation which makes it difficult to separate them. But I think it is that our knowledge and comprehension of doctrine in the sense that we talk it, is through a personal experience with Christ, and it is a personal experience within. They help each other, I think. I would not try to separate them absolutely,

but the way to gain a proper view of any doctrine of salvation is to see that in Christ. "In him dwelleth all the fullness of the Godhead." In the Modern form, "In him are all the treasures of wisdom and knowledge hidden." I like that better -- "in him are all the treasures of wisdom and knowledge hidden." To unfold that which is hidden, to be able to see that which is hidden is the anointing and the teaching of the Holy Spirit. Human intellect cannot unlock that hid treasure. We pass right over, and do not see it or comprehend it. But when we deal with all doctrine as living, personal things, then we have that good experience, that which belongs with it. Theory and abstract teaching of a system of theology, may become lifeless, just as the theory of geology, or any other scientific work.

C.B.HAYNES: Whenever Paul seems to set forth a doctrinal statement he never closes a doctrinal statement without a transition from the doctrinal to the personal. Take for instance the doctrine of the resurrection in the 13th chapter of 1 Corinthians, which is one of the greatest arguments, I suppose, that can ever be adduced -- argument after argument to substantiate the point that there is a resurrection of the dead, and then at the close he says "Wherefore"-- because of this, "my beloved brethren, be ye stedfast, always abounding in the work of the Lord." It seems to me that he makes a personal application, that of setting forth of a personal experience which ought to follow the mental assent to that doctrine. Is that what you have in mind?

W. W. PRESCOTT: In the epistles of Paul we find the richest development of doctrine, but as we read these epistles we find that the doctrines are developed as matters of experience, and they are given to us as matters of experience, in order that they may be received as matters of experience and administered as matters of experience. Take the case of Paul himself, when he was called upon to defend himself before King Agrippa, he based his whole defense -- the charge was the difference between the Pharisees and the Sadducees over the question of the resurrection. He said, "I stand and am judged of the hope of the promise to our fathers." Then he goes on and asks, "Why do you think it is a thing incredible that God should raise the dead?" What is his argument to substantiate the idea of that teaching concerning which the whole question was raised? It was his experience when he was raised from the dead, his experience on the way to Damascus, when the light shined upon him, when he got that entirely different viewpoint, that was the resurrection from the dead to him, and after that he believed in the resurrection from the dead; and he presented his experience ~~xxxx~~ rather than an abstract argument.

You take the development of doctrine in the epistles, the development growing out of the experiences in the churches. In the Corinthian church it was reported that there were divisions among them, and that was the basis of his letter. It was because the Galatian church had been turned away to a different gospel that he wrote the letter to them. There is one beautiful touch between the Authorized and the Revised versions. The Authorized Version says "another

gospel, which is not another." Two different Greek words translated on the same word -- one means different, another means the same kind. You have been led away by a different gospel; it ~~which~~ is not another gospel -- the same kind as I taught you, but it is a different gospel. It was because they were being led away by a different gospel that he expounded the gospel to the Galatians, and in the course of the exposition he refers to his personal experience of being dead and alive. "I am crucified with Christ, nevertheless I live; and yet not I, but Christ liveth in me." But you who were circumcised, you are separated from Christ, you are fallen away, and the grace of God is in vain. In the letter to the Ephesians he expounds the deepest truths of the gospel to which attention has been called that we have in Christ. In the epistle to the Colossians agnostic heresy had begun to effect the church. They had a teaching concerning the creation that left the presence of Christ out of it. He writes his letter, and he establishes his gospel upon the fact that in Christ and through Christ all things are created, both visible and invisible. And so you take it through, and it is largely presented as personal experience, and very little is abstract teaching.

We find the second thought. I think that suggests to us that we should use great care when we take statements out of their setting that we give to them the meaning warranted by the setting. When we deal with the personality of Christ in our explanation of the Scriptures there is an entire elucidation of the theme. The whole gospel, the whole Bible, is an elucidation of the theme. In Gospel Workers

we read, "The whole Bible is a manifestation of Christ."

That to me is the key to the way we should read the Bible, the way we should study the Bible and teach the Bible -- that it is simply a manifestation of Christ.

ELDER DANIELLS: I think that we have been a little unfortunate in our conception of doctrinal teaching, or in our terminology, and I am inclined to think from the Bible that it is in our conception, because we read here of Christ and his teaching, "when Jesus had ended these sayings the people were astonished at his doctrine." Matt. 7:28. What was the doctrine that he taught, what did he refer to? Well, here is part of it: "Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you." "Blessed are the poor in heart for they shall see God." This is the highest Christian experience that we can conceive of that is set forth in the Scriptures, and that was his doctrine. So I believe we have made a mistake in fixing up these two ideas of spiritual sermons and doctrinal sermons. This was seen not so long ago in the reports, -- a preacher would say, well, I have given twenty-two doctrinal lectures, and I have given ten sermons on Christian life or experience. We separated that way.

(Daniells cont'd)

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I think we need to get a different conception of doctrine, that everything that is set forth in the Scriptures from the sirhg standpoint is spiritual, and if rightly conceived will lead to spiritual experience.

Now I would like to answer Brother Haynes question, or at least give a bit of experience, in preaching the doctrines from that center--the center of the Cross. I have tried it. That experience was the best part of my public work I did before I was called to administrative work.

Now there came to me through the teaching of the brethren here in Battle Creek on Righteousness by faith, following the Minneapolis controversy, while I was in New Zealand--some of the reports which were later published in the Bulletin, on this question of Righteousness by Faith. I was so interested in these studies that I sat up late at night studying them, and I got up long before daylight to study these. I studied by the light of the candle as we had no lamps or gas light. To show you how interested I was--one night--when one of my candles had burned out, I got out my match box and struck a match to light the other, and after lighting it, I tried to put it in what I thought to be the candle stick, but after trying unsuccessfully to get it in, I discovered I was trying to put it in the match box. This shows how much interested I was in that subject--Righteousness by Faith.

That subject was so refreshing to me. It was like a refreshing drink from a clear mountain spring.

And I got this conception--that really Jesus was the center 164 of the whole thing. The law was Christ. The covenants were Christ--the Sabbath, Immortality, the New Earth; and prophecy was Christ--the unfolding of Christ's purposes and death and ministry in heaven. This was the idea I had in mind in all my preaching. In my tent back of the pulpit I always had a large motto of "God So Loved the World," or some such expression of Righteousness By Faith, and that was the central thought and theme of my public effort.

When I took up the study of a prophecy I showed that prophecy was given by Jesus Christ. It was his message to the world. "And now we will read his message. We will give an unfolding here of his message and purpose to us," I said. I proceeded with that thought--of course first showing that Christ was the Son of God who came to the world to redeem lost man, and that he had given us this word, and we must look at all we found in this Book as coming from our Lord and Saviour who died for us on Calvary. By getting the mind centered on that, the thought tempered and the heart softened by this thought of the great gift God had given to save us--it opened the way for the people to receive the message, and winding up with "in the days of these kings shall the God of heaven"--the Lord Jesus Christ--set up a kingdom which shall not be destroyed--I was able to preach the prophecy as the gospel from the standpoint of the cross.

Now when I came to the law and the Sabbath it was not difficult to bring that thought in. What did Jesus die for? To save us from our sins. What is sin? Transgression of his own Law I simply connected the Law and Christ. I showed that his Law

was so dear to him--~~that~~ the foundation of ^{his} Government--that he' 165
could not save me only by dying for me and taking my place.
Now I had no trouble to impress upon my audience the majesty of
the law proclaimed on Sinai without being called a Legalist.

When I came to the Immortality question I preached
it from the standpoint of "life only in Christ." Our life
is hid with Christ in God. I took it up as life through
Christ, and emphasized the glorious life he brought to us--without
first hitting them squarely in the face and telling them that they
were not immortal but died like the beasts.

Of course I did not do this at first. I remember driving
about two thirds of my audience away the first time I preached
on this subject. I had thought the thing to do was to prove
to them that a man was mortal that when he died he was no
different from an animal, quoting that text where it says
"Man is like the beasts that perisheth." But I soon saw this
was not the way to preach this subject and I changed my method.
And when I took it up and first dwelt on Jesus coming here and
dying for me because I had sinned and had lost my life--the wages
of sin is death--and that he came to give me life and "he that
hath the Son hath life,"--it made all the difference in the
world.

Now tell me what subject in this Book I could not
preach on and bring in the Cross of Calvary.

PRESOTT: Don't you think Brother Daniells, if we
put this teaching of the righteousness by faith in our
sermons, it would change some methods of preaching? I have
heard sermons on the Twenty Three Hundred Days that were
nothing more than a problem in mathematics.

DANIELLS: --And sermons on History that were nothing more than a forty-five minute period in the schoolroom by a teacher. **166**
This is not the way to get at it.

I do not mean to say I would just have a set introduction and ~~then~~ talk about the Saviour for a few minutes and then glide away; but to hold up all the time before them the great Sacrifice, the great Gift, the great plan and purpose of God, and keep Salvation before the mind, making it clear that we preach the Law because we must obey the law, and that Jesus died that we might obey that law.

My change in method of preaching brought about immediate success. I raise up the largest and best churches,--and these churches have been pillars for thirty years in those fields. That was my experience when the new idea came to me regarding this thing. And I don't see any reason why we can not in a tent or hall proceed from that standpoint in preaching to the people.

I believe brethren this will have a good influence upon us as preachers, ^{in a spiritual sense} and it will remove this idea of "legalism." It will keep us away from the appearance of "legalism" and this "proselyting," and it will make a right impression upon the people; and not only will it create a right impression, but I believe it is right. We go out to preach the gospel of salvation and nothing else. Now what is that gospel? "Christ in you the hope of glory." It is not a doctrine separate from that. It is a truth that emanates in him and comes from him, and should come from him in our presentation and in our conception of doctrine, and I don't think we ought to count a sermon on the two covenants or on prophecy or on the nature of man or the State of the dead--I don't think we ought to call them a doctrinal

sermon; and then a sermon on Faith in the Lord Jesus Christ,
a spiritual sermon.

A G DANIELLS: I think it is an entirely mistaken conception. I think that everything we preach ought to be spiritual. It comes from a book that was given by the spirit, and it is spiritual. We ought not to make it anything else.

A O TAIT: Are our so-called doctrinal subjects, if not presented in the spiritual way, are they doctrinal in the Biblical sense?

A G DANIELLS: No.

W W PRESCOTT: I would like to ask, Is it not true that our method of dealing with so many subjects as making up this message, tends toward this very thing of teaching something apart from Christ. When it is felt that certain subjects, eight, ten, twelve, or twenty subjects must be presented in a certain order in order to give the message, does it not tend toward a sort of divided Christ, and the idea of getting to Christ through some subjects?

I would like to ask in all candor this question of our Bible teachers. Is there a way of teaching the Bible that shall present to students or to people generally, all that they need to know at this time, this special time, for salvation, by just teaching them Christ?

W G WIRTH: I would like to ask for advice. This applies particularly to my ministerial class. I have been teaching the young men that we have been trying to cram too many subjects upon the people. That is, we have taken the Seven Trumpets, the Seven churches, and so forth, and by the time we go all through that, it is about all we can do but preach, and that is about all it is. I have told my boys that I thought it would be much

better for them to take our leading subjects and spend if need be, a week on each one. There is the state of the dead. Why not take a whole week on that subject? More than that, if need be, and not cram so much in one subject, but to make every one deeply spiritual and hold up Jesus Christ to the people. Why if we would hold up Christ more, we might not give the people so much at once, but we certainly would give them a knowledge of Jesus Christ and the gospel of Jesus Christ. Take the 2300 days. I maintain that that subject cannot be handled in one night and handled intelligently to an outside audience. It is too much. It simply becomes a mathematical process. I told my boys to take three nights. Take up to the 70 weeks for the first night. Spend a night on the 70th week, and from there on. If they do that, when they get into that 70th week and the middle of it, they have a beautiful opportunity for presenting the love of Christ. We have been simply cramming that thing into one night, and simply saying that Christ died in the midst of the week, then cram them on to the 1810 years and up to 1944, and the people think of mathematics and miss altogether the plan of salvation.

The same way in the Millenium. We take the beginning of the thousand years and the end of the thousand years. Bless us, I don't know where the people are when they get through. They are all bewildered. When you get the Devil bound and the saints in heaven, all the wicked killed at the brightness of His coming, and I don't know where the people are. Homiletics teaches that that thing is absolutely impossible. You cannot cram in five or six points in one night.

If we would take more time, we would have a beautiful opportunity of presenting and driving home anew the great fundamentals.

We have been trying to cover too much ground. We don't need to take everything we have in a series of meetings. They need to know about the law, the state of the dead, and the sanctuary. How many more of the leading points are there after you get through with those? If they get grounded in four or five, how much more do they need? They don't need the seven trumpets, they don't need the seven churches, they can get that in the process of becoming good Seventh-day Adventists. I think a mistake has been made in trying to cram too many subjects into a tent effort instead of taking up fewer subjects that will give us the opportunity to present more of the truths of redemption.

C B HAYNES: Then after the people had received these five or six points of faith, would you receive them into the church?

W G WIRTH: After they had become thoroughly grounded in them, yes.

W W PRESCOTT: What is the purpose of teaching the 2300 days? I don't want to preach three nights on the 2300 days. Not one night. That isn't the way I view the subject. What Brother Wirth has said seems to emphasize the idea that doctrinal points are the leading things to handle. I don't look at it that way. I don't want the 2300 days as a mathematical demonstration from B. C. 457 to 1844. I want it in reference to the great subject of the coming of a kingdom, and when I am teaching on the coming of a kingdom I want to use it in that connection. But as a demonstration apart from what I am trying

to bring to them as an experience and as to the kingdom coming by and by, it is useless. When I want what is taught in the ninth of Daniel in this way, I use it. But you take Christ's teaching. Tell me where you find a sermon on the state of the dead. I don't call them points, I call them living things.

C B HAYNES: Your idea is that you want to develop in those who hear an experience that this age calls for. Can you develop that full and complete experience as demanded at this time without presenting every one of these particular things we do present?

W W PRESCOTT: I don't want to answer that by yes or no. Here is the vital thing. I may talk with these people night after night about points of doctrine, demonstrate them to them, and cover the whole ground, and yet not do the thing I want to do for them. I ^{listened to a sermon recently} ~~talked recently~~ to a large audience of perhaps 2500 people. What was the subject? The subject was the seven trumpets. The speaker ranged the whole range from trumpet one to trumpet seven. What for? That is what I kept asking myself. He tried to cover such an immense field that he got mixed up himself, and got his periods wrong. He had 361 years and 11 days for his sixth trumpet period, and without demonstrating, asserted that it ended in 1840. I wondered what he got out of it. I thought it was an absolute conglomeration. I don't believe in that kind of preaching. If I want to use anything that pertains to the seven trumpets, it is to help the people into an experience concerning the kingdom of God. The key to the whole thing is the kingdom of God. God's purpose in a kingdom. Just to take points and demonstrate certain features

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without regard to the great hope, isn't the thing.

C B HAYNES: That is why you would give an exposition of Daniel 2, because it says "In the days of these kings shall the God of heaven set up a kingdom?"

W W PRESCOTT: Exactly.

~~XXXXXXXXXX~~ A G DANIELLS: But in doing that you wouldn't mystify or leave in a twilight zone that whole line of revelation from Babylon to those kingdoms would you?

W W PRESCOTT: Absolutely not. I have taken up with the heathen people the second chapter of Daniel. Now those people don't know very much about history. They are not historians, but I have studied with them right through the book of Daniel and the book of Revelation. I have had a definite purpose in it, and have used these portions of scripture that they might comprehend and that would help them. I was trying to minister to them, not simply a theoretical knowledge that a kingdom is coming, but to deal with the kingdom of Christ as a present experience in the hearts which is to be an outward revelation of that kingdom. I say don't forget that there were literal kingdoms on earth, and give the dates, too. I don't intend to go into the air. I try to keep my feet on solid facts. What are the facts for? What benefit is it to an outside audience to harangue them? I think we do in our teaching too much of that. That is the way I feel about it, and I am opposed to it. But I believe on keeping our feet on solid ground. I don't believe in decrying the absolute facts of history. Keep right on the solid ground, for there is something to be gained if we will try to teach the thing as we

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ought. When I meet an audience of people that I may never meet again, I want to do something more than to make a mathematical demonstration of a prophecy. I want to introduce them to what will save them in the kingdom.

C.B.HAYNES: That is what I wanted you to bring out, Professor, and that is why I asked that question in the first place. I find a sort of sentiment toward swinging away from the ^{preaching of the} doctrines that have made us a separate people, and turning toward an evangelistic plan sort of between the Salvation Army and the Billy Sunday kind. I have been trying to do what you have been setting forth, and I do not want the idea to prevail at all that we have come to the time where we can lay aside our peculiar doctrines and start in to talk about Christ exclusively, without giving any instruction in the doctrines.

A.G.DANIELLS: Recently I have felt that I could begin an exposition of Daniel 2 at the last end, beginning with the 44th verse as my text. I do not believe in leaving the people in a mystified twilight zone of mystification, but the great object must be made clear and strong, and that is the salvation of man by the Lord Jesus.

W.W.PRESGOTT: There is one thing about the 2d chapter of Daniel that I have felt we have missed somewhat, and that is that in the chapter itself the gospel is set forth.

W.T.KNOX: There is one very vital question about this that has occurred to me, and that is the fear that ~~swinging~~ we shall swing from one extreme to another,--the fear that the brethren would not feel obligated in their teaching of Christ and Him crucified to also establish the people in the fundamental things that belong to our faith. Then when another man comes along, an enemy of the truth, he can readily tear down their faith. I just want to illustrate with the tithing question. There is no way in which our relation to Jesus Christ can be more beautifully presented than in the tithing.

A. G. DANIELLS: But it can be presented in this way, that He,

having purchased this world, reserves that for Himself.

W.W.PRESCOTT: I do not want to be quoted as one who believes in leaving this message and going off into the air. At the Portland camp-meeting, from which I just came, we had an attendance that filled the great tent and away outside, and night after night I preached to them on the prophecies of Daniel,--the first, second, third, fourth, and fifth chapters, right straight through. And I tried to stand on solid ground on those prophecies as the gospel of salvation to people, that they should receive right then and there. I do not believe in leaving these great truths at all. But I found it necessary in my own experience to restudy these truths and my relation to them, and bring them to the people on that basis.

E.R.PALMER: Reference has been made to the use of the blackboard and the crayon and the mathematical figuring out of certain propositions in certain prophecies, the time of their fulfillment, etc. Those figures have been a great feature in the presentation, both in print and from the desk. Is this a question of eliminating any of these, or is it a question of putting them into their proper setting as a part of the one and only theme?

W.W.PRESCOTT: That is my understanding of it.

E.R.PALMER: That mathematical explanation has been helpful to many minds in getting an understanding of these things.

W.W.PRESCOTT: In my meetings at Portland I had a blackboard, and used it right along. I believe in being very definite and very exact in presenting these things; but they should be given in their proper setting.

A.G.DANIELLS: Now, Brother Wilcox, will you state what you have in mind further on the question of Bible interpretation?

M. C. WILCOX: I have simply some additions ~~to the~~ to the laws and principles ~~which I have presented.~~ which I have presented.

First, The law of progressive development;

Second, The law of context; and

Third, The law of ancient Eastern usage, all of which, it seems to me, are splendid things for us to remember.

There may be others who have principles to suggest.

A.G.DANIELLS: ~~If you~~ Have you any to add to this list that you use? If so, state them; and if not, you can raise questions about the topic.

J.H.ANDERSON: Was the idea of the historical setting included?

W.W.PRESCOTT: The law of the context would cover that, wouldn't it?

H.C.LACKY: There is one more that I have used, and that is what I call the law of emphasis. There is one peculiarity about the ancient Hebrew and Greek, and particularly the Greek, and that is that the written language expresses all the subtleties of emphasis that a good reader would put into it. Being inflected languages, you can put in toward the front of the sentence the emphasis. The New Testament Bible has much subtle emphasis, and we miss the meaning of the passages when we do not catch their emphasis. For real accuracy one needs to be somewhat familiar with those original tongues. But there are translations in which the emphasis is presented.

Take John 1:1: "In the beginning was the Word, and the Word was with God, and the Word was God." I think nearly everybody reads it that way. I have heard presidents of colleges read it that way. But just think what it means when you say, "and the Word was God." The inference would be that He is not now. "In the beginning was the

Word, and the Word was with God"--the eternity of the Word, the personality of the Word, and then, "and the Word was God." In a very simple way, yet a very beautiful way, the emphasis is placed on the word God. That is one of the simplest illustrations of that principle.

There is a text in Romans that reads like this: "God be thanked that ye were the servants of sin." That is rather a queer statement, isn't it? Where does the emphasis lie?--on the word were; "God be thanked that ye were the servants of sin," with the thought expressed that they had ceased.

Rotherham's version is one that brings out the emphasis nicely on these texts.

A.G.DANIELLS: What do you think of his rendering?

H.C.LACEY: It is excellent, though there are many places where you want further study.

W.W.PRESCOTT: You would not use it as a basis of ~~authoritative~~ authoritative public teaching?

H.C.LACEY: Not alone. There is no translation that is infallible.

G.B.THOMPSON: I would like to ask if reading such as you have spoken of is taught in our schools as it ought to be?

H.C.LACEY: No, here we have no teacher of oratory, and we all lament it, too?

E.R.PALMER: I wish to refer to two items. I found myself sort of struggling with those principles of interpretation since they were mentioned. These laws that Brother Wilcox has mentioned are intensely interesting, but somehow I do not fully understand just what is meant by "the law of first mention."

E.R.PALMER: The law of first mention. I somehow did not get hold of the idea. As I understood the statement, it was this: That the first time that a word or a phrase is used in the Scriptures the meaning that is there given to it is the meaning throughout the Scriptures, except as its meaning may be extended as we can see from the Scriptures. Would that apply to all words and phrases? I think perhaps I can illustrate what I mean by referring to the word "generation" in the second chapter of Genesis. Would that definition or meaning of "generation" go all through the Scriptures? And further in regard to the law of precise meaning. There were some remarks made concerning it this morning that somehow confused me as to the relative use that might be made of a text, as to whether we should confine ourselves to the use of the text in the setting in which it appears, or whether they meant that the facts stated there might not be extended through all the experiences of life and apply as a living word in every generation of men. I would like to know, Mr. Chairman, just what the meaning of this is.

M.C.WILCOX: By "Law of First Mention" we mean that the first mention of any great or important fact, event, or teaching carries that primary meaning throughout the Word. This must be in order to preserve the divine unity. The rule of the builder must be the same throughout. Elsewise we are left to conjecture and guess work. To illustrate:

(a) "In the beginning," that unmeasured period antedating the six days of Genesis, gives the meaning to that expression in all subsequent passages, as in Prov. 8:22,23; John 1:1.

(b) The sanctification of the seventh day, the origin of the Sabbath. Gen. 2:2,3. (c) The marriage relation. Gen. 2:18-24; Matt. 19:3-8. (d) The creation of man, the serpent, the fall of man, the deluge, are a few other instances of what holds good throughout the Bible. The first mention expresses the divine thought not alone for that passage, but for the future.

W. W. PRESCOTT: Now in the 5th chapter of Ephesians and the 31st verse: "For this cause shall a man leave his father and mother, and shall cleave to his wife, and they two shall become one flesh. This is a great mystery: but I speak concerning Christ and the church." Would the law of First Mention apply to that text in Ephesians?

M.C.WILCOX: It would, I think, and carry it still further.

W. W. PRESCOTT: My thought was, in the first mention was there anything ~~xxxxxx~~ that could be laid hold upon in any way to interpret it as having anything to do with Christ and the church?

M.C.WILCOX:— That would come under the Law of Comparative Meaning, in which we take all the passages and learn from them the great lesson that God would have us learn.

W.W.PRESCOTT: The first mention of "serpent" is in Genesis 3. In Rev. 12 the serpent is defined as "that old serpent the devil and Satan." If the serpent in Gen. 3 is an animal, according to the Law of First Mention, would that apply in Revelation?

M.C.WILCOX: I think the thought is clear when we get the passages together that Satan was behind it.

W.W.PRESCOTT: It does not say in Revelation who was behind it.

M.C.WILCOX: He was there, only he spoke through the ~~xxxxx~~ serpent.

H.C.LACEY: That serpent in Revelation was not an animal.

W.W.PRESCOTT: That is what I want to get back to -- whether we can, under the Law of First Mention, say that the serpent in Genesis was an animal and that the serpent in Revelation is Satan.

M.C.WILCOX: I did not say that the serpent in Genesis was an animal. I do not think it is. I think it is Satan.

G.B. THOMPSON: What do you mean by First Mention -- Do you mean the first time it is found in the Bible?

ANSWER: Yes, the first time found in the Bible.

G.B. THOMPSON: If we should read a book out of its order, and find a word in it which had previously been mentioned in another book, how would that affect it?

M.C.WILCOX: The book of the whole Bible.

H.C.LACEY: When we mean the Law of First Mention we do not mean the first time the word appears, but that there are a sufficient number of instances of that kind where the first mention of the topic is made which gives the key to the whole subject in that field. In many instances we might say that is the Law of First Mention.

Take the word ----- "In the beginning God created."

The Hebrew word for "God" there is ----- . And right at the beginning we can see that the trinity is suggested. In the beginning God -- he created; it is singular. There is the trinity in unity. Perhaps we see it in its purity there -- In the beginning God (Greek word stated) created by a single act; and so the unity of the Godhead is beautifully taught in the original Hebrew. And then when the Spirit of God is mentioned, as it is in the next verse, it says the Spirit of God brooded upon the face of the water. The Hebrew word ----- means brooded, and there is a beautiful word, the Holy Ghost represented throughout the Bible as brooding -- characteristic of a bird. There are gods many and lords many, but only one God. And when he says "In the beginning God created" it is given the distinctive attribute of the Spirit of God. We read in Genesis 3 to 15 the account of the first temptation, when the woman was led to eat of the forbidden fruit, and we find three suggestions under which all possible sin is covered. Centuries later John warns against "the lust of the flesh, ^{the lust of the eyes,} and the pride of life" -- exactly these three things that caused the original sin. In the original promise, "The seed of the woman shall bruise the serpent's head, and thou shalt bruise his heel," we have the promise of the second advent and then the first advent, and the essential work between -- the incarnation of the Son of God, the seed of the woman.

W. W. PRESCOTT: In the first presentation of the gospel it is the personal pronoun that is used -- "he shall bruise thy head." I like the personal pronoun there.

H.C.LACEY: Made a brief remark, as to applying to first instances -- a brief summing up of his remarks, but his remarks were not distinct enough to be heard at table.

W.W.PRESCOTT: I am in harmony with this law. I did not mean so much to take exception in what I brought up, Brother Wilcox, but to look at it in a broader view, and to show that there is more in the Law of First Mention than we are apt to see.

E.R.PALMER: If I have understood the law, it does not mean that it has universal application. I think I had difficulty in dividing between the important ideals of the laws and my opinions. I was inclined to think that the word "generation" as used throughout the Bible, and as used in our work, was practically the same as the phrase in the beginning. And we have difficulty in determining what is meant in the Bible by "generation." So many different theories are arrived at, and we sometimes feel that we would like to know just what is meant by "generation." And I thought that under this law of First Mention, if it had universal application, we would have the key that would unlock the generation problem.

H.C.LACEY: You must all remember that the word "generation" is made up of two or three original words --- (explains what these are)

W.W.PRESCOTT: I think, Brother Palmer, the Biblical use of the word "generation" will help us on Matthew 24.

H.A.WASHBURN: Now we have symbols in the prophecies, such as the sun, moon, and stars. According to this law, as I understand it, we will find the first instance in the Bible where they are mentioned. What about when the sun moon and

stars symbolize ruling powers? How about the host of Daniel 8?

W. W. PRESCOTT: Note the first mention. It says that they are for ~~xxxxxx~~ signs, and for seasons, and for years, and to give light. This is on the first mention rather than the rule.

H.A. WASHBURN: Suppose we come to the wearing of the crown of twelve stars. What would be the rule found in determining what these stars symbolize?

W.W. PRESCOTT: The whole question of interpretation may be an open question, but there is a difference between terms symbolic and literal, and we should distinguish.

J.N. ANDERSON: I wish to mention a personal difficulty. I think it belongs in this part of our study. It is in regard to the coming of Christ. In James it is stated "Be patient, therefore, brethren unto the coming of the Lord." Now it seems that James is writing to people living in his own time, and he urges them to be patient, because the Lord is coming very soon. We usually apply that to our own time, and we convey the idea that James had our time in mind. The question is, How could James say that in his time? How could he believe it? He seems to; he seems to teach that the Lord's coming is very near, right in his own day. We find much the same in the 13th chapter of Romans, and in other passages, where the imminence of the Lord's coming is very clearly taught. We do not see very much of this in the teaching of Jesus, as I remember, or in the teaching of the apostles, but it seems to me it comes out very forcibly in these texts I have referred to, and I wonder how to understand them. It may be just imagination

in my mind.

L.C.CAVINESS: I wonder if there would be a time when this law of First Mention of the conflict might be applied to this generation.

ELDER DANIELLS: This is a subject for one of our studies. Could the question be raised again then?

J.N.ANDERSON: Yes.

M.C.WILCOX: There is no trouble in this with the Law of First Mention at all, and I do think that it is worthy of study. For myself, I have no trouble with it at all. I believe that the apostle ^{speaks} ~~xxxxx~~ of the days in which he lived just as Paul did, just the same as all did, and I believe that when he reached those days we find a further message which is guided by the Spirit of God, just the same as John the Baptist did with the message that had been given 700 years before .

(Wilcox cont'd)

"Who are you?" He answered, "I am not that prophet." "But who are you that we may tell those that sent us?" "I am the voice of one crying in the wilderness, Prepare ye the way of the Lord."

He knew his mission, just the same as those who are hearing this Message know their message. For seven hundred years that prophecy had lain dormant, but when the time came for it to be fulfilled, God raised up the man ~~and~~ to give the message. And so it was with the declarations of the apostles. They spoke not simply for their own time but for all time.

PRESCOTT: Is not the expression in Luke 3:3 "And the Word of God came unto John" a similar instance? Now when the time comes that a message of God is to be given, the Word of God that contains that message, no matter what has been in the past—that word will come to people to give that message.

DANIELLS: As it did at the beginning of this movement.

LACEY: I want to say a word on the law of precise meaning. There is a difference between the law of precise meaning and the law of first mention. What I meant to convey by that idea of precise meaning, was to get down to what the word really means. To illustrate: It says "there is a natural body and a spiritual body; and it talks about the natural man not understanding the things of God, only the spiritual man. What is the meaning of that "natural"? The law of precise meaning will tell one to find out exactly what that means. That introduces an original thought. Likewise with the words, "body" "soul" and "spirit." The body is our physical nature, the soul is our intellectual nature, the ~~spirit~~ spirit is our spiritual nature. "Sanctify you be y, soul and spirit." Our present body is the ~~soul~~ ^{body}.

body . We have five or seven senses, and our body is a material body, but in the day of resurrection it will be a ~~glorified~~ spirit body.

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(The Ten Kingdoms—Eld. Bollman)

DANIELLS: We will continue with Elder Bollman's subject of the ten kingdoms.

WASHBURN: I would like to know how the scripture in Daniel 7 appeals to the brethren here, which says: "I considered the horns, and behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots;" ~~and~~ Now as you read that Scripture, what do you think Daniel saw? First, I think he saw the beast, and then there were ten horns. He must have counted them. He saw these horns before he saw the eleventh because he said another kingdom arose among the ten. ~~Was it this~~ ~~another kingdom~~ The point is this: Did the eleventh horn stand up complete and then these three other horns were plucked up, or did three go down as the one horn came up.

WIRTH: From the 24th verse it would seem to me the eleventh horn came up, as it says "And the ten horns out of this kingdom are ten kings that shall arise; and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings." It would seem to me the ten were there when this other one came up. He was "diverse from" the former horns.

PRESCOTT: May I make a suggestion. If we were standing in Daniel's day and this vision was presented to us,

then we might wonder how it would be fulfilled—whether the 187
coming up of that one would crowd the other three out by
the roots, or whether ~~they~~ it would come up and then three
horns go down afterward. But now we stand here and look back; and
we appeal to history to decide as to what three kingdoms actually
went down under the influence of the Papacy.

WASHBURN: The question is, What did Daniel see.

PRESCOTT: But it involves the interpretation. The question
is whether we should interpret it from the account of history
as it fulfills that prophecy, or ~~from the account of history~~ interpret
it apart from history.

ANDERSON: Is that a safe principle of interpretation, to
interpret a text in the light of history.

PRESCOTT: This is a question he raises as to history.

PALMER: If you were to take the reading of the Scripture
and visualize it so that Daniel ~~sees~~ sees this little
horn coming up as one sprout to crowd out those about it, how
would you in the application make that power crowd out the Heruli?
Did the same power that rooted up one, root up the others? Was
the Heruli uprooted by the same power that uprooted the other
two?

WASHBURN: I do not know as we can see that in history;
we can only infer that.

BIRD: We have always made the statement that
Arianism stood in the way of the development of the Papacy. If
that be true then it is clear that the Papacy rooted out the
three in coming up to do its complete work. In the development
of the Papacy these others were necessarily rooted out to give
it its full place in prophecy.

HAYNES: Are we to understand that there were not any more Arian powers other than these three--The Heruli, Vandals and the Ostrogoths.

WIRTH: You could not say the Heruli were Arians.

M C WILCOX: It does not say that three horns must be plucked up for him to have place. The prophecy does not declare that at all. (Reading) "And as for the ten horns, out of this kingdom shall ten kings arise, and another shall arise after them, and he shall be diverse from the former, and he shall put down three kings." You take in the list given by Brother Bollman, the second list given by Elliott, 533-532. In that he went down after that power arose (Heruli). He may have been the element that put them down, but they did not go down until after he was given recognition by the state. Isn't that all that is necessary? Can we not stand on that view of the prophecy?

H A WASHBURN: Do you mean that those three kings were not put down by the papacy?

M C WILCOX: Not necessarily that he might have place.

W W PRESCOTT: I was about to raise that question, whether we have any reason to bring arianism into the question, and as to whether Arianism stopped the papacy, when it did not disappear until away in the seventh century as a sort of official religion. The Lombards didn't give it up until 732.

W T KNOX: I think that application that has been made so many times has been the result of human reasoning rather than what the prophecy says.

W W PRESCOTT: It has seemed to come in as one way of interpreting the prophecy, and that the time of plucking up the horns determines the time of giving the saints into his hands. That is to be determined. It does not say in the prophecy that

there is any connection. We have made that connection, but there is nothing in the prophecy that requires it.

H AHWASHBURN: I do not feel free to abandon the dates 538 and 1798. I believe that the third horn was plucked up in 538. That is the only thing that gives me anything to begin with.

W W PRESCOTT: I would not abandon the 8's. My difficulty has been that the 8's have been held and the 3's abandoned. People say that in 1798 the pope was taken prisoner and carried into exile. But Pope Gregory was taken prisoner and also died in exile. If you choose to make that event the condition of fixing the date, what is the difference between the experience of Pope Pius and the experience of Pope Gregory. The significance of 1798 is in its setting, that is all. That is the only thing that distinguishes it. Otherwise you have nothing to distinguish it. My difficulty has been that the date was is set arbitrarily at 538-1798, and when the pope was taken prisoner that ended it. I know another pope that was taken prisoner.

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W W PRESCOTT: Look at these important periods that we have. The 1260 years, the 1290 years, the 1335 years, and the 2300 years. Those are important prophetic periods. Suppose we say the 1260 years begin primarily with the decree of Justinian, the 1290 years with the decree of the Roman Council in 503. The 2300 years with the three-fold decree. A decree is something that you can fix definitely, and we have every one of those decrees. When I can find that I find something very definite and positive that I can prove. But when I have to infer that the period begins when the

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last horn went down and we are in doubt, I don't find a very solid foundation for beginning to build. I think those periods begin with absolutely definite things. That makes a solid foundation.

W T KNOX: A general question. Is it not a fact that our greatest difficulties that we have encountered in the interpretation of prophecy have arisen from our endeavor to read into them or to explain those things which are not themselves revealed in the prophecy? We go outside of the domain of the prophecy itself and bring in human reasoning rather than the revelation of God. In this prophetic period there is no mention made whatever of what these nations were, nor yet when they disappeared, nor the particular agency by which they were uprooted. It simply states the fact that three nations disappeared.

W.W.PRESCOTT: May I add a word on this general basis? I would like to be understood as being a conservative. I thought I would have to proclaim it to you myself. [Laughter] I do not think we should be looking around for opportunities to change what we have taught. We should start with the idea that this message is a true message, and we are not ~~xxx~~ here to tear it down. That is my position. But I stand here; Because we have taught a thing that does not prove that it can not be changed; and when we see clear light, we should advance in the light.

There are many people who have thought that they were taking the word of God for their belief in the return of the Jews, the Sunday Sabbath, and many other doctrines. But we come around with a tent and tell them they must not hold those beliefs because their fathers did; and we ask them to change all their creed and tradition. I take my stand on the same platform.

G. B. Thompson: Then you do not believe the fathers in this movement were any more infallible than the early fathers?

W. W. PRESCOTT: I believe they were godly men, and that they were led by God.

(Adjourned to Sunday, at 8:00)

W. W. PRESCOTT (Continuing his study on The Person of Christ):

Matt: 1:23: "Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which, being interpreted, is, God with us."

PRESCOTT: This teaches us how He is the way. He is the way to God by being God with us.

1 John 1:1-3: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;) that which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ."

This opens up more fully what is meant by the scripture, "He suffered that he might bring us to God." He brings men to God by bringing God down to men,--Emmanuel, God with us.

But notice that another term is used in this scripture, 2nd verse: "The life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father." In John's gospel, the first chapter, "The Word was with God." Here we have the same teaching in different words, and these words emphasise the idea of eternity. It is the "eternal life, which was with the Father."

For what purpose was he manifested? "That which we have seen and heard declare we unto you, that ye also may have fellowship

with us: and truly our fellowship is with the Father, and with his Son Jesus Christ."

He brings men to God, brings God down to men, brings men and God into personal fellowship with each other, and that which unites them in this personal fellowship is the eternal life. That is the whole basis of the question of life in Christ. The life is in the Son. "He that hath the Son hath life."

Turn to 1 John 5:13: These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God."

Now 2 Cor. 5:19: "To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation." This is the same thought as in Matthew 1:23, but stated in a different way. There it is "Emmanuel, God with us," and here "God was in Christ, reconciling the world unto himself."

Why the need of reconciliation? Isa. 59:3: "But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear." What is it that has brought the separation, that makes it necessary to have a gospel of fellowship brought to us? VOICE: Sin.

Now John 1:29: "The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world." It is sin that separates, and sin must be taken away in order to bring this personal fellowship.

Isa. 53:6: "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity

of us all." Now John 1:29 might properly be rendered, He bears the sin of the world.

Eph. 2:13: "But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ."

In this group of scriptures, what truths are presented to us? First, that the purpose of Christ and his gospel is to bring men to God. He is the way to God. No one comes to God except through him. Through him we have access by one Spirit unto the Father. His name is Emmanuel, God with us, and, bring men to God, he brings God down to men. Sin has done the separating. The Lord has laid on Him the iniquity of us all. Behold, the Lamb of God that bears the sin of the world.

Those scriptures I regard as fundamental to the whole question. Our whole purpose of teaching the gospel is to bring men to God. That is the essential, the important thing, --making first things first. We shall find that all summed up in the person of Christ.

Let us read another set of scriptures: Ps. 11:7, Ps. 92:15, 1 John 5:17, 1 John 3:4, and Ps. 11:7. (These texts were given to different individuals to read when called for.)

What I want to emphasize in these scriptures is the righteousness of God.

Ps. 92:15: "To shew that the Lord is upright: he is my rock, and there is no unrighteousness in him."

1 John 5:17: "All unrighteousness is sin, and there is a sin not unto death."

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1 John 3:4: "Every one that ~~doeth~~ doeth sin doeth also lawlessness. And sin is lawlessness."

Sin is the transgression of the law. It was lawlessness that separated between God and man. In order to bring God and man into personal fellowship, ~~x~~ lawlessness must be removed, and righteousness must be substituted. If it is lawlessness that separates, lawfulness must bring together again. Lawlessness has been the cause of all that perplexity. Lawlessness is unlikeness to God, and lawfulness is likeness to God. The purpose of the gospel is to bring separation, us to God. On one side we have sin, unrighteousness, lawlessness, and on the other righteousness, lawfulness, union, fellowship. We are not to wait until we can cleanse ourselves from sin before we have this fellowship. The blood of Jesus Christ cleanses from sin, from lawlessness.

There we emphasize this thought -- sin, lawlessness, unrighteousness, is in the very being, rather than in an outward act. The outward act is the expression of the inner being. "For from within, out, of the heart of man, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness. All these evil things come from within and defile a man." Lawlessness, sin, must be taken to extend to the very nature, the very being, and not simply the outward act. The outward act is the evidence. In the same way we have to take the fact that righteousness is not simply something outward. It is in the very being, the very nature. Therefore when we come to deal with this question of doing it becomes a question of dealing with the innermost being, not simply the outward act that can be measured in an outward manner.

(Following texts given out to be read)

Isa. 6:5; Rom. 7:18; Dan. 9:7-11.

These scriptures will emphasize the idea that sin is in the being, and what one is premarily rather than primarily what he does.

Isa. 6:5: "Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts." Isaiah when he had seen the Lord on his throne did not ~~xxxxxxx~~ think of some specific sin or wrong he had committed. It is "I am -- I am undone." You see the force -- "I am undone" that covers the whole nature.

It is what he is, rather than some specific thing that he has done.

Rom. 7:18: "For I know that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not." That deals again with this being. There dwelleth no good thing in me, therefore no good thing will reveal itself.

Dan. 9:7-11: This is the confession of Daniel. Notice it. "O Lord, righteousness belongeth unto thee, but unto ~~us~~ us confusion of faces, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, that are near, and that are far off, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee. O Lord, to us belongeth confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee. To the Lord our God belong mercies and forgiveness, though we have rebelled against him; neither have we obeyed the voice of the Lord our God, to walk in his laws, which he set before us by his servants the prophets." Now this confession opens up further characteristics that we should study. Sin is in the being. Isaiah's confession covers the whole thing -- "I am undone;" in me, in myself there is no good thing. Now Daniel opens up the matter further, and let us see what is found or is ~~taxekst~~ unfolded in this all inclusive statement.

I want to call attention especially in this scripture to two or three thoughts. 8th verse: "We have sinned;" 9th verse: "we have rebelled." What is sin, then? Rebellion. 11th verse: "transgressed thy law." Sin, rebellion, law -- see how these three things go together. That is all bound

up in Isaiah's statement "I am undone," but here it is opened up so we can see more particularly what is involved in this all inclusive statement. The thought I want to emphasize is -- we have sinned, we have rebelled; sin is rebellion; transgressed the law. In the light of this we may say that sin means rebellion, disobedience. What does righteousness mean? Loyalty, obedience. Let us get these ideas here clearly in our minds -- sin, rebellion, disobedience, transgressing the law; righteousness, loyalty, obedience to the law. This is a question, then, not of some technical act simply. It is a question of our attitude toward God as King of the universe; a question of whether we are loyal to him, or disloyal. Our loyalty will be shown in obedience to his laws, the same as to any sovereign. Our disloyalty is shown by disobedience to his law. We are to bring men to God; back from rebellion to loyalty; from disloyalty to loyalty. And I like to make it very concrete. People can understand what is means by loyalty and disloyalty. There is no difficulty in understanding this. When they come to a test they want a man loyal -- 100 per cent loyal. In the kingdom of God this question of loyalty to the country to the King, that loyalty is shown the same as loyalty to any country or being; in harmony with the laws of God. Disloyalty is disobedience, opposition to his law. When we speak of it in the abstract, as a sort of theological dream, we say Sin is the transgression of the law, therefore we must keep the commandments. This is true; but from this standpoint it makes it much more concrete. We deal with this ~~xxxxxx~~ as a real entity, and our personal relationship to the King as a real relationship. Sin separated us. Sin is rebellion. Lawlessness, disloyalty came

in; we have rebelled.

This world is in a state of rebellion against his lawful sovereign. The gospel is the good news that all of this rebellion and all of this disobedience can be adjusted, and men can be brought into personal fellowship with the Sovereign; and when they are brought into personal fellowship they show their loyalty by obedience to his law. This is a time of rebellion. Everywhere there is manifest a spirit of lawlessness and rebellion. There never was a time when the spirit of lawlessness and rebellion was so manifest in the world as now. What does it mean? Simply the opening up and the manifestation to the universe of what sin means. This is the meaning of sin. It is beginning to show us what this world would be if Satan had the rule -- as god of this world, there would be absolute confusion, rebellion, every man against every other man's hand. What is the purpose of the gospel? It is a very concrete proposition -- not simply to make people feel comfortable and happy; and a man accepts the gospel not primarily that he may get into the Kingdom. He will get there all right; but primarily the idea is to glorify the name of God. And in glorifying God we find our salvation. Salvation cannot be sought selfishly. you cannot get it that way. If one's only thought is to be saved himself, he is pretty sure to be lost, because salvation does not come that way. Just the reverse. In the world there is a state of rebellion. The gospel is reconciliation; we have a work of conciliation -- "We beseech you in Christ's stead be ye reconciled to God." Through reconciliation rebellion is

set aside; and the reconciliation will be shown in obedience to his law.

1 John 3:7,8: Remember sin is rebellion; sin is in the very being. "Little children, let no man deceive you: but he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil." Now if you will observe the Revised Version it gives two words to enable us to make the contrast very clearly. "My little children, let no man lead you astray. He that doeth righteousness is righteous, even as he is righteous. But he that doeth sin is of the devil." There are the two things. We see what righteousness means, and we see what sin means. He that doeth righteousness is righteous; therefore, in order to do righteousness there must be a change of nature, change of the inner being. One does not make himself righteous by doing righteousness. He cannot do righteousness unless he has been made righteous. On the other side -- He that doeth sin. There are the two -- doing righteousness, doing sin. He that doeth righteousness is righteous; he that doeth sin is sin, or is of the nature of Satan -- he is of the devil. "For this purpose the Son of God" -- it does not say "Son of man," but "Son of God." The eternal life spoken of in the first verse was manifest that he might destroy the works of the devil. "Son of God" -- emphasizes his ability to do it. He is the Son of God. The Son of God was manifested, took the flesh, and became a man, that he might destroy the works of the devil, that we should no longer do sin, but do

righteousness.

(Texts given out to be read)

Isa. 6:3; Isa. 57:15; Lev. 19:2; Luke 1:75; Eph. 4:17-24;
Eph. 3:10; Col. 1:15-17; Rom. 13:14; Acts 3:14; Acts 4:27;
Matt. 27:19-24; Acts 7:52; 1 John 3:1.

We have spoken of the Lord as righteous. Now we speak of him as holy. Notice in these Scriptures another phase of his character --holiness.

Isa. 6:3: "And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory." This embraces that threefold song of holiness of Jehovah.

Isa. 57:15: For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." First simply the idea -- holy, holy holy; I dwell in the high and holy place, with him also -- touching the idea of fellowship with the Holy One.

Lev. 19:2 -- Speaking of the children of Israel: "Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy: for I the Lord your God am holy." Here is this idea of the personal relationship to the Holy One; Holy, Holy, Holy; I dwell in the high and holy place; with him also of a contrite heart; Be ye holy for I am holy. He transfers that expression to character.

Luke 1:75: "In holiness and righteousness before him, all the days of our life." This breaks right into ~~xxx~~ this prophecy of Zacharias, in which he speaks of the salvation of the Lord and the oath to Abraham; that purpose of it is that we being delivered out of the hand of our enemies should serve him without fear in holiness and righteousness. See how the two are brought together here. The holy One -- the whole purpose of the gospel in raising up the horn of salvation, revealing Christ in the flesh, is in order that we should serve him in holiness and righteousness all the days of our life. Emphasize these two terms, because they are all inclusive terms, holiness and righteousness.

Eph. 2:10: This shows what it means to serve him in holiness and righteousness: "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." This is after he has opened up to them the fullness of the gospel, the fullness of the kingdom of Christ. The 3rd verse of the 1st chapter, "Who hath blessed us with all spiritual blessings in heavenly places in Christ." Now he is giving a practical application of that truth, and the importance of our depending on the life of God. Notice the reasons for the Gentiles falling from grace -- they are alienated from the life of God. What is necessary that ^{lead} they may ~~have~~ a different course of life? Answer: By reconciliation with God; fellowship with him. The same idea is expressed -- "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me."

(Prescott--Cont'd)

Ephesians 2: (Reading) (Attatch this to the last clause we have just read) (Verse 24) "And that ye put on the new man, which after God is created in righteousness and (margin) holiness of truth.)"

Then, Romans 13:14 "But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof."

What does it say in the Epistle to the Ephesians? "Put ye on the new man." It says the new man is created in "righteousness and holiness of truth" (24th verse--margin). Ephesians 2:10 says, "Created in Christ Jesus." There is a difference between them. In Romans it says, "Put on the Lord Jesus Christ. How do we put on the Lord Jesus Christ--Being created in Christ Jesus. "In him were all things created, visible and invisible." The original man was created in Christ. What happened then? He left Christ.. He sinned. Now what is the gospel? to bring him back. How? By recreation in Christ Jesus. That involves the whole question of incarnation. It is not a question of abstract theology but a question of personal relation with Christ.

Acts: 3:14 (Reading) "But ye denied the Holy One and the Just, and desired a murderer to be granted unto you." What is the meaning of that word "Just"? In the Revised Version it is "The Righteous One." We have been speaking about "God, righteous and Holy." But we are to put on the new man--the Lord Jesus Christ--Created in Righteousness and holiness of the truth.

Now that involves Incarnation—"God with us".

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Acts 4:27 (Reading) "For of a truth against thy holy child Jesus, whom thou hast anointed, Both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together." Here again we have the idea that that child--or that servant, ^(Revised Version) was to be the Holy One. God with us. Representing God's holiness and righteousness to us in his own person. You may wonder what relation this is to the "doctrines in Christ," but I would emphasize that salvation, the gift of the Father in Christ, and all that belongs to such an experience, is "in him." He is the bringer of these things in himself; and so we must deal with him personally.

Matthew 27:19,24 (Reading): "When he ~~was~~ set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him. When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, ^(Righteous one) I am innocent of the blood of this just person: see ye to it." I want to emphasize in these scriptures that he is the "Holy One"--the "Righteous One." That in himself he brought to men the "holiness of God"--the "righteousness of God" in his own person.

Acts 7:52: (Reading): "Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One (Righteous One) of whom ye have been now the betrayers and murderers." Now he came as the Righteous One--as the Holy One to bring down from Heaven to earth the righteousness and holiness of God.

I John 2:1 (Reading): "My little children these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." He is there in heaven as the Righteous One. All these scriptures bring in this idea of the person of Christ. What he is in himself as a Saviour. Why he came here. How he accomplished that for which he came. But you will observe as you study these scriptures and as you read the biography of Christ as manifested here in the flesh--you will see what he regarded as essential in his work of bringing men to God. You have the concrete experience and life manifested in order to destroy the works of the devil.

I feel very anxious that in our personal study and in our teaching and preaching that these central ideas should mold us (amens)--that we do not get off on the outskirts and deal with some little minor terms and technicalities. It may be very interesting at times to state terms, but I feel when I come before an audience of several hundred or two or three thousand people--and I know they need salvation--I know they need an experience with this Person whom they do not know,--I seek to bring him to them in order to bring them to God. I do not think it is the time to discuss minor terms or technicalities when we stand before an audience of people that are lost. The thing to tell them is that which will bring salvation to them, that they may glorify God. Introduce them to a new kingdom. Introduce them to a Person they do not know of.

But in order to do this we ourselves must have a very intimate relationship with and knowledge of him. It won't do to talk "about Christ". We must be in that personal rela-

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tionship with him that will enable us to bring him to them--not simply bring the doctrines about salvation to them.

I was reading something yesterday that struck me with great force. It was that "Even earnest study to find things about Christ may shut one off from personal fellowship with him."

A brother once said to me the last time I was out at a meeting, "I never saw that before. I never saw the difference about between the teaching of Christ and the preaching of Christ." And there are many who do not see that difference. If they talk about Christ in their sermons they seem to feel they are preaching Christ.

There is a cry now "Back to Christ. It is not enough for us to preach that at some time 1900 years ago a righteous and just man lived who lived a sinless life,--and go on to tell about how he lived. I meet temptation today--not of 1900 years ago. My need is today. I face sin today; and unless I can bring that Man Christ Jesus today into my life, it will not avail for me. Therefore the Christ of history must become the Christ of experience.

C M SORENSON ON THE EASTERN QUESTION

I have entitled my study "The Pointing Out of Some Values in the Favor of Turkey Constituting the King of the North." I will give a few words of explanation why that title and that mode of presentation have been chosen. When I received this assignment from the Secretary of the Institute, I told him I would rather make a contribution on some other topic. But he said You open the discussion of this topic, and there will be sufficient brought out before its finish. This is a joint production between Professor Lacey and myself. Brother Lacey will occupy the major portion of the time, and indeed his name was first on the list, but somehow, logically it seemed to fall to my lot to begin the discussion. I am glad for this opportunity of approaching this topic from the standpoint of a student.

My reticence about presenting this topic is not due to entire lack of attention. In my teaching it comes up every year. I have been observing the matter, and have a complete collection, I think, of everything that anybody has printed during the last 20 years concerning this question. Nevertheless it has not been a specialty of mine, and this presentation was not placed upon me by the Secretary because of any special ability of mine.

Now it appears from the other assignment of the seven trumpets that the Eastern Question, as in the Book of Revelation, will be dealt with by others, and therefore we are confining ourselves to the eleventh of Daniel. It is really a study of Daniel 11, with the emphasis laid upon the last part of the chapter. I feel that God has greatly blessed us during the last 70 years and more,

as we have studied the prophecies, and I believe that we are entitled to more light upon them as time goes on. I believe in these days of anxious questions in these days when thoughtful men are troubled about what is coming, and because they have seen so many hopes and ideals broken in the catastrophes that have fallen upon the earth that our opportunity to present the sure word of prophecy has merely begun. The mighty angel having great authority is coming down to join the three angels of Revelation 14, and it will be the same message with the same emphasis, with the same force and vitality that began this message, except with increasing power. Men's hearts are made hungry, and it is only the hungry man we can feed.

"Thou must prophesy again before many peoples, and nations, and tongues, and kings." You will pardon me if I enlarge just a minute upon this. I call your attention to one or two statements of prominent men who have recently spoken on this question. There is nothing like refreshing our minds by way of remembrance.

Alfred Noyes, the poet laureate of England, in the Saturday Evening Post of April 13, writing under the title "Civilization Imperiled," gives to my mind a presentation of the great call to us from God, that we may be able to see the needs of men's hearts, and that we may be able to give a more certain sound at this present crisis:

"A few years ago the title of this article would have seemed fantastic to the majority of level-headed men and women. Today it is the expression of a constant thought that troubles all of

us. It is the most level-headed members of the community who are most anxious. Only the irresponsible and thoughtless are unconscious of a vast peril to that slow growth of the ages which we call our civilization. Practical men, with their feet planted solidly on the earth, are looking into the future as into an immeasurable darkness; and they are not sure whether there is solid ground in front of them or whether the next few steps may bring them to the brink of a precipice."

"On the surface, in the English-speaking countries, things are going on very much as usual; but under the surface there has been a change of tremendous and terrible import. The surface is only a very thin skin, and underneath there is a wild intellectual and moral chaos unprecedented in the history of the world, except perhaps in the moral chaos that preceded the fall of Rome.

"It is hardly too much to say that if Great Britain should lapse into disorder for one weak moment the whole future of civilization would depend on one country and one alone -- the United States of America. . . . and there are forces working in the United States today, working as they have never worked before, to undermine and overthrow even that last fortress."

"A declaration of right, a reassertion of those great simple fundamental principles upon which our ~~vital~~ civilization is built, is the first necessity. Unless the war was fought for this purpose all its agonies will have been utterly wasted.

"It has been said that the war was fought to make the world safe for democracy. It has also been said that it was fought to make democracy safe for the world. But both of these aims are included and made one in the fundamental aim of reasserting the rule

of right. =A right democracy will be safe for the world; and a right doing, right thinking world will be safe for democracy. Democracy and freedom depend upon the establishment of justice and a law before which all men are equal.

"They have nothing in common with the insane leveling process which would reduce the hill to the plain or cut off the feet of the tall man to make him equal to the short. Unless Nature herself is abolished we must follow the universal laws of Nature. Fire will continue to burn the hand that defies it; and it is only by our observance of law that we live.

"The law is our only pathway through chaos; and as the old Scripture said, "Thy word is a lantern unto my feet." In ~~the~~ the moral world this is equally true. The soul of humanity cannot live without religion; and our only hope is that mankind may now return to the first four words of the Bible: "In the beginning God."

We are conscious in the great study that we have been able to carry on all through these years, that we could point men to a God who governs circumstances. Nations and the affairs of this world are working out the great purpose of his will.

"One reason for this hopeless dilemma is the almost complete downfall of religion among the so-called "intellectuals" of Europe. A quarter of a century ago all the creeds went into the melting pot; and there are very few among the political or "intellectual" leaders in Europe today who would describe themselves in private as anything but complete agnostics with regard to the eternal foundations of justice and right."

I think I must not read more of this, unless it should be just one thing here about men of criticism. Prophetic interpretation has been always greatly subjected to criticism in the last few years. That is evidence to me that God is stirring up a people to give the sure word of prophecy in spite of those who would weaken our hands by criticism.

"Attacks upon certain religious dogman and traditions have developed into something like a dismissal of the first postulates and axioms of a sane existence, one of which is that the greater cannot be produced by the less. We have developed a system of expalantions of the universe which are in direct contradiction of this first postulate. We explain man by something less, and that again by something less, until we have whittled away all things visible or invisible. We have deliberately taught ourselves to look downward into nothingness, though true science and true reason and every natural instinct of religion would teach us to look upward to the ever-expanding heavens and the infinite power of God."

So much the for poet laureate of England.

Here is a concise statement by A. Clutton-Brock in the Atlantic Monthly for July, 1919, under the heading "Religion Now." He says:

"The war has increased the desire ~~for~~ for belief, not only in the weak, who seek consolation at all costs, but also in the strong, who see that science has not made us wise about the nature of the universe or our own nature. We know in our hearts that not only the Germans, but all of us, have been fools: [A. G. DANIELLS: Hear! Hear!] ~~Hear!~~ [SORENSEN: That is a good confession, isn't it?] We have believed something sillier than the silliest version of Christianity, namely, that mankind was advancing toward perfection by some mechanical process called evolution."

Later on in the article he takes up the Catholic Church and shows where they fall short. He takes up the Church of England and shows where it fails. He takes up Modernism, Christian Science, the Nonconformists, and the Salvation Army, and says that none of them give the real thing we are looking for.

VOICE: Is he a Christian?

C. M. SORENSON: I cannot say for certain, but I think not. He is wishing for some one to rise up and give them just the right thing.

[Reads again] "There is the Salvation Army; but it is possible only for the poor. It is evangelical in the old sense, offering men individual salvation. It can and does, cure them of drink, but there is no philosophy in it."

There is philosophy in the message that we have for the world. It is cheering to me to review our own message in connection with this groping and questioning of the men of the world at this time.

Concerning Christian Science, he says that is the opposite of the Salvation Army. He says: "Perhaps Christian Science was born in too prosperous a society; anyhow it seems too prosperous and too satisfied a religion to prevail in England now. It is a kind of Salvation Army for the well-to-do who suffer from nerves. I would not sneer at them or at the faith that cures them; but it is not and cannot be Catholic until it aims at working a change, not only on the inner minds of individuals, but on the whole order of society!"

He closes with this: "The question remains, which no one yet can answer, whether any existing church has the energy to grasp it, to free itself from its own past, to proclaim the truth that Christianity is yet to be discovered by all the powers of man's mind, and to be practised by all the energy of his will. If not, we may dare to predict that a new ~~Church~~ Church will arise and destroy the old ones. But, in England, it certainly has not arisen yet."

While we know there are many in the world today who have not yet bowed the knee to Baal, and we expect them to join us in the closing work, yet we must be careful about taking these great men in with us. All great men are not wise, neither are all great men good men. We want to keep our eyes open to the great fact that the great men of this earth are set against God and His people. We expect antagonism and criticism and conflict right up to the very last, until the King of Peace comes.

I was reading the epistles of John again yesterday for my edification, and do you know that the 2d chapter shows a little intolerance? Truth is intolerant in a certain sense. That was what made our fathers great, because of their intolerance for anything but truth. In the 10th verse of 2 John, it says: "If any one cometh unto you, and bringeth not this teaching, receive him not

into your house," and I have written in the margin, "nor his books into your libraries." I think we can read that in without doing violence to the scripture.

Now concerning the 11th chapter of Daniel: The vision itself in the 11th of Daniel is one with the 10th chapter and one with the 12th chapter,--the prelude in the 10th, the conclusion in the 12th, and the body in the 11th. I am still studying this matter, with my mind open to receive further truth. I like that subtitle of Brother Smith's book, "the response of History to the voice of prophecy."

(Prof. Sorenson reading from paper and referring to outline on blackboard -- briefly referring to Sections 6 and 7.)

Section 8, Verses 38-39. The ruler of the French had always been styled since the baptism of Clovis the Oldest Son of the Church, and the nation had been called the Oldest Daughter of the Church, ^{All through} ~~but during~~ the time when the winds of the Reformation were stirring over the lands of Europe and the light of God was breaking through, that privilege was denied poor France. The Huguenots were hunted like wild beasts of the mountains, that land that had always been watered by the blood of the Albigenses and the Waldensians. Francis I was the first in the days of the Reformation to turn his proud face from the oncoming light and to lend her influence to the influence of the Reformation light which serves as a social stabilizer in other lands. When at last the inefficiency of the Bourbon kings became intolerable, and the unfortunate land had reaped a rich harvest under the sowing of Louis 14 and 15, certain radical leaders among the ~~the~~ people assumed control of the Government and made a radical break with all except divine and social ties, the religion of God was rejected, and cast aside the Bible, the weekly cycle was changed, and the marriage institution was greatly weakened where it was not entirely dishonored.

(Elder Daniells then explains that Elder Tait had offered to give up the next study period to allow Professor Sorenson to finish his topic. This was agreed to, and Professor Sorenson continued.)

Now for an enlargement of one or two of the sections. I presume there will not be any questions arise on Sections 1,2,3,4,5. We will begin at Section 6, and I wish you would read with me from the Revised Version, Verse 14: "And in those times there shall many stand up against the king of the south; also the children of the violent among thy people shall lift themselves up to establish the vision; but they shall fall." Notice how it reads. It shows clearly that the preposition there is ~~xxx~~ genative and not dative. In this contest with the King of the South many of the violent of thy people shall join themselves to seek to establish the vision. Many of the militant Jews who had gone to service, or were forced by ----- King of the South, joined themselves to Antiochus the Great. The Jews suffered much persecution. Israel was placed on the highway of the nations for missionary endeavor, but when she lost her civilizing power, her power to civilize other nations, then her light went out, and she lost her power, and as the armies surged back and forth she became ground between the upper and the nether millstones. Then these militant Jews said that God has gone back on us, and it is a matter of the strongest nation, so they ceased to be noncombatants and took up arms. They failed to see God's purpose, they failed to study his plan, and they brought disaster to the cause of God.

PROF. ANDERSON: Gives the rendering of the 14th verse in the Jewish Bible: "And in those times shall many stand up against the King of the South, also children of the South, and shall lift themselves up to establish the vision."

PROF. LACY: Refers to the Latin Vulgate and the Septuagint -- "sons also the prevaricators of thy people," and "sons of the questionable ones of thy people." It was stated that this gave practically the same rendering, but that the matter could not be pressed too far in the original.

PROF. SHAW: Refers to Newton's translation as "the breakers of thy people," and to Spurrell's translation, "the violent opposers of thy people."

PROF. SORENSON: In the 18th verse, there we find distinctly a third power introduced. The king of the North and the King of the South had been antecedents of the pronoun down to this point, here we have a third power represented on his own behalf.

(SORENSEN--Cont'd)

LAUEY: I do not think that refers to Rom.

SORENSEN: I do not know that we have any specific historical record where they did join.

(Verse 15). "So the king of the north shall come, and case up a mount, and take the most fenced cities; and the arms of the south shall not withstand, neither his chosen people, neither shall there be any strength to withstand."

This refers to the Battle of Gaza, by which Antiochus came in full control of the affairs of the nations, in 198 B.C.

Then in the 16th verse we have the king of the south not getting along very well. He had trouble. "But he that cometh against him shall do according to his own will, and none shall stand before him." There was a peculiar hollowness in the Egyptian situation. It crumbled under Antiochus Magnus.

But Antiochus Magnus that came against Egypt "shall do according to his own will and none shall stand before him." By the victory of Gaza he became the arbiter of the Jews. But he did not destroy their service or temple. His successors afflicted the Jews very much afterward, but he simply had overwhelming power for the time being. He did not turn this power against the Jewish people. There is no connection between "destruction" and "standing in the land"

(Vs. 17): "He shall also set his face to enter with the strength of his whole kingdom, and upright ones with him; " (under equitable conditions) as the margin says "and he shall give him the daughter of woman, corrupting (margin, to corrupt) her." This was after the Battle of S-----

when the Macedonians were defeated and Antiochus Magnus begins to wonder what was coming next; and he thinks the West is where the trouble is. So he forms a league with Ptolemy and gives his daughter in marriage. 220

PRESCOTT: Are you now dealing with Rome ~~xxx~~?

SORENSEN: No.

PRESCOTT: I thought you referred to the defeat of Rome

SORENSEN: I was referring to the history and the Scriptures. It is merely a connecting point leading to the 18th verse,

So he gives his daughter Cleopatra to Ptolemy in marriage in the year 193 B. C.

Then in verse 18 we have here a third party introduced. There is no doubt about this.

18 Vs.: "After this he shall turn his face to the isles"-- Isles in this connection refers to the Coast lands (margin). And history records in that connection Antiochus Magnus was conqueror of all of Asia Minor to the Dardanelles. Those little cities had been friends of the Romans. Then he crossed the Aegean Sea and went into Greece. The Greeks were the allies of the Romans, and the Romans came to their assistance against him.

But a prince for his own behalf shall cause the reproach offered by him to cease; without his own reproach he shall cause it to turn upon him." ~~At~~ At the great Battle of Magnesia in 190 there was such an overwhelming defeat given Antiochus Magnus which brought about the utter collapse of Egypt. The government was all built on arbitrary despotism and there was no national feeling to rally the people behind the rulers. So it collapsed, and the heaviest indemnity was laid

upon it that was ever laid upon any ancient peoples--~~taxxxixxxxxxx~~
~~taxxx~~ Antiochus Magnus was compelled to pay 3,000 talents at
 once and 1,000 a year for twelve years. It was a ~~bx~~ great defeat
 for him. He had all the trouble he wished for and "the reproach
 was turned on him. And to collect this tribute to pay his conquer-
 ors, it became necessary for him to rob the people, spoil their
 temples and resort to ever means fair and unfair to get this
 money. The temples were the depositaries of the people's money
 in those days, and these he spoiled. Finally he lost his
 life while robbing one temple in Asia Minor, and never returned
 to carry on his work.

Verse 20: "Then shall stand up in his estate a raiser
 of taxes in the glory of the kingdom: but within few days he shall
 be destroyed, neither in anger nor in battle." He had all he ~~could~~
 do to collect the annual tribute. He levied a very heavy
 tribute on the Jews. In fact, he robbed their temple at Jerusalem
 and took their sacred treasures. He was very distinctly a "raiser
 of taxes" for Rome.

Now there are two points that should be noted in prophetic
 interpretation. One is that prophecy runs in successive line
 from the time it was uttered to the coming of Christ. That is
 the ordinary way of interpreting prophecy. Now the view that
 would introduce Rome as early as the 14th verse, would be what
 I should call in railroad terms a "switchback"—where the line
 runs ~~inxxx~~ on a certain distance, and then turns back. That is
 a law of prophetic interpretation, when a line of historical
 consecutive prophecy is connected and goes in one straight
 line. In this case, there is a "switchback" between ~~thex~~
 Constantinople and Actium at B. C. 31, and running straight on down

This would presumably be a weakness in the interpretation.

The second reason is that the run of the standard version do not introduce a third outside party. This application is that it refers to the land and God's people who suffered persecution. In this case the Jews would of course not be the third party. Now if this third party is not introduced, this eliminates them at once in the general interpretation. It turns out to be a "switchback". I have come to look with favor on that way of viewing this prophecy, and the facts seem to fit in. In this connection it would be the successor of Antiochus Magnus, his son Seleucus, who robbed the temple of the Jews and was finally assassinated. He was the persecutor of the Jews. Of course this interpretation is all subject to a careful study of the Hebrew texts.

LACEY: You can not dogmatize all that?

SORENSEN: No. My main reason has been to build an outline of this great chapter. I consider this a very great chapter. You will agree with me in this one thing that the Spirit of Prophecy said about this 11th chapter of Daniel, that there were some things that were to be fulfilled here in our day. I think that is one of the glorious points. I do not think we are through with this chapter. This is one of the great chapters we will be able to help men to see the hand of God is in human history.

C M SORENSON

"That far-off divine event, to which the whole creation moves."

The second coming of the Lord is one of the great focal points of human history. There is a straight chain clear through to the last final and ultimate detail. That point is clear. My only endeavor in this has been to make the view more consistent with the general laws of prophetic interpretation. It does not lead to any different conception concerning it. Now we are ready for the last section.

C B HAYNES: Before you pass on. Did you not omit the 31st verse?

C M SORENSON: Yes, I did. Thank you. I might say a word regarding my personal experience as a teacher of history. I examined our history carefully. I find that history in the secular schools usually closes with the death of Alexander, and does not cover those events connected with his successors. But we as a people deal with prophecy. I found my co-laborers not very well versed in these periods. I was not well versed in them myself. I found that some references in our magazines and tracts did not correspond with the facts. The history of that period was not easily accessible, and the writer brought some a priori conclusions of his own. My classes do not close with 303, with the Death of Alexander. So far as God's great purpose for the salvation of man, God says a great deal about Selucius and the others. We have taken the book by M'Haffey, "Alexander's Empires." We also use "The House of Selucius" by Bevon, two volumes. We try to go into this a little more extensively than the secular schools. The fact is, we are not teaching civilization, we are teaching the exposition of prophecy. These are some of the

matters that have led me to search carefully to find a series of facts that dovetail into this situation, facts concerning those events after Alexander died, before the Romans came into power.

H C LACEY: The Biblical prophetic view is really Alexander and his successors.

C M SORENSON: All the great men of Greece's material glory, and her philosophers and her dramatists, are not mentioned in the Bible. The Bible begins with where Greece had reached her silver age, when the golden age had been passed, and she was passing into the silver age of the Hellenistic period, when she is unified for the first time. Out of turmoil came uniformity that led them against Persia. Persia could have been crippled long before, but no one worked together to accomplish that. I don't suppose God has necessarily set the bounds, that it might not have been done before.

"And in his estate shall stand up a vile person, to whom they shall not give the honor of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries."

The successor of Selucius was Antiochus Epiphanes, who obtained the kingdom by flattery while the real successor, the brother of Selucius, was a hostage in Rome. The kingdom of Syria had to send so many prominent men to Rome for three years as a pledge or tribute that they would behave themselves. The lawful successor was Demetrius. Antiochus Epiphanes had been at Rome, but his three years' term was up, and he was on furlough. He was a younger son of Antiochus Magnus. His nephew, the real successor, was hostage at that time, and by flattery he usurped the place of his nephew and became king. He was the

man that offered swine blood on the altar, and did everything that a wicked man can do. That is the only time when material harm is purposely brought on the Jews by the ruling powers. They used to have a lot of other trouble. At this time, however, Antiochus Epiphanes purposely brought deliberate trouble on the people of God.

In the 22nd verse Rome seems to be very clearly introduced. The general policy of Rome is introduced, without years and times, but for quite a season they were to exercise that power which they had gained in unscrupulous persecution of the people of God.

Next we come down to the Roman persecution. The Jews were scattered, and yet they received no more than their reward. The same people destroyed the Lord Jesus and placed him in a Roman tomb and guarded it by Roman soldiers.

W W PRESCOTT: Do you mean that the 22nd verse brings us to the crucifixion?

C M SORENSON: Yes.

A diplomatic agreement was made at Rome. They would make very fair promises and work deceitfully at times, and thus secure the dominion and swallow up one province after another.

W W PRESCOTT: You understand that the "overwhelming forces" in verse 22 and the "small people" of verse 23, refer to the same people?

SORENSON: Yes. From a small beginning the seven-hilled city grew into a vast empire.

W W PRESCOTT: It does not say "from a small people."

C M SORENSON: No, "With a small people." Those policies are described in the verses which tell of her manner of prosperity, in

verse 28, referring to the persecution of God's people and the holy government. In 112 was given a distinct imperial edict for systematic persecution. Pliny was told exactly what to do. They continued to exercise this policy of Rome toward Christianity. They had indignation against the holy government.

Verses 28 and 29: (29 only read) "At the time appointed he shall return, and come toward the south; but it shall not be as the former, or as the latter" Against Egypt, against all the forces of the South, there was no trouble by the vandal forces coming against him, therefore "he shall be grieved, and return." Rome is broken now by the barbarian hordes. They are against God's chosen people, but certain laws are favoring them, and these were passed and being passed constantly in connection with the downfall of the empire favoring the holy catholic church.

Then verse 31. "And forces shall stand on his part." That has reference to those who forsake the holy covenant. Official ecclesiasticism now develops and puts forth prerogatives, and those people go right on, and they are the forsakers of the holy covenant.

W WPRESCOTT: I understand then that between the 29th and 30th verses you change from imperial Rome to papal Rome?

C M SORENSON: Yes.

Then down to the 35th verse, the papacy is covered from 450 onward. Now the last part of this chapter --

W G WIRTH: May I ask what is that "coming to the south"?

C M SORENSON: The vandal tribes at the time appointed "shall return and come to the south." That is verse 29. Imperial Rome would have conflict again with the south in 31 B. C., and

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now there is no more conflict mentioned by the south until this time.

A.G.DANIELLS: This afternoon we take up the discussion of Brother Prescott's study this morning, and then the discussion of this subject. I wish we had more blackboard space. It seems to me we ought to go into the most thorough study possible of this chapter now, and we ought to reach pretty definite conclusions regarding every verse, if possible, and certainly every division. I would be very glad to have the whole outline right through from verse 1, and see just how we stand on our teaching; and then if we could have references to the history upon which we base the interpretation of the view we hold regarding this. We must have the points of agreement, and not go away with a whole great period of time on which we say we agree but on which we do not have the outline upon which we agree. We want it for future use. What we all want here is to come out right and then stay right. We do not want to do a great grasshopper jump over anything. We want to land right because we have traveled right. I want a verse rightly interpreted,--then I take it.

E.R.PALMER: I presume it would be imposing too much on the brethren who are presenting this subject, but it seems to me we are clear as to the starting and closing points, and I wish we might have a paraphrase of that chapter as we understand it, with the dates written in, so that we could follow through more easily.

H.C.LACEY: I have a paraphrase right here in my notes.

SESSION OF BIBLE CONFERENCE

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3 P. M.

Elder E. R. Palmer offered prayer.

ELD. DANIELLS:--Now we are all exceedingly anxious to get on solid rock and stay there in the exposition of this line of prophecy. I know we want to begin at the beginning of it and we want to stay on safe ground clear to the close of it.

W.W.PRESCOTT:--Is this the question for the first hour?

A.G.DANIELLS:--No, I beg pardon, but I will finish my statement and then I won't have to repeat it.

Now the question is arising whether we will do better to take up the discussion this afternoon and ask questions on ground that has been partially covered, or whether it would be better to follow the line of exposition and statement through to the end by both speakers to get the complete view before us and then go into the discussion of it. If the speakers are to go on this afternoon, they ought to know it even now, so that if they have any papers or things they have not with them, they can get them together and get their minds in shape. What is the wish of the Council?

C.P.BOLLMAN:--I move that we allow the speakers to develop the subject before discussing it.

Motion seconded.

A.G.DANIELLS:--It is moved and seconded that both speakers shall complete their outlines which they have to make before we enter into discussion. Do you all favor that? All who do, signify it by raising the hand. All are in favor of it so we will do that way. Then when the time does come, let us ask

only such questions as are necessary to get the clear understanding of what is being presented. Not to question or discuss the thing, but if there is a point not clear and we want them to restate it or give any reference or proof, but the rest we will leave until they have finished.

In Daniel 3 and 7, and in fact all the way along, we feel that we understand the lines of prophecy so well that we can just about write a little paragraph of history or attach a little paragraph already written by somebody to the verse and have the fulfillment before us. It seems to me the eleventh chapter ought to be about as clear as that. There is the prophetic statement; here is the historical fact and the statement someone has written down about it right there. I think we should be able to go clear through without any speculative part left but or any uncertainty. We should carry it clear through to the last verse.

Now we will take up the discussion of the morning's study. Here is a chance to enlarge, Brother Bollman, on the thought you had up this morning if you wish. It is open for questions or remarks.

M.C.WILCOX:--There is one statement Brother Prescott made Friday, or Thursday, that I certainly do not wish to misunderstand, and it is a question whether he meant to be understood in the way the statement seemed to indicate. It is whether while Christ was on earth, he preached Himself, or was it really after all the one thing he did not do,--preach himself. Did He eliminate himself entirely, and represent the Father?

W.W.PRESCOTT:--I would not have it understood to the contrary. When I said Christ preached himself, I meant he preached himself as the revealer of God.

G.B.THOMPSON:--I understood you to say this morning that all truth is personality. I cannot understand the personality of God and Christ, and also of angels and human beings, but I find myself unable to understand that all truth is personality. Is sunshin a personality? If so, in what sense?

W.W.PRESCOTT:--I distinguished between what the Scripture says is truth, and a statement of fact. Sunshine is a fact, but Christ in the scriptures is truth. When Christ says "I am the truth, He covers the whole field of truth as far as the Biblical revelation is concerned, and in Him, truth becomes a personality. We cannot understand the things that are revealed as abstractions. If we are to deal with these things intelligently, we must grasp them in a form in which we can lay hold on them. Any reference to truth as it is in Jesus, and that is the expression in the Scripture, has this meaning. As it is in Jesus it becomes personality. Our only comprehension of truth is as revealed in Christ,--truth in the sense of that which is real; reality as opposed to mere semblance or appearance.

J.L.SHAW:--You would not mean scientific truth, then, but Biblical truth?

W.W.PRESCOTT:--Yes, scientific facts enable us to understand biblical truth. There is a great difference between them.

M.C.WILCOX:--Fact, is cold and dead; truth is living.

T.E.BOWEN:--Going back to Thursday, I should say, Brother Prescott, in speaking of the cycle of eternity, which none of us, I think, can fully comprehend, meaning the eternity that was before the world was and on the other side, representing it as you did by a little ruler that you had. Now the question in my mind was this: It seems to me that we are getting into deep water there and we better not speak of it in just that way. The point with me was this: How is it that just as soon as you can locate an event anywhere in the line of eternity, it ceases to be eternity? This thought has been brought out here.

Going back, for instance, to the place where Christ had a beginning, if we can comprehend such a fact which is brought out in the Scriptures, it would cease to be eternity. I cannot quite comprehend that. I want to know if Brother Prescott thinks eternity is set aside at that time? It seems to me that it is all eternity, and the experience of this world is a part of eternity as much as time will make up eternity after the history of this world is made up. I think that now time is making up eternity just as much as it did before the history of this world began.

W.W.PRESCOTT:--Perhaps it would help me to explain if Brother Bowen would tell us where in the Scriptures it is taught that Christ has a beginning.

T.E.BOWEN:--That will bring up another question I could not understand, brought out by Brother Lacey. I cannot understand any expression saying Christ the son has come forth and is no part of the Father. It seems to me, brethren, when we get there we are getting back where the Lord has not revealed and it is right here in "Early Writings" that God has called

that a mystery and not revealed, but it was revealed to the angels in heaven that the Son was to be worshipped, and when He was brought into the world it calls Him the only begotten Son, and that is the point. He is spoken of in the Bible as the only begotten son.

W.E. PRESCOTT:--But where does it touch the time of his beginning? I understood you to say the Scriptures teach that He had a beginning.

BOWEN:-- Don't they speak of His being the only begotten son?

PRESCOTT:--Certainly. Is that all you mean by that? That does not fix any beginning.

BOWEN:--I do not pretend to say I know, and I don't think any of us know, and I think that is the point: We ought to stop and not try to go back of it and go where angels do not go.

PRESCOTT:--I do not know, Brother Chairman, that I can exactly handle the point raised; I don't know that I fully understand it but I will try.

First, as to this statement that when we fix a point in eternity, we bring it into time.

BOWEN:--And time is no part of eternity.

PRESCOTT: No, I do not intend to convey that idea. When I tried to illustrate that, I meant that time is a mere section of eternity, past and future, but that of course it is all one eternity including the present. But this part is what we as finite minds can grapple with and deal with. It is a little section that we deal with as time. It can be measured as days, months, and years. Eternity cannot be measured that way.

BOWEN: That is the point. I cannot understand that eternity is not made up in measuring time. I believe eternity is made up of time as we measure it now. This present minute is this present minute in heaven. The moment Daniel began to pray, heaven knew and before he was through his prayer the angel was here. It seems to me that eternity is made up of time as we measure it and that it will go on as through all eternity and it will be made up of the cycle of time as we understand it.

H.C.LACEY: As I understand it, God is omnipresent everywhere at the same time, and I have always understood that he is eternal at the same time. While our finite minds cannot grasp it, the Lord is just as truly present in the infinite eons yet to come to us. He exists in the future just as truly as he does today. To bring that within the scope of the human mind is impossible. He is just as truly existing in the millions of years yet to come to us as he has been in the millions of years in the past.

I wish we might have had that question answered. It was this, as to whether there was ever a time when Jesus was not, or when Michael, as he was called, was not. I think the Bible teaches that we are to answer that question with an ~~emphatic~~ emphatic negative. There never was a time when the Son was not. If the word Son puzzles us, let us remember that that is God's own sacred word to present His love for that second person of the deity. We are to know God as his father and our father. Jesus is the revelation. He is the Son of God, not meaning that he proceeded forth and developed from him, nor is there another mother,--I cannot help being precise, His existence spans eternity, and we cannot settle upon any point in eternity past when he began any more than we can settle upon any point in the future when he will not be.

"In the beginning was the Word." There are two Greek words used in that phrase. All things became by him. The Greek word that means to come into ~~being~~ being is _____. It says He became man. That was the incarnation. When we raise the question of the origin of the Son, we say there is no origin to Him. He is the second person of the Godhead.

L.L.CAVINESS: I missed a good deal of this discussion, and I do not know whether the idea is that we are to accept the so-called

Trinitarian doctrine or not. Personally, I have not been able to accept the so-called Trinitarian doctrine, that is, as generally presented, that there are three persons in the Godhead, and that there always were three. If that is the doctrine, I can not quite agree with it, because I was reading in the Bible yesterday, in the book of John, which is the book which reveals to us the deity of Christ, and I read as far as I could everything that Christ said concerning himself. Without contradicting what he said about himself, I cannot agree with the same doctrine. As I understand it, his statement of the deity rests upon his Sonship, and I do not think there is any one thing through the book of John that is more constantly referred to than the Sonship. I cannot believe that the two persons of the Godhead are equal, the Father and the Son,--that one is the Father and the other the Son, and that they might be just as well the other way around.

There is another statement he makes. He says that the Father, who has life in himself, gave the Son to have life in himself. When that took place, I do not know, but I believe it took place somewhere away back in eternity. I have to take Christ's word for it, that at some time that was true, that the Father had life in himself, and gave the Son to have life in himself.

There is also that other statement, that he had received glory from his Father. In praying he said it was his wish that the disciples might see the glory which he had with the Father, and which the Father had given him. It was not something he had all through eternity, but the Father had some time given to him the Glory of God. He is divine, but he is the divine Son. I cannot explain further than that, but I cannot ~~xxxxxxx~~ believe the so-called Trinitarian doctrine of the three persons always existing.

Elder Daniells here made some suggestions as to the delegates not becoming uneasy because we are studying a subject that we cannot comprehend. He asked that these be not transcribed.

W.W.PRESCOTT: I shall be exceedingly sorry if any expressions that I have used shall turn our minds away from the vital truth that I tried to deal with. A mere discussion of terms to settle a theological question is not my point. My point is to strike the vital things of the gospel. When the spirit of prophecy used the expression, third person of the Godhead, I would think there were two others. When expressions the same as are used in the spirit of prophecy are challenged as being unsuitable to use in the discussion, I may have to refer to the terms that are actually used in the spirit of prophecy in dealing with this matter. I deal with it because it has brought great personal blessing to me, and has given me a view of the gospel that I never had before, and not because I am trying to establish a theory of Trinitarianism, Unitarianism, or any other ism. I was in the same place that Brother Daniells was, and was taught the same things [that Christ was the beginning of God's creative work, that to speak of the third person of the Godhead or of the trinity was heretical] by authority, and without doing my own thinking or studying I supposed it was right. But I found out something different. It is because this study of the Scriptures in this way has brought great help and courage to me that I have presented it. It has brought me a view of God's eternal purpose.

Another thing that occurs to me is that when we read the Bible we have to take the meaning that the Spirit has put into it, and not the meaning that we put into it. That will make quite a difference in our reading. We do not always see in Christ's words what the

Spirit sees in them, and tells us afterwards. You following up certain teachings of the scripture that are merely hinted at or implied in Christ's words, and find that fully developed later.

~~Takaxinxgaspakrafjahn~~ When the Apostle Paul came to talk to the Colossians who had fallen into a heresy over the question of the origin of things, he pointed out that all things had their origin in him. In him were all things created. In him all things existed or held together. The continuance of all created things is conditioned upon his continued existence. Then he goes on and says, "In him are all the treasures of wisdom and knowledge hidden away." That thought Christ suggested: "I am the truth." Then he goes on and says further, "In him dwelleth all the fulness of the Godhead." I do not see how we can get much farther than that in the study of the deity. That was implied in Christ's own teaching, but he did not use those terms. His teaching was developed for us so that we could understand. "IN him dwelleth all the fullness of the Godhead." I do not see how we can ~~get~~ find any stronger assertion of deity than in that statement. I think it is all taught in the gospel of John; but there is more meaning in these terms when they are applied to God and to Christ than we are able to put into them ourselves.

(PRESCOTT--Cont'd)

There must be opened to us by the Spirit, either in the Scriptures or by illumination that will impart to us something of the great meaning that is found in the simple terms in these scriptures.

Now I would like to have the whole matter turn over the question of some terms use or whether we are seeking to establish a certain doctrine. My desire is that we shall have a clear comprehension just so far as it is possible for finite minds to comprehend the wonderful truths of the gospel--the good news concerning his Son. As we go on in the study I shall hope to call attention very definitely as to how much is involved in this good news in order that we may more fully comprehend the greatness of the salvation brought to us and the wonderful basis for absolute confidence--absolute certainty concerning this gospel.

When one enters into that experience he will be able to teach that with the accompanying Spirit that will convince others of the certainty of it. While it will not be so much logical demonstration as conviction that goes with the assertion of truth by one who knows the truth. I think if we could ~~study~~ study into that experience we would see much more results from our teaching than by merely appealing to the intellect.

Now the living Word will speak to the heart as well as to the intellect, but if we stop with the intellect we shall fail of being able to grasp these truths. I would like to emphasize again this thought that I hope that the use of some terms will not lead us away from the vital thing. I had in mind in

bringing in this matter to show the absolute foundation of the gospel--the good news concerning his Son, so that we may be able for ourselves personally, without regard to anyone else--get more out of the gospel than we have so far.

WILCOX: We all believe the deity of Christ. It is not a question as to his deity or non-deity. In all this discussion there is no question regarding this.

WAKEHAM: Would you consider the denial of the co-eternity of the Father and Son was a denial of that deity?

PRESCOTT: That is the point I was going to raise: Can we believe in the deity of Christ without believing in the eternity of Christ?

BOLLMAN: I have done it for years.

PRESCOTT: That is my very point--that we have used terms in that accommodating sense that are not really in harmony with the Scriptural teaching. We believed a long time that Christ was a created being, inspite of what the Scripture says. I say this, that passing over the experience I have passed over myself in this matter--this accomodating use of terms which makes the Deity without eternity, is not my conception now of the gospel of Christ. I think it falls short of the whole idea expressed in the Scriptures, and leaves us not with the kind of a Saviour I believe in now, but a sort of human view--a semi-human being. As I view it, the deity involves eternity. The very expression involves it. You cannot read the Scripture and have the idea of deity without eternity.

KNOX: I believe all the statements that were made this morning by Elder prescott concerning the promises that are

given to us through Jesus Christ--that is, the many Scriptures²⁴¹ that were read; and I believe they are made sure to us because they are bound up in the Deity of Jesus Christ. I think that we are all agreed in the deity of the Son of God (Amen).

I think also that we ought to remember what Brother Daniells reminded us of this morning, that we cannot by searching find out God--that this is a matter --a subject that will be unfolding all through the days of eternity. And yet I do believe that the Word has given us glimpses in his Word, which he has intentionally placed there, to draw our minds out into the contemplation of truths concerning God the Father, God the Son and God the Holy Ghost.

Now I can not but believe as Brother prescott has said, the Deity must be eternal. But the difficulty with me is that I can not believe that the deity of the Son as a separate existence is eternal. I believe in the trinity of God, and I believe that Jesus is God. It says, "Unto us a son is born?" and then you remember the names by which he is called--the Everlasting Father--the Prince of Peace--in Isaiah. The same Scripture speaks of him as the Son and as the Everlasting Father.

You remember the Word says that "in the beginning was the Word." Now that has been spoken a number of times, and by it we are carried back through eternity. But the same words are used exactly concerning the existence of matter. In the beginning God created the heavens and the earth. Now some time God called the things that we see out of the things that did not appear. I do not suppose there is one here that will contend the co-existence of matter with out God. Matter has been called into existence by God; but it was called into existence

"in the beginning," and "in the beginning" was the Word. Now the Word was the agency God used to call matter into existence, for "by him were all things made that were made."

Now again the servant of God speaks of the Son as the first created being. I never saw that, and never believed that, but it speaks of him as having sprung from the bosom of the Father. Now the Word also speaks of Levi paying tithes while he was in the loins of Abraham. Now it would have been equally true if the Lord's Spirit had carried the acts of Levi back to the time when he was in the loins of Adam. From God's viewpoint Levi had existed in the loins of his forefathers from the very beginning of time, but he did not have a separate existence until he was born.

And so Christ, ~~was~~ was with the Father, and of the Father--and the Father--from eternity; and there came a time--in a way we cannot comprehend nor the time that we cannot comprehend, when by God's mysterious operation the Son sprung from the bosom of his Father and had a separate existence.

PRESCOTT: I would like to call Brother Knox's attention to this, and ask how on that basis he would deal with John 8:58 "Jesus said unto them, Verily, verily, I say unto you, before Abraham was born I am." What does "I am" as to our conception of time, mean?

KNOX: His personal existence. I believe in the eternity of Jesus Christ. I cannot grasp the eternity of his separate and distinct existence.

TAIT: I feel we are discussing something we ought to wait sixty billion years before we start in on. Some of these scriptures do not mean to me what the brethren say they mean

to them. But now I think if we still get hold of Christ
and what he is to us now and what he will be to us who will reign
with him in glory we will go ~~xxxxx~~ a long ways. Now I am
willing to wait to found out a lot of things I do not understand
now, until I get on the other side.

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A G DANIELLS: Now we shall have to change the order. We don't want to keep on and go too far in fine distinctions. But I don't think I can altogether with Brother Tait. I have enjoyed these discussions. They have been helpful to me. I am glad for them.

H C LACEY: Is it necessary, in order to have a heart apprehension of a Bible truth, that our minds should have a clean-cut apprehension of it. Are we not to understand the theory within the mind as well as with the heart? I have enjoyed these discussions, and I think the Bible has given us enough to answer that question. I didn't see it myself, years ago. But now I think I can see how Jesus can be the eternal son.

M C WILCOX: Doesn't the heart sometimes apprehend what the mind cannot comprehend?

A G DANIELLS: So far as I am concerned, I went along with a mystified idea quite a while, and the thing that began to knock the scales from my eyes was when the Desire of Ages came out. I was in Australia when the page proofs were brought out. I never believed some other things till the Testimonies came out and set me thinking. And I said, Look here, Sister White has always been in harmony with the Bible, now she has dropped a stitch somewhere or else I am wrong. I went to studying, and that did more for me.

Perhaps we have discussed this as long as we need to. We are not going to take a vote on trinitarianism or arianism, but we can think. Let us go on with the study.

H T KNOX: Does the discussion, so far as it has gone, involve the question of trinitarianism or arianism? I can't see that it

does.

W W. PRESCOTT: Some things have been said this afternoon which I think a word will just help the whole thing. I referred to this scripture: "For as the Father hath life in himself; so hath he given to the Son to have life in himself." I also referred to other scriptures of the same character in my studies. Perhaps some will remember, and brought out the point that Christ's attributes, what he was, was subordinate to the Father in this sense, that it was derived from the Father, but not that it was any less. The same glory, the same power, that the Father had. But you can't put those things to cold reasoning after our manner of dealing with such things, and say that the one who derived is just as great as the one from whom he derived it.

JOHN ISAAC?: What are we Bible teachers going to do? We have heard ministers talk one way. Our students have had Bible teachers in one school spend days and days upon this question, then they come to another school, and the other teacher does not agree with that. We ought to have something definite so that we might give the answer. I think it can be done. We ought to have it clearly stated. Was Christ ever begotten, or not, or this thing, or that thing.

A G DANIELLS: Perhaps in another study we might have a study on the word begotten. I thought this morning when Brother Bollman spoke of it, if we could have five or ten minutes on that word, bring in the law of precise meaning in that interpretation, it would be well. But we shall have to drop it here this time. Now we will go on. Now let's not get a bit nervous nor scared.

Don't let the conservatives think that something is going to happen, and the progressives get alarmed for fear it won't happen. Let's keep up this good spirit. Bring out what you have. Let us get all the light we have, believe what we can, and let the rest go. I don't want to believe or be called upon to believe what I don't believe, nor call upon anyone else to believe what I believe if he can't. But let us press right toward the ~~in-~~enlarged vision, the broader conception. While we will never apprehend comprehend it all, let's get as near to it as we can.

E R PALMER: Are not these studies on the sonship to be continued, and the discussions to be continued?

A G DANIELLS: Yes. Brother Prescott continues his studies. And here are all our other studies written out verbatim. They look mighty good.

CHAS. THOMPSON: There's another thing, we are going to get into, I'm afraid. People keep coming in late, they don't know what has gone before, and it will all have to be gone over again.

A G DANIELLS: We will ask Brother Sorenson to proceed. We decided to devote the two hours now to this subject, or until he and Brother Lacey have completed their thought. ~~Wxx~~ So we would like to have you travel right along your road without backing up and going over too much, or being switched by questions.

[C. M. SORENSON then took the floor, but the first part of his presentation was not reported, by direction of Chairman A.G.Daniells]

W.W.PRESCOTT: Would you fix a date when Turkey, ^{or the Saracens} became the king of the north? 247

C.M.SORENSEN: 1798.

W.W.PRESCOTT: Would you fix a date when Rome ceased to be the king of the north and the Saracens became king of the north?

C.M.SORENSEN: When Rome ceased to be, 638 A. D. That is when the Saracens became the occupants of this section, and then the Seleucan Turks became the occupants of it about 900, when they crowded out the Saracens. It was the same religion they stood for, and the chief ruler of the state was the head of the religious activities; in other words, the sultan was the caliph, and the caliph was the sultan.

W.W.PRESCOTT: I was hoping you would give your historical data. C.M.SORENSEN: First it was the Saracens, then the Seleucan Turks, and later the Ottoman Turks came in. They have occupied that territory until General Allenby crowded them out of so much of it.

W.W.PRESCOTT: Do you connect that with any particular verse of Daniel?

C.M.SORENSEN: Yes, in connection with verse 40. The poor Napoleon was defeated by this power, and left his army in the lurch to be taken charge of by other powers. It never did reach France except as the men drifted home one by one. That conflict was in 1798, and that ~~xxx~~ would rather indicate the time of the end in 1798. They took charge of Palestine, and did not lose Egypt until this present war. The Turk still exists in these regions, but what the Peace Conference may do, we do not know. But when his place is given to someone else, if it is before the end of time, whoever is there would become the king of the north.

C.P.BOLLMAN: Is that territory still under Turkish rule?

C.M.SORENSEN: A portion of it is. I do not know just how much is left. But the scripture says he shall come to his end, and none shall help him. Here we have an interesting map of Europe in 1740. Everything colored yellow is Turkey. Here in this other map we come to a time when his territory was rapidly being diminished, and if it had not been for the fact that other nations have not been able to agree about the spils, and who should occupy the territory he has occupied, he would have come to his end before this. But God, in his providence, ~~and~~ has kept him from coming to his end.

Before he comes to his end, he will plant the tabernacle of his palace between the seas, in the glorious holy mountain.

Greece was lost to Turkey in 1830, and then there were other portions lost little by little. Roumania became independent in 1878; Bosnia was lost in 1878, and also Servia; and here we have another large portion taken from it in 1913, and this (pointing) is all that was left when the European war broke out in 1914.

The Turk has been bolstered up by many different powers who have never had any real interest in his permanency. But there comes a time when he will plant the tabernacle of his palace between the holy mountain and the seas, and at that time shall Michael stand up. That, briefly, is a survey of the Eastern Question as it appears to me.

Here is something I have just copied from the Review and Expositor for April; Dr. David Foster Estes, of Colgate University, in an article entitled, "What are We to Teach about the Return of Christ," says: "Peculiarly strong emphasis on the return of Jesus and the associated events is no part of faith and duty." He says

that a good deal of what is said about the coming of Christ is largely a misunderstanding of the Scriptures. He also said, ^{that} There is no agreement as to the historical events that fulfill the specifications of prophecy. He continues: "There is another demonstration quite as striking and to the writer absolutely conclusive is found in the recognizable momentous events of history, no hint of which is found in any accepted interpretation of prophecy. Take, for example, the rise of Islam, drawing away by conquest a large part of the world where Christianity had been spread, and for centuries imperiling, so far as men could see, the very existence of Christianity, as well as of civilization, all of which finds no acknowledged forecast."

Then he tells why he cannot accept the currently accepted views of prophecy,--because there is no agreement as to what historical events fulfil the scriptures.

This man says that any interpretation of prophecy as a system, that leaves out the Turkish question, that leaves out the question of Mohammedanism, which is such a great menace, can scarcely be a true program of a continuous series of predictions covering the history of mankind. We, as a people, have a consistent view of that menace. Evidently he is not well read on our interpretation of prophecy. These things are found in the book of Revelation. And if they are a suitable subject of prophecy in the Revelation, why might they not also be a suitable subject of prophecy in the book of Daniel? The prophecies of Daniel are very often paralleled by the prophecies of Revelation. Revelation is, to a large extent, a beautiful mosaic made up of the beautiful figures and symbolic representations used throughout the Bible up to the writer's time.

He certainly deals with the rise and progress of Islam as a sign of the times. It seems to fit into the book of Daniel.

Now a word or two about the values of this subject: The preaching of this subject in the fear of God, under the guidance of the Spirit of God, has done a great deal of good in days past. It has brought a great many men and women to a conscious realization that God lives and moves, and that human affairs are subject to God's overruling providence. Those values are still in that mode of presentation.

A second value is that it is a clear-cut view, or at least it appears so to me. It accounts for every year of time from the days of the prophet in a straight, continuous line down to the consummation of all things. Even if it does not appear to some to be clear and consistent, it certainly is joined chronologically from the day it was uttered to the day of the Lord's second coming. It is geographically tangible. You can put your finger on the actual nations that have lived and moved and passed into oblivion. There is both chronological and geographical unity in this prophecy.

(SORENSEN--Cont'd)

Surely the great needs of mankind that have been satisfied in the preaching of this chapter in years past, in the light of Jesus--that need in a magnified sense is in the world today. Men today are more hungry for the things we can preach from this chapter than ever before. And that is the great value of it I wish to call attention to.

I have this book written by Professor Fullerton, called "Prophecy and Authority," to which Professor Prescott referred the other day--a book against the blessed hope of the second coming of Christ and the certainty of prophecy. It is not as radical as Shaler Matthews --not quite as anti-Christian, but still it is pagan and materialistic in its entire presentation. On page 200 he ~~says~~ points out, quoting from William Miller:

"There is a final interest which the denial of predictive prophecy immediately affects and that is the Millennial hope. By this hope is not meant the expectation already referred to that the kingdoms of this world are finally to become the kingdom of our Lord and of his Christ, that we are to look for a spiritual consummation of this world order which will be satisfying to the moral ~~wor~~ demands of the conscience of the race. But by the Millennial hope is meant an expectation of a particular way in which this consummation is to take place."--

I am glad we have a hope that has a particular way of making known when the consummation is nigh so that we may lift up our heads and rejoice. I don't think that is anything against it all. He goes on:

"---the setting up of an earthly kingdom and the reign of Christ for a thousand years, with various accompanying signs and wonders in heaven above and the earth beneath and in the waters under the earth. The denial of predictive prophecy effectually vetoes such expectations."

He says the best way to meet Adventists is to say that prophecy was not intended to deal with the future. That would meet it, but it would leave men with their lights put out.

---"William Miller, the founder of the famous Millerite movement, in his original essay, published in 1835, makes the following significant argument: 'At [Christ's] advent his forerunner was spoken of ---"One crying in the wilderness"---the manner of his birth---a child born of a Virgin---the place where---Bethlehem---the time of his death---seventy weeks---the star that appeared, the stripes he received, the miracles he performed, the taunting of his foes, all was literally fulfilled. Then why not suppose that all the prophecies concerning his second appearance will be as literally accomplished as the former? Can any one show a single reason why not?'. . . . In this paragraph Miller, though probably quite unconsciously, repeats the argument of Justin Martyr which we have quoted above (p. 19). In it we have the justification of the Millennialist interpretation of Scripture. Its premises are an inerrant Bible and the fact of predictive prophecy. If the prophecies of the First Advent were as literally fulfilled as has always been claimed, the attempts of these students of Scripture to unlock the remaining enigmas that must refer to the Second Advent, because not yet fulfilled, must be recognized as legitimate. There can be no

such thing in an errorless Scripture as an unfulfilled prediction. All those, therefore, who share with the Millennialists their two premises of an inerrant Scripture and the predictive theory of prophecy, are precluded in principle from criticizing the Millennialist position."

I hope we have a lot of people on that solid platform. That does not mean that any other view than what has been here outlined would be all at fault on these two great fundamental principles.

I leave this subject with you as a fellow student of the Word of God--pointing out in these scattering remarks the value that to my mind still inheres in this particular way of explanation of the 11th chapter of Daniel--of the Eastern Question in the fulfillment of prophecy. We have two mighty pillars of strong conviction in an infallible Bible and the principle of predictive prophecy, and holding these two great anchors of the souls, the Lord will lead us on step by step, and what further we need to know about the situation, will be revealed to us in His own good time by his own good providence.

And when we speak about future prophecy, we must speak a bit guardedly. I am not able to speak with as much convincing sureness about when "he will plant the tabernacles of his palace," etc., as I can of the fact that his territory [the Turk's] has been gradually consuming away--that he has been receiving some help, ^{from time to time} but this assistance has been taken away. To my mind he has reached that time when there will no longer any help be given him. From what I learn of the intentions of the peace league of nations there is no power that is friendly to him. The best information I am able to gather

it seems to indicate that there will still be a Turkish state left in Asia Minor.

(Elder Lacey's Presentation.)

LACEY:

Now before taking up this study in detail, there are three or four propositions which bear upon the question decisively.

There are four lines of prophecy found in the Book of Daniel and may be considered part of this Eastern Question although the climax involves the Papacy meeting its end in connection with Jerusalem rather than the Turk.

The second proposition is, the characteristic of this study--this line of prophecy--diverse from all others in that it is couched in almost wholly literal language, involving some of the minutest events of personal experience. We see that in our accepted view, of the first few verses. And it ends with events that are now--in 1919--trembling on the verge of fulfillment.

Third, The problem--The problem presented in this chapter--and to this I would invite very careful attention. Our current view of this prophecy from verse four and onward was very materially crystallized by Elder Uriah Smith before other leading brethren had agreed as to the day of beginning.

H C LACEY: If I am incorrect in any statement, I would like correction. Our current interpretation and the acceptance of Thoughts on Daniel and Revelation as our standard authority, has caused for years independent study and presentation of the study. For 30 years now or more there has been a growing dissatisfaction with the current view, based upon the manifest inaccuracies of the earlier presentation, historical and philological. And a new view, adhering more faithfully to the original text, and in closer harmony with historical facts, has been advocated.

Elder William Miller had a view of Daniel 11. I have his lectures that he used to deliver, up to 1842, and he brings into the purview of this prophecy Napoleon Bonaparte, and he has something for every specification in those closing verses. He held that when he planted the tabernacle of his palace between the seas was when Napoleon Bonaparte was at Milan, Italy. He came to his end and none helped him when the British took him prisoner and sent him to St. Helena. That is the end of the prophecy, and Brother Miller pointed out the singular accuracy with which those events were fulfilled, and he laid a great deal of stress on that prophecy, believing, of course, that Jesus was coming in 1844. It was natural for him to find events that he could apply. Now, if I understand it, when our people had to recede from Brother Miller's position, then they studied these last verses; and right there comes this point, that before all had decided -- Elders Waggoner, White, and Butler -- before there had been a full decision, Elder Uriah Smith was writing his book, and he, believing that the papacy would not be restored, he felt like following some other prophetic interpretation, and brought in France and Turkey, and the

thing was -- shall I say -- foisted out upon our people, with the best of intentions, of course. We are the descendants of those who have accepted this interpretation without question. We revered Thoughts on Daniel, and read it earnestly. I used to sit up till midnight reading it, until I had some chapters almost by heart. We all respect Brother Smith highly. Personally I do. He was one of the giants of this denomination. One of the brightest remembrances of my stay in Battle Creek is in connection with Brother Smith. I used to be invited to his home. I went and helped him on Sunday night. Our associations were personal and friendly, and I look back with great pleasure upon them. But there are some things that we have had to change a little bit. I believe that the history of Brother Smith's interpretation is that he crystallized the thing at a little early date, and discounted the restoration of the papacy, and brought in these other powers, France and Turkey, and so we have his interpretation.

The verses that he switched off to France, those verses are quoted in Second Thessalonians, and our interpretation of Second Thessalonians is that it is the papacy. Yet when we go back to Daniel 11 we say it is France. Just a little inconsistency there. That is the problem, as I understand it. There was a premature crystallizing of the interpretation of this prophecy, and hence there has been a dissatisfaction with the interpretation of these specifications.

Another point. The Spirit of Prophecy is absolutely silent as to the interpretation of the details of this prophecy. Daniel 11 is nowhere quoted in Sister White's writings. To me that is a significant fact. She has never authorized by any published word

the current interpretation of Daniel 11. In Volume 9 she says "The prophecy of Daniel 11 has nearly reached its complete fulfillment." It looks to me as if the field is open. I have adopted this principle of interpretation: When Sister White has put an interpretation upon a passage, that is the primary interpretation, and I am glad to accept it. If we can decide either way, and Sister White has something to say, that settles it. What she says about the Daily has to be looked at carefully, but with that understanding. Now the Spirit of Prophecy is absolutely silent in its interpretation of the details of this prophecy. She speaks of Turkey, but quoted Revelation 9 and Revelation 16 only. She speaks of France, and Revelation 11 is quoted.

Everything we are teaching regarding the downfall of the Turkish empire, the expulsion of the Turk from Constantinople, may be presented from the text in Revelation 19 and Revelation 16:12-16, in which passage the Ottoman empire is indisputably brought to view. We don't lose anything by this new view. The drying up of the Turkish empire can be presented in the drying up of the River Euphrates just as truly as "He shall come to his end, and none shall help him." And so I have felt free to look at these verses and see what this new view is, because we are losing nothing, and on the other hand here is something, here are some present developments in the Near East which seem to be in harmony with the new view. They may introduce just a little different phase into the restoration of the papacy in the last days which will be fulfilled, and for which we shall need a prophetic presentation, but we shall find it in Daniel 11.

The harmony of the lines of prophecy in Daniel accord to the new view. There is one of the laws of interpretation that we haven't noted, and that is the law of internal harmony. May I state what I mean. The book of Daniel comprises four lines of prophecy of the fourteen in the Bible: Daniel 2, 7, 8&9, 10-12. Daniel 2 begins with Babylon, Medo-Persia, Grecia, Rome, the suggested ten-fold division, the end. Daniel 7 covers exactly that same ground. It goes back to Babylon, Medo-Persia, Grecia, Rome, brings out a little more clearly the ten kingdoms, and then emphasizes the papacy. Among those ten divisions emerges the papacy. Those two are companion prophecies. Daniel 2 covers the ground, Daniel 7 covers the same ground, with emphasis on the papacy. Daniel 8 and 9 begins with Medo-Persia and presents Greece, Rome pagan and Rome papal in one symbol. The last verses expatiate on the work of the papacy.

A G DANIELLS: In what way does that differ from Daniel 7?

H C LACEY: Not much. Just a little more about papal Rome. Daniel 8 and 9 is Medo-Persia, Greece, Rome pagan and papal. Daniel 10-12 goes back to Medo-Persia, Grecia, Rome, emphasizing the papacy. In the new view, instead of applying these verses to France and Turkey, apply them to the papacy. Now on the board I have placed this outline as we have it in this new view.

[Outline follows]

OUTLINE OF SUGGESTED VIEW OF DANIEL 11

1. I. Medo-Persia. V. 12
 Cambyses, 529-522 B. C.
2. Smerides, 522-521 B. C.
 Darius Hystoapes, 485-465 B.C.
- II. Greece. v. 3-30
- 3 Alexander the Great, 336-323 B.C.
- 4 Cassander, Lysimachus, Ptolemy, Seleucus, B.C. 301. Battle of Ipsus.
- 5 Ptolemy Lagus, 323
 Seleucus Nicator, 312
- 6 Ptolemy Philadelphus, Antiochus Theus, Berenice. B. C. 289
- 7-9 Ptolemy Euergetes, Ptolemy Callinicus, B. C. 246
- 10-19 Antiochus Magnus
- 20 Seleucus Philopater, B. C. 187-176
- 21-30 Antiochus Ephphanes, 176-164
- 30-45 III. Rome Pagan and Papal v. 30-45
- 31 Destruction of Jewish Temple, A. D. 70
 Taking away daily, A. D. 503
 Placing Abomination, A. D. 533-538
- 32-33 Papal persecution through the centuries
- 34,35 Protestant Reformation, 1517 -
- 36-39 Character and creed of the Papacy.
- 40-45 Unfulfilled Prophecy this side of 1844
 King of the South -- Mohammedanism rife in Egypt, Africa, etc.
 King of the North -- The papacy, supported by the "Ten Kingdoms,"
 the conflict being one between Mohammedanism and Popular Christianity.

Paraphrase of Daniel 11, by Professor H.C.Lacey:

1. "Also I (Gabriel) in the first year of Darius the Mede (B.C. 538) even I, stood to confirm and strengthen him (Darius 538-536)

2. "And now will I (Gabriel) show thee (Daniel) the truth (concerning the future of Medo Persia, Greece, Rome pagan and papal, and the establishment of the Kingdom of God. Behold, there shall stand up (reign) yet three kings in Persia; (Cambysses, Smerdis, and Darius Hystaspes); and the fourth (Xerxes 485-465) shall be far richer than they all: and by his strength through his riches he shall stir up all against the realm of Grecia (in the illfated expedition which met disaster at the battles of Thermopylae Salamis [B.C. 480] and Platea [479])

3. "And a mighty king (Alexander the Great) shall stand up (reign 336-323 B.C.), and shall rule with great dominion (practically the then known world from Macedon to India and Thrace to Egypt), and do according to his will.

4. "And when he (Alexander the Great) shall stand up (reign), his kingdom shall be broken (by his death 323), and shall be divided (by his generals, 36 of them, but only 5 prominent ones) toward the four winds of heaven (west, north, east and South); and not to his (Alexander's) posterity (his sons Aegus and Hercules), nor according to the dominion ~~which~~ which he (Alexander) ruled (no succession equaled Alexander's in power): for his (Alexander's) kingdom shall be plucked up, even for others (Cassander, Lysemmachus, Seleucus, Ptolemy) besides those.

5. "And the king of the south (Ptolemy Lagus or Soter I, 323-285) shall be strong (by annexing Cyprus, Phoenicia, Carcia, Cyrene and many islands and cities); and one of his (Alexander's) princes; and he (Seleucus Nicator 312-280) shall be strong above him (Ptolemy

Lagus), and have dominion; his (Seleucus') dominion shall be a great dominion (extending from Phrygia, Cappadocia Syria on the west to the Indus on the east, ~~322~~ 301 B.C., battle of Ipsus, and after 281 B.C. the death of Lysemmachus, all his dominion--thus finally ruling over three-fourths of Alexander's empire).

6. "And in the end of years (B.C. 249) they (Ptolemy Philadelphus 285-247 and Antiochus Theus 261-246) shall join themselves together (in an alliance); for the king's daughter of the south (Berenice, daughter of Pt. Philadelphus) shall come to the king of the north (Antiochus Theus) to make an agreement (by marriage): but she (Berenice) shall not retain the power of the arm (the affection and protection of Antiochus, who divorced her and recalled his former wife, Laodice); neither shall he (Antiochus Theus) stand (continue to reign, for he was poisoned by Laodice to prevent a recurrence of his feebleness), nor his arm (his seed, his child by Berenice): but she (Berenice) shall be given up (betrayed to death by her protectors), and they that brought her (her Egyptian attendants and he (margin) whom she brought forth (her son), and he that strengthened her in these times (her attendants)).

7. "But out of a branch of her (Berenice's) roots (parents) shall one (Ptolemy Euergetes I, 247-123) stand up (reign] in his (Ptolemy Philadelphus') estate (Egypt), which shall come with an army, and shall enter into the fortress (Seleucia) of the king of the north (Seleucus Callinicus), and shall deal against them (had Laodice put to death, and defeated Seleucus), and shall prevail (made himself master of all Syria and Celicia and conquered all the country as far as Babylon).

8. "And shall also carry captives into Egypt their gods (2500 statues, many of them being Egyptian idols captured by Cambyse

in 525), with their princes (generals he captured, etc.), and with their precious vessels of silver and gold ("a prodigious quantity" "besides 40,000 talents of silver, \$50,000,000); and he (Ptolemy Euergetes) shall continue more years (4 or 5) than the king of the north (Seleucus Callinicus) who died in 226 B.C. Ptolemy died in 221 B. C.).

9. "So the king of the south (Ptolemy Euergetes) shall come into his (Seleucus Callinicus') kingdom (Syria, etc), and shall return into his own land (Egypt). (The people named him Euergetes in commemoration of this campaign in restoring the gods!)

(Adjourned to 3 P.M.)

THE PERSON OF CHRIST

Study by W.W.Prescott.

While Eld. Daniells is speaking on this subject (The Holy Spirit) I would like to read in connection with it just a few words. The extract which Eld. Daniells read from Desire of Ages is found with considerable other added matter in "Gospel Workers," beginning on page 284. What I wish especially to read is found on page 285:

"We cannot use the Holy Spirit. The Spirit is to use us. Through the Spirit God works in His people 'to will and to do of His good pleasures.' But many will not submit to this. They want to manage themselves. This is why they do not receive the heavenly gift. Only to those who wait humbly upon God, who watch for His guidance and grace, is the Spirit given. The power of God, awaits their demand and reception. This promised blessing, claimed by faith, brings all other blessings in its train."

The reason why the Holy Spirit brings all blessings in His train is because He is the representative of Christ, and all spiritual blessings are in Christ. And we have only so much of Christ as we have of this Spirit of Christ. We only know Christ as we know the Spirit of Christ. So the whole matter of our experience turns right there. This intellectual knowledge, this mere presentation of a Christ to the mind, is not sufficient. It must be an experience. This knowing Him is not an intellectual experience merely; it is a heart experience, and it is a life experience.

The impartation of the Spirit is the impartation of the life of Christ. Then only in the measure that we have the impartation of the Spirit do we have Christ. He is our life. The impartation of the Spirit is the impartation of his life, and it is by his life that what He has done for us in His body, in His individual body, is made effective in our body. It is by the impartation of His life. The

impartation of the Spirit is the impartation of the life of Christ. We are taught of God by the impartation of His life. It is the way He teaches us, not by merely imparting ideas to us, as I have tried to emphasize,---these ideas must come to us as life, else we do not know Him; we merely know about Him.

He teaches us by his life, and so the impartation of the Spirit, the impartation of His life, that is the way He teaches us.

"Only those who are thus taught of God; those only who possess the inward working of the Spirit of God, in whose life the Christ life is manifested, can stand as true representatives of the Saviour."

It goes so far beyond the mere intellectual knowledge, to teach us by His life. He imparts a knowledge of Himself by imparting His life, and it must come to us as an experience, not merely as a matter of the head.

Now we are studying here, not to find some lessons, some outlines to give to some one. We shall receive this knowledge here just in proportion as we receive His life here. That is what I would like to emphasize, that we are not spending time here now for intellectual work simply. And we shall know these things that we are studying as His life is imparted to us, because He teaches by His life. Our minds are to be used of Christ, but we must go beyond the mere intellect, and we must be taught by His life, if we really apprehend the things that we are dealing with.

Further, in the study of the Scriptures we are dealing with, what I am seeking to do is to present the foundation things of the gospel. We have only time for that. We shall not have time to enlarge and work out the whole scheme, but the foundation things, the essential things, the things we are to build upon,---So in dealing with the person of Christ I have been trying to read with you some Scriptures that would show what

this means to us,---that Christ is the essential person in it all, 265
with all, everything, bound up in Him, the person. Now let us read
some further Scriptures this morning.

You remember I tried to emphasize yesterday this idea---the work
of Christ is to bring man to God. Sin separated. He brings man back in-
to fellowship with God. In order to bring man to God, he brings God down
to man in His own person---Emmanuel---God with us. "God was in Christ
reconciling the world unto Himself." He actually brings heaven, brings
God down to earth in His own person. That is why John would say, The kg
kingdom of ~~and~~ heaven is at hand, because He is the kingdom in Himself,--
all inclusive.

Now that sin which separated is rebellion. "I have nourished and
brought up children, and they have rebelled against Me." That rebellion
is shown to be disobedience to the law, just the same as in any country.
Disobedience to the law of the land, disregarding of the sovereign, that
is disloyalty. If we trace out sin in its origin and to its conclusion
we find that the real essence of sin means that rebellion against God,
that would dethrone God, that would dethrone Christ. It is just as real
a thing as any conspiracy, the same as we read of in the 7th chapter of
Isaiah, where Israel and Ephraim were confederate against Judah, and were
going to put off the king of Judah, and put the son of Tabeal in his place.
That was a conspiracy against the kingdom, against the king, Sin
that is a
real conspiracy against the kingdom, and the real purpose of it is to put
the sovereign down from His throne and put another in His place. It is
not merely doing this thing or that thing or the other thing. That is a
part of the experience, that is a part of the manifestation of it. But
the real purpose back of it all is to put down God and Christ from the
throne of the universe, to enter God's place.

Now righteousness is the reverse of that. Righteousness---loyalty

to the government, loyalty to the sovereign, obedience to his law, everything submitted to His will---that is ~~impossible~~ righteousness.

Now the purpose of His giving His Son, although the rebellion was directed right against Him and His Son, yet He gave His only begotten Son to cure that rebellion. No such thing has ever been found in the universe, such an exhibition of love on the part of the One against whom this rebellion was raised. He gave Himself in the person of His Son to cure this rebellion, to restore this harmony, and to bring back man to the loyalty of the government, and that to be shown by obedience to His law.

J.N.Anderson: Do you refer primarily to the person rather than to the law?

W.W.Prescott: I tried to emphasize yesterday that sin is in the being rather than simply in the act, that the act is simply the manifestation of the real being. Righteousness is the same.

J.N.Anderson: What I mean is, Is sin more a disagreement with the person than with the standard that he has set up?

W.W.Prescott: Both. I would not distinguish between them. Sin is lawlessness, but that law is simply the expression of His character, and you cannot separate between a person and his law, in the government of God. Of course you might with men, but not in the case of God. When we come to have the law written in our hearts, as we shall show, it is because the person is there. That is the writing of the law in our hearts. So I would not distinguish between the two.

A.G.Daniells: But really the law written on the stones was the expression of the character of the Person, so that really sin is not primarily transgression against that law written on the stone, but it is rebellion against the righteous character of God.

W.W.Prescott: Exactly. That is the very nature of sin. That being the nature of sin, the only one who can deal with that is the

person whose character is revealed in that law, and since that law is written in the heart, that is by the impartation of the life of ~~man~~ which the law is simply the expression.

J.N.Anderson: So essentially sin becomes a conflict with the person. Fundamentally it is, more resistance to the person than to his law.

W.W.Prescott: Yes. At the same time I would be careful not to separate the law and the person in the divine government.

Let us study further Scriptures, in which we will endeavor to see the person of Christ revealed to us as the one in whom all blessings are found.

"Blessed by the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." Eph. 1:3.

No that is different from saying, "This book is in my pocket." That book is not a part of me. Now all spiritual blessings are in Him, but you cannot take them out separate from Him, because he and the blessings are inseparably united in His own person and in his life. Therefore to receive these blessings, we must receive Him, and to attempt to separate the blessings from Him is to receive simply a description of the blessings in the mind.

It is from that standpoint that it is asking for a full manifestation of life.

Eph. 2:7: "That in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus."

Kindness becomes a personality in that way,--"his kindness toward us through Christ Jesus." And we are not to separate his kindness, his mercy, his love, from the person of Christ.

Phil. 3:9: "And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith."

That was the expression of the fulness of the desire of the Apostle Paul after he had his actual experience. All flowed from that. Without that primary experience nothing else would flow from him.

Col. 1:27, 28: "To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: Whom we preach, warning every man, and teaching every man in all wisdom that we may present every man perfect in Christ Jesus."

Notice in this the two things that are set before us: First, the mystery is Christ in you. The end to be sought in preaching Christ is to perfect every man in Christ. Here you have the double view.

Jer. 23:5, 6: "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, ~~THE~~ THE LORD OUR RIGHTEOUSNESS."

Now let us have with that the next scripture, Phil. 3:9:

"And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith."

Jeremiah 23 prophesies of that righteousness found in him, "the Lord our righteousness." Now, isn't it perfectly clear there that righteousness is a personality? that righteousness is Christ? Is that perfectly clear from reading the text that there is no righteousness as an abstract idea? When we have the righteousness which is of faith, we have Christ our righteousness.

I Cor. 1:30: "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption."

He is made wisdom, righteousness, sanctification, and redemption: Then wisdom is a person. The wisdom we must deal with is a personality, and not mere intellectual keenness. The righteousness that we must deal with is a personality, and not a mere abstract idea about goodness. The sanctification that we must deal with is a personality. The redemption that we must deal with is a personality. He is made unto us redemption, He righteousness, He sanctification, He ~~xxxxxxxxxxxx~~ wisdom. It would have been impossible that we should have known such wisdom, such righteousness, such sanctification, such redemption, had not he who from eternity had been God's wisdom (read it in the 8th chapter of Proverbs, which sets Him forth as wisdom from eternity), If he had not taken the flesh, otherwise he could not be made to us in sinful flesh, wisdom, sanctification, righteousness, and redemption. If it were sufficient simply to have a treatise on this subject, he might have sent

a treatise to us to tell us about righteousness, about redemption, sanctification and wisdom, and exalt us to it. But there was an impassible gulf between us. The only way we sinful beings can enter into that experience is that he himself took our flesh and became Jesus, the man, and then he, as a man, as wisdom, and righteousness, and sanctification and redemption, brought these things to us. In him we have redemption. Then, because of his taking sinful flesh, and thus bringing God in wisdom, righteousness, sanctification, and redemption to the flesh, we can know that experience more than as intellectual ideas about righteousness. We know him as our righteousness, and he is made unto us righteousness. There is no righteousness apart from Him. This brings us face to face with what I talked about before,--that all doctrine becomes a personality in Christ, and that any doctrine outside of him is a mere abstraction without any power or life. It is a mere theoretical knowledge of Christ, simply ideas about Christ which the mind is capable of dealing with; but that is a very different thing from presenting Christ so that the person is presented.

II Peter 1:4: "Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust."

When we know righteousness, we know it by becoming partakers of the divine nature. That experience can only be by the impartation of the very life of Christ by the Spirit. That is why that is emphasized. That ~~is~~ impartation of the Spirit is the impartation of the life. The Spirit makes effectual in us what Christ has done for us. But that Spirit makes that effectual by being that to us, not simply handing out something, but being that to us in the very life and person of Christ.

Hebrews 12:10: "For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness."

We have spoken of God as the righteous One. His Son, as revealed, is called the righteousness, because he brings that righteousness to humanity. We have spoken of the Lord as the Holy One. Christ was the holy Child Jesus. How are we to enter into this experience? By becoming partakers of his holiness, and his holiness is not to be separated from his being. That is, we are to be partakers of him. The next scripture will bring it out.

Hebrews 2:14: "Forasmuch then as the children are partakers of flesh and blood, ~~as~~ he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil."

Hebrews 3:14: "For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end."

Because we are partakers of flesh and blood, he partook of the same. That brought ~~the~~ man by becoming man. Now turn it right about. We are to partake of him. You see he made it possible that we should be partakers of him by his ^{first} partaking of us. He partook of the same flesh and blood that we have. That was from his side. The door of heaven was closed. It had to be opened from the heaven side. We can not open it from our side. He opened it and came down and partook of our flesh and blood, and became man. We, by that means, became partakers of him, and that is far beyond any idea of simply hearing about him and accepting him as being in harmony with certain teachings about him. The impartation of the Spirit is the impartation of the life of Christ, and this makes effectual in us what he has done for us.

(PRESCOTT--Cont'd)

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These Scriptures I have brought together in this way to help us to see the relation that the Word of Christ bears to the very Government of God. And therefore our relation to this experience as to the question of the divine government and the divine Law..

Ps. 97:2 (Reading) "Clouds and darkness are round about him; righteousness and judgment are the habitation of his throne." Let us read the Revised Version because it brings out the thought clearer: "Clouds and darkness are round about him; righteousness and justice are the foundation of his throne."

The Government of God rests upon righteousness and justice. To interfere with righteousness and justice is to interfere with God's government. Therefore the whole question of receiving righteousness is a question of personal relation to the divine government of God. It is more than whether we shall do this or that thing. That is simply an ~~outward~~ outward expression of an experience. But when we know the government of God is founded upon righteousness and justice and we attempt to overthrow righteousness or depart from righteousness, or in any way interfere with the experience of that righteousness (you remember the throne is a living Throne--Eze. 1:- it is not like a stone foundation--it is a living righteousness)--to interfere with that righteousness is to interfere with the very life of God, which is the foundation of all things.

Ps. 47:8 "God reigneth over the heathen; God sitteth upon the throne of his holiness." Righteousness is the foundation of his throne. His throne is a throne of holiness. Now anything that interferes with the holiness and the expression of a

that holiness. Keep these two ideas in mind--righteousness and holiness. Anything that interferes with this expression, is striking at the very government of ~~God~~ God. Is not that plain from these scriptures?

Now the gospel--this whole experience, is not simply that you and I may be saved from doing a thing that is wrong, or that you and I may get into heaven. The only way we can be saved from doing that which is wrong or get into heaven is by being in harmony with the divine Government. That is the very character of God. His throne is involved in that government. Sin would take away the very foundation of his throne. The gospel recognizes the foundation of his throne--his divine government--and the gospel is to bring us into right relationship with the very foundation of his Government.

Ps. 48: 1 "Great is the Lord, and greatly to be praised in the city of our God, in the mountain of his holiness." These ideas of righteousness and holiness I want to connect with the person of God--the very foundation of his throne.

Isa. 6:1-3. "In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory." Isaiah saw the King--the Lord of Hosts. He saw him on his throne, and when he saw him on his throne he heard these voices proclaiming the holiness of the King of the Universe. Now that vision Isaiah saw was the foundation of Isaiah's prophecy.

Isa. 7:14: "Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. "

Isa. 8:10: " Take counsel together, and it shall come to nought; speak the word, and it shall not stand; for God is with us."

What is that word in the Hebrew?--God is with us? Immanuel. Now Isaiah saw the King, ~~the~~ the Lord of Hosts on a throne. He saw him as the Ruler. He saw him in his holiness. That idea of his Sovereignty and Holiness-- his character--Justice and Righteousness also.

Now in the seventh chapter you find a conspiracy against ~~the~~ Government. ~~sixth~~ (Notice how much force there is in the connection of Scriptures.) The Syrians had conspired to put another king in the place of the king of Judah. That was rebellion. Now what is the cure for that rebellion? Isaiah says, "It will not stand. It will not succeed. The Lord will give you a sign. Immanuel. It is because ^{of} Immanuel--God with men--that the conspiracy against the Government of God does not succeed.

Now comes the eighth chapter. (You must not separate this prophecy, because the sixth is connected with the seventh, the seventh with the eighth, and the eighth with the ninth. Because when we come to Isaiah 9:6 it says, "Unto us a child is born, unto us a Son is given", and that takes us back again to the sixth chapter for the connection.) In the eighth chapter we find this conspiracy. And Isaiah says it will not succeed. Why? Immanuel--God with us. Now this is but a picture

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presented in this connection where Isaiah saw the rightful king on his Throne in his holiness, and was so deeply impressed that he regarded himself as undone. Then the very next picture presented was this rebellion against to put another king in God's place. This is the whole picture of sin. Now what is the cure? Immanuel. That became Isaiah's watchword; and therefore he prophesied that Jerusalem should not be overthrown, even when Sennacherib himself was facing the city, and his captain made that insulting announcement to the people. Isaiah said, "Jerusalem shall not fall." Going back to this sixth chapter we get the same connection. That is the picture presented. It is a conspiracy against ~~the government~~ Government. It is a question of putting down a person from his throne. And the whole cure for that is Immanuel. But this is a Person. It is ~~Christ~~ God coming in the Person of his Son in holiness and righteousness, to become a man, that the conspiracy will not succeed, and the divine Government will stand in spite of sin, and that we may be restored to perfect harmony with God and dwell with him.

Romans 7:12: "Wherefore, the law is holy, and the commandment holy, and just, and good." What is the word for "just?" Righteousness. Now here is where the law comes in. He is holy. Now the law is righteous. He is righteous. The foundation of the government of God is righteousness and holiness. Now we come to the question of the relation of the law to this matter. We find he is righteous--that is, the child Jesus--the righteous One, his holy One. Now the law is holy. The law is righteous.

Exa Ex. 19:5,6: "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel."

Now this was the Old Covenant. This was a covenant of loyalty, as shown by obeying the law. That portion of it is all right. The question is what did that covenant of loyalty involve. It contains the record of the giving of the ten commandments. Then what would loyalty mean? conformity to that law. And it is that law that is holy and righteous and spiritual—not simply as a code. It involves our loyalty to God. And our covenant is simply a covenant of loyalty. And our loyalty will be revealed in our conformity to that law which is the very expression of the being of God—holy, righteous and spiritual.

Psalms 119:143, 151, 172 "Thy righteousness is an everlasting righteousness, and thy law is the truth. . . .Thou art near, O Lord; and all thy commandments are truth. . . .My tongue shall speak of thy word: for all thy commandments are righteousness."

What I want to call attention to is that the person of Christ and the law are spoken of in the same terms. The commandments are righteousness—the commandments are truth. Now this is dealing with the law, not simply as a word but as the very expression of his being in the person of his Son. And this is the only way he can be such to us.

Romans 8:3 "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." (second verse also) "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

Now the law must become the law of the Spirit of life in Christ Jesus, for the law is righteous as he is righteous, and the law is truth as he is truth. So it becomes personal. We deal with the law in Christ as a personal expression, not simply an expression in words.

W W PRESCOTT: Brother Lacey spoke about emphasis in reading. Contrast this between the person and the sacrifice. "Lo I come, in the volume of the book it is written of me. I delight to do thy will, O my God: yea, thy law is within my heart." "I have proclaimed glad tidings of righteousness." This is the gospel of righteousness by faith. The good tidings of righteousness. I have not hid that righteousness within my heart, I have let it out. I have declared thy faithfulness and salvation by being that. I have not concealed ~~that~~ thy loving kindness. I am the truth. I am come for what purpose? The ceremonies don't avail for the thing. No outward act can avail. I am come. In the volume of the book ~~is~~ it is written of me. A person is the center of it. I have presented righteousness in the great congregation. I have not refrained my lips. I made known thy truth by being that. I, the person.

Hebrews 10:4-9: "For it is not possible that the blood of bulls and of goats should take away sins. Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: In burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law; Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second."

What is the first? Sacrifice and offering. What is the second? The Lord himself.

It is the whole question of the difference between outward things and the person. Isn't that clear? The Psalm is quoted here in Hebrews. You will notice quite a difference in the reading, but I do not want to dwell on that now. I wanted to call attention to the fact that in the Psalms and in the Hebrews the contrast is between outward forms, ceremonies, things that man can do, and the person. I am come. It is when we know the person that we are able to establish the fact by doing the will of God. If we don't know the person, we are simply back under forms and ceremonies, something outward. The thing of importance is doing the will of God apart from that system of ceremonies, just as was prophesied in the Psalms, spoken of in Hebrews as the fulfillment, and has great force where it comes in the epistles. That will begin to emphasize to us the fact that I am trying to bring out, and that is that all doctrine must be personality, and that we must deal with a person and not with abstract ideas about a person.

[Intermission for fifteen minutes]

Called to order at 1005 am

H C LACEY: [At the opening of his remarks, Brother Lacey went over the last part of his previous presentation of Daniel 11, which appears in the report of July 6.]

There is another brief study I wanted to introduce, and that was going into further specifications showing that Daniel 10-12 in this latter portion, simply picks up and emphasizes certain specifications in Daniel 8 and 9. I have selected twelve specifications. There may be more. [Brother Chas. Thompson was asked to turn to Daniel 8, and Brother Tait to Daniel 11, reading such

verses as might be called for]

I will give the point, and then we shall take the text. The first is on the time of the rise or emergence of this power. In Daniel 8:23 there is a statement made. Please read: "And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up." (RV) We all understand that that is this little horn, Rome pagan and papal. The phrase I want out before you is this: "In the latter time of their kingdom." Whose kingdom? The kingdom brought to view in the preceding verse, the four horns of the goat. We take about the year ~~1333~~ 168, the Battle of Pidna, for the rise of the Roman power. Rome was then emerging into the position of supremacy. It was in the latter time of their kingdom when this one arises.

Now one expression from the 9th verse. Dan. 8:9: "And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the glorious land." That is the verse of which the 23rd verse is the exposition. Out of one of them, that is, out of the Macedonian horn there should come this little horn which should wax exceeding great. The power of the little horn is connected with its emergence from that state. Ethnically and racially the Roman power didn't emerge from the Greek, but when Rome conquered Macedon at the Battle of Pidna it stepped on the stage and began its career on universal supremacy.

Now the Hebrew expression for "out of one of them" is

, and the word "out of" is the word min, and is used

to express this relationship of Rome with the Greek kings. Not ethnically or racially, but politically or nationally. It rose to prominence and dominance after it had conquered Macedon, and so came out of it. That preposition min is used in Dan 11:31. These are parallel points I am giving you. The time of the rise of this power in this verse is brought to view in verse 31. You may read the verse (Dan. 11:31, R.V.): "And forces shall stand on his part, and they shall profane the sanctuary, even the fortress, and shall take away the continual burnt-offering, and they shall set up the abomination that maketh desolate."

The phrase that we are looking at is this: "Forces shall stand on his part." That isn't the interpretation we want at this juncture, and I am suggesting another one to you. It is this: "Arms shall stand up after him." Now I want to substantiate that. That Hebrew word is just the same as the word min. The word that is translated "on his part" is the word that is translated "out of them" in Daniel 8. Over here, when we come to verse 31, our version has translated it "on his part." I suppose you all appreciate the looseness of the authorized version, and in many cases, of the revised. Where there seemed to be no particular reason for diverging from the authorized version, they retained it. I will give some other standard translations. Perhaps you would like to take some of them.

1. "After himself arms shall stand up." Newton, p. 294

LACEY: "After him, arms shall stand up."

WILKINSON: Is that the same word "min" in this case? I have the Hebrew and it is "mintel" (?)

Elder Tait asked how the words are assimilated in the Hebrew; the m is assimilated with the other word where it is joined.

ANDERSON: It could be "min min who or min min lou" (?) . The min is never joined to the word where it has the article.

LACEY: These are all technical questions. I was going to read Bishop Newton's statement. He says: "Thus it is expressed by Daniel, And after him arms, that is the Romans, shall stand up." He does not emphasize it but says that as in Nehemiah 13:21 it reads "From that time forth" so it could be understood here. Bishop Newton refers back to Taylor's concordance as evidence that this article is used in this way.

Isaac Newton also has something on this. You will find it in his book page 203. "And after him arms, that is the Romans, shall stand up."

Then Keith in "Signs of the Times Vol. 1, page 75" says "Arms shall stand on his part, or shall stand up after him" and that is what he emphasized.

Elliott has a note on that in Vol. 3, 1st edition page 1317-1319. He discusses these verses and says "From out of". So on verse 7 he says "Out of a branch from her roots". There it occurs again. Dan.8:9. "Out of one of them came forth a little horn". But it also indicates chronologically succession afterwards. Gen.38:24; Deut.15:1; Dan.11:23; 2 Sam.23:2 4. These are all texts in which this word occurs.

(Different men read the texts showing how after, or out of, is used in the same connection.)

LACEY: And such I conceive to be the meaning here. "After him shall arms stand up; namely the king of the north as previously spoken of, who is of course Antiochus Epiphanes. And after 168 when he heard of the Roman success in battle he yielded to their request that he withdraw from Egypt although he was at the head of a successful army and had a city surrounded which would have undoubtedly fallen into his hands. Yet he submitted.

"After him". Just as soon as we are brought to that point, the prophet passes over to Rome. "After him shall arms stand up as in the beginning"; when Xerxes swept into Greece, and the next point is Alexander the Great.

I want to read further what he says. Our English translation, it seems to me, is not happy in its rendering of this preposition because it gives no idea of the various meanings of the verse. He has a book in which Daniel's last prophecy is dealt with in a verse by verse way, comments and helpful matter being given on the original Hebrew, etc. The book is on Revelation but has a section dealing with Daniel.

To me that is conclusive. Of course the fact that there may be other renderings is nothing against it.. I understand there is some question today about whether it should be rendered "in" or "at" in some cases. Sometimes one is better and sometimes the other. That is where a man of course becomes interpretative in rendering the original text. You cannot help in some way putting your conception in the rendering. That is why we should avail ourselves of the keys to the Word, at least with the Hebrew and the Greek wherever possible.

DANTELLS: You tell us now that it is hard to help making the rendering that will support what we believe?

LACEY: What I mean is that in a man translating the Bible, he will come face to face with a phrase or word which may be rendered in different ways, and he chooses the one in harmony with his idea. He is putting his interpretation on it. You never can avoid that.

There is evidence to show that it is possible to render this "after him". Elliott, Isaac Newton, Keith, Bishop Newton, Spurrell and others might be cited who so render it.

Now let us look at the second point. That is the time. The second point is this characteristic. I should say, its worldly characteristic. I would like you to take Daniel 8:23 for the expression in the 8th chapter, and Dan.11:31 for it in the 11th chapter. We are trying to get every point here.

"And a king of fierce countenance", suggests a warlike character. Rome was a warlike empire, and one of the greatest that has arisen. Now turn to an entirely different figure in Dan.11:31. It reads, -I shall read it because we want to get this new way of reading it. "Arms shall stand up after him." It is suggested that the arms suggest embracing and taking in the whole world; and on top of the Roman standard, we are told, was the flag of course, then the eagle, and very frequently they had two arms extended with an open palm. You will find proof of that in Eddy, Vol.3, p.1321. This fits the application. "Arms shall stand after him".

Now let us take the third point; its rise to world dominion. Dan.8:23 for the expression in the 8th chapter, and Dan.11:31 for the corresponding one in the 11th chapter.

BOWEN: Of course these texts referred to in the eleventh chapter have always been applied to the Papacy.

LACEY: Yes. It is just a case bearing on this division of it. "A King of fierce countenance shall stand up". That root is used for a new prince. Thus, a new prince shall stand up. We have that in our version. You know how it is used; three kings shall stand up. Dan.11:2,3,4,6,7,14,15,16,---sometimes translated "stand" and sometimes "stand up" but always indicating a new king coming up. Also verses 17,20,21,23,25, and 31.

(Prof. Lacey continuing)

Dan. 12:1, 13. Elliott, Vol. 3, page 1299, gives an excellent comment on the original texts all the way through from the 11th chapter. We will take up some of these passages. "Arms shall stand up." Dan. 11:2. "There shall stand up yet three kings." Third verse -- a mighty king shall what? Stand up. Here it is translated "arms shall stand up after him." Dan. 12:2: "And at that time shall Michael stand up." I pick out the great outstanding points in this highway of prophecy. Greece stands up, then Rome stands up, and then the kingdom of God is established. And so that word means, successive kings in that line stood up, and others stood up.

Its attitude toward the sanctuary. And here we are leaving the technical points and come now to the real spiritual meaning of the prophecy. Its attitude toward the sanctuary. Dan. 8:11,13,14. We cannot study the verses defining the work of the little horn without seeing that the sanctuary, or its position to the sanctuary, was the chief point in Daniel's mind; so much so that in the final interrogation "How long shall be the vision concerning the daily, and the transgression of desolation," etc., we find that the most prominent thing in it was the daily -- the attitude of the little horn toward the daily. Dan. 11:31.

Let us have verses 11, 13, 14 of Daniel 8:

"Yea he magnified himself even to the prince of the host and by him the daily sacrifice was taken away, and the place of the sanctuary was cast down. . . Then I heard one saint speaking, and another saint said unto that certain saint

which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed."

Simply notice that the emphasis is placed upon the attitude toward the sanctuary of the little horn.

Dan. 11:3: "And a mighty king shall stand up, that shall rule with great dominion, and do according to his will." After him shall stand up a mighty king -- Antiochus Epiphanes. I take it that what is meant is the heavenly sanctuary.

Prof. Prescott: In verse 31 imperial Rome is referred to. Is imperial Rome any part of this?

Prof. Lacey: Yes, it ought to be. As I understand it, there is Pagan Rome, and Papal Rome, and then the little horn in Daniel, referring to Papal Rome. Pagan Rome ruined the earthly sanctuary, and it is Papal Rome that ruins the heavenly sanctuary.

Elder Daniells: What does Elliott tell you about that sanctuary?

Prof. Lacey: I don't think he throws any light on the sanctuary question. The light on the sanctuary question was brought out by our people.

G.B.Thompson: Is this Pagan or Papal Rome that is referred to? (Question not distinctly understood)

Prof. Lacey: I take it, it is both, so far as this power itself, Pagan Rome, is concerned. Pagan Rome destroyed the earthly sanctuary. Ecclesiastical Rome destroys the heavenly.

that ministration in the earthly sanctuary, and 503 when the Roman priesthood was established in opposition to Jesus as Mediator; when the Pope himself said that he was the infallible priest, and nobody could criticise him. You see with this we have a new view of the daily. I believe that the new view of the daily is the correct view of the daily. (Reference is made to the Protestant Magazine of January 1913, Nos. 10, 11, 12.)

M.C. Wilcox: May I present this comment by a noted Hebrew scholar: "The writer has a copy of John Bellamy's translation of Daniel 11:31, interspersed by notes in script by some unknown theological student. That student remarks on the missing term which should follow 'continual.' 'In this hiatus lies a great mystery, the solution of which offers the clue to the interpretation of the whole of the latter part of the book.'" There is a beautiful thought in that.

Prof. Lacey: "They shall take away the daily" Dan. 11:31. "By him ~~wh~~ the daily was taken away." Now the arms are represented -- they, the arms, shall take away the daily. This refers to ecclesiastical Rome.

Sixth point: Its spiritual character.

Pagan Rome destroyed the earthly sanctuary and terminated its sacrifices, and Papal Rome has polluted the heavenly sanctuary, taken the place of the Priest of the sanctuary, and has taken away the daily. This is the spiritual character. Dan. 8:13 is a parallel to Dan. 11:31. In the rendering of this in the Greek the idea is given "the transgression that causes desolation or appallment; the transgression that makes desolate." This thought is more in harmony with other texts in the Bible -- "transgression that causes desolation." The most intensive word that we have in

that line -- appallment.

Prof. Prescott: Refers to the expression "transgression that makes desolate" in Dan. 11:31 as the same as in Matthew 23 -- "Thy house is left unto thee desolate."

Prof. Lacey: It causes appallment. It is the same Hebrew word as in Daniel 8:13 in Dan. 11:31. The two are identical. "All the world wondered after the beast."

Elder Tait: Calls attention to the margin, which says "restoration."

Prof. Lacey: When Daniel saw this horn in the seventh chapter he wondered at that little horn, and this is what he asks the question about. He marveled at it -- wondered in astonishment. In Rev. 13 it states "all the world wondered after the beast." It is the transgression of desolation or appallment.

Seventh, His Guile.

Dan. 8:25: "And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many. He shall also stand up against the Prince of princes; but he shall be broken without hand."

There is something peculiarly wise about Rome. Even as a government her wisdom is marveled at to the present day. It is impossible to deny that the policy of the church of Rome has been a masterpiece of human wisdom. It has been a marvel that she could sustain such doctrines against such opposition for so long a time.

Dan. 11:32: "And such as do wickedly against the covenant shall be corrupt by flatteries; but the people that do

know their God shall be strong, and do exploits."

Eighth point: Persecuting Power.

Dan. 8:24: "And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper and practice, and shall destroy the mighty and the holy people."

Pagan Rome destroyed three million Christians, and Ecclesiastical Rome has destroyed many millions.

Dan. 11:33,34: "And they that be wise among the people shall instruct many: yet they shall fall by the sword, and by flame and by captivity, and by spoil, many days. Now when they shall fall they shall be helped with a little help: but many shall cleave to them with flatteries."

Overbearing persecution brought to view in both chapters.

Ninth point: Pride.

Dan. 8:25: "And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand."

"He shall magnify himself in his heart." We talk of the arrogance of the Papacy -- of the reverence demanded of kings, -- kissing the feet of the Pope, etc.: magnifying himself in his heart.

11th chapter, 36th verse: "And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvelous things against

the God of gods, and shall prosper till the indignation be accomplished; for that that is determined shall be done. "

Some reference made to the Hebrew word)

There is the point where a misrepresentation has been set forth in our books. In "Thoughts on Daniel" it is stated "any king," or "a certain king." It is the king. This is much more correct and logical. We turn over onto France on a false premise. It will not bear that interpretation. It is the king that shall exalt himself.

Elder Tait: I was talking with Professor Salisbury about how that was given in the Hebrew-- and I suppose he knew Hebrew about as well as any man among us-- and he said that we could not very well avoid the fact that the Hebrew there was going back to what had gone before. Yet I think he held the old view.

Prof. Lacey: I think he held it as a question.

Elder Daniells: He did not seem to think that the rendering "the king" made that view impossible?

Prof. Wilkinson: (Made a brief remark, but could not hear only ---) Brother Uriah Smith puts it "a king," or "another one" and turns us from the premises.

Prof. Lacey: I notice Uriah Smith gives "a certain king," and makes reference to Robinson in his book on that which says that king is not the king mentioned in verse 27 but has the same appearance of that king, and gives the translation "a certain king." The king, the special king, I have in mind. ~~There~~ That is where we get ~~the~~ different ideas. Newton makes a change on the 19th verse, and applies it to ----- clear down to verse 36, where he refers to the Papacy and comments "a king."

Tenth: The blasphemous pride.

Dan. 8:11: "yea he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down."

And with this notice Daniel 11:36,37: "And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvelous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done. Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all." And Daniel 8:26:

"And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand."

There is the blasphemy against God. In Dan. 11:36,37 we see that brought to view --"he shall magnify himself above every god, and shall speak marvelous things against the God of gods. Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god." He magnifies himself above God, against every god. We need not necessarily read infidelity or atheism into that, in that he does not regard God. It would be possible for one not to regard God without denying that there is a God.

Question: How do you explain verses 33?

Prof. Lacey: I think it has the same value; that it is just a continual repetition of that thought --"God of his fathers;" I think it means God.

Elder Tait: It says "neither shall he regard any god -- for he shall magnify himself above all." I think that explains the meaning. He does not deny any God, but he does not regard any God; he shall magnify himself.

Elder Daniells: Do you mean the Papacy, or the Pope? Would we like to put out in our books that the Papacy did not regard any God, the living God, or any God at all?

Prof. Lacey: The Papacy, or Papal Rome. This language is quoted in 2 Thess. 2:4. In the margin it refers to this verse: "Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God." Now all interpretations, except possibly our modern interpretations (modern interpretations are getting very tender towards the Roman Catholic Church) but all the great churches, the reformation churches, apply this to the Papacy.

Elder Daniells: We never have put out that the Papacy never acknowledged any god.

Prof. Lacey: That does not necessarily mean atheism. A child may not regard his father, but does not deny his existence. The Papacy may believe there is a God, but "regardeth not him."

Elder Tait: It says "nor the desire of women," -- does that mean that there was no desire for women?

Prof. Lacey: Not regard the desire of women -- simply that expression. France was atheistic, but we cannot, we do not need to read atheism into this.

Elder Knox: (Asks question -- indistinct)

In relation to God, as far as the carrying out of his plans and purpose is concerned, he dismissed him from his thoughts?

Some reply was made concerning -- the Word of God which was his guide.

Prof. Prescott: The New Testament Scriptures in using Old Testament Scriptures interprets and applies Old Testament Scriptures, does it not?

Prof. Lacey: Yes: interprets and applies these principles.

Prof. Wilkinson: May I read a statement from Great Controversy, and ask how 2 Thess 2:4 applies to Daniel 7?

Prof. Lacey: Daniel 7 is also applied to the Papacy.

II Thess. ~~2:4~~ 2:4: "Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God."

He places himself above all gods. He follows his own will. But we cannot say that all papists are absolutely bad. The system is satanic, having put itself in the place of God; but many of them have knelt down and worshiped God as best they knew.

Now two more points: Daniel 8:24, 13. Compare this with Daniel 11:36.

Daniel 8:24, 13: "And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people. And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered."

Note the statement of the wonderful success achieved.

Daniel 11:36: "And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished; for that that is determined shall be done."

There is an interesting point here about the word indignation. Read Isaiah 66:14, Zech. 1:12, Isaiah 10:5, and Daniel 8:19 in this connection. If you look up the instances of the occurrence of that word, you will find that there are 24 of them, and only one that is not used concerning the anger of God.

PRESCOTT: Your point is that the Turks (?) did not prosper?

H.C.LACEY: My point is that in Daniel 8 it says he is going to

practice and prosper until the indignation be accomplished, or until God's anger at the end.

~~XXXXXXXX~~

M.C.WILCOX: Isn't that true of Daniel 8:25?

A.O.TAIT: I remember when the restoration of the papacy was as much a question as the king of the north; but when Sister White wrote her chapter on "The Aims of the Papacy" for "Great Controversy," that settled it.

H.C.LACEY: In Daniel 8:25 it says "he shall be broken without hand. That is the time when the indignation is accomplished, the destruction of that system at the second coming of Christ. In Daniel 11:45, it says: "He shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him." That coming to an end, with none helping him, is a parallel of Daniel 8:25. (?)

M.C.WILCOX: In Isaiah the 47th chapter, in speaking of the daughter of Babylon, it says in the last verse, "none shall save thee."

H.C.LACEY: Now let us take a verse-by-verse study of the 11th chapter. I will read the first few verses, interjecting our interpretation of it:

W. W. PRESCOTT

The special step that was taken this morning, or that was covered in a general way, had to do with the idea of sin as rebellion, rebellion against a just government. That spirit of rebellion is to be taken out by a change of nature that would restore loyalty to the king and the kingdom manifested in obedience to the law of God, and then we found that righteousness was the very foundation of God's throne, a living throne founded upon righteousness, also upon holiness. We found that the mountain of his holiness was where his capital stood, and we also found that righteousness and holiness were found in the person of Christ, and that he came to bring these to the world,- the principles of the government of heaven, in his own person. Many terms were used in ~~xx~~ this way to help our finite minds to understand God. We had different views of his character presented in these different words, and different phrases, but these two seem to be quite fundamental because we found, as said, ~~xx~~ that righteousness and holiness are fundamental, the very essence of God's character, the thrice Holy One. Zechariah says, We being delivered from our enemies might serve righteousness and holiness all the day of our lives, which would seem to cover the whole experience of the revelation of the character of God in those who are saved. We touched you remember, in that idea that after Isaiah had seen the king, the Lord of hosts, and had heard him heralded as the Holy One, the very next picture so far as we have presented to us is a picture of conspiracy, an effort to overthrow the original kingdom, and put another in its place. Isaiah said, "Emmanuel, God with us," and we follow it through the prophecy, not in words, but in fact, and we find that was his watchword; it was the basis of his prophecy ~~xx~~ that Jerusalem would not be overthrown, and it was revealed in fact in these two crises,- one in the

reign of Ahaz, and then in the reign of Hezekiah, when Sennacherib came up. The thought I would like to impress is this, that the Greek for this revelation is found in Emmanuel, and phrased in many ways, that is, the Holy Spirit, life in Christ Jesus, writing the law in the heart. It is the presence of that eternal life which was with the Father, and was manifested unto us in order that we may have fellowship both with the Father and with the Son.

M. C. WILCOX:

To carry out the thought of holiness among God's people, it seems to convey separation from sin and separation unto God.

W. W. PRESCOTT:

Yes, in the use of the word "holy" as applied to inanimate things, that is, the separation from common things, and set apart for service of some kind.

C. P. BOLLMAN:

It seems to me what was said this morning is about the best we have had. I was very much pleased and instructed with it. I like the idea introduced yesterday, that it was not simply right doing, but as we sometimes express it, right being, that it was possible for a man to obey the law perfectly, and yet we would not regard ~~the~~ a man of that kind 100% loyalty unless his heart were in it. I never heard that emphasized so strongly and made to stand out so plainly as it was in the study this morning, that it is not only doing, but being right from the heart, in order that we be true to the government of God; it must not simply be the outward life.

W. T. KNOX:

I would like to ask Professor Prescott a question. I am

sorry I was not here this morning, but I conclude from what he has said this afternoon that he has brought us up to the place in his study where the law of God is written in the heart individually. That is one way of speaking of perfection of character. There was a time when it was the nature of man to reveal the character of God. There came another time when it became the nature of man to reveal Satan. We are taught by the Scriptures and by the gift of prophecy, that the time will eventually come when it will become the second nature of man to do the will of God; and I suppose that has been brought out in Professor Prescott's lesson. I would apprehend that in his lesson he showed of course the work of the Spirit of God, and I would like to ask how that is to be accomplished. Is it by the constant, daily work of the Spirit of God that he is doing for us now? Is it through the daily development of character that each of us must be engaged in either for God, or is it by some special operation that the Spirit of God is to perform for us in that great outpouring to which we all look forward?

W. W. PRESCOTT:

You mean the latter rain, Brother Knox?

W. T. KNOX:

I understand that before God takes us over into the kingdom by translation, that is, those who will be translated, they will come to the place where it will be their nature to do righteousness, not that temptation cannot be presented, but they will come to the place where they will say, "Thy law is within my heart. I delight to do thy will."

W. W. PRESCOTT: .

I would ask what power is available at any time in the future which is not available now for any work of grace? What power is available that is not available now? What about looking forward to a time when we shall thus be transformed; when is that time? Is there a sort of definite time for which we must wait, to look forward to before there must be the fullness of revelation of character of God in the individual? ~~Will~~ Will there be any change in God's arrangement or plan ~~at~~ to accomplish his purpose in us?

I suppose we are to distinguish between justification and sanctification. Justification--just as soon as one accepts really the good news concerning the Son of God for what it means, just as soon as he accepts that good news from God's standpoint, God looks upon him in a different way, treats him in a different way. He then is looked upon, dealt with, is one in Christ, and then what God affirms concerning his Son he counts concerning those who are in His Son, and He is well pleased with us, not because of our perfection, but because of the perfection in Christ, and we are hidden in Him, and we become members of his body, and he treats us as he treats his Son, and looks upon us in his Son. That to me is the key to the explanation of what is said in the epistles of Paul, and is repeated so many times in the Ephesians. That experience comes by our accepting the good news concerning his Son. We are studying that good

news. The good news concerning his Son is first, that he is God manifested in the flesh; 2. that he died for our sins; 3. that he was raised from the dead; 4. that he ascended into heaven; 5. that he is our High Priest in heaven; 6. he will come again.

Now these facts are involved in the good news concerning his Son, but they are to be more historic facts; it is the interpretation of these facts in their relation to us that constitutes for us the good news, so that they shall not be simply matters of fact about a person who lived and died and arose again. You will remember when that case came before that Roman ruler, he said he was surprised at what they were disputing about; we find it in the 25th chapter of Acts. This is what Festus is explaining to Agrippa about the case of Paul, concerning "whom when the accusers stood up, they brought none accusation of such things as I supposed: but had certain questions against him of their own superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive." The simple question as he looked at it here is, the man was dead, but Paul's anxiety was that He was alive; that was the vital point in it, that he lived, and died, and arose, and will live forever more.

PRESCOTT: Now it is these facts and our relation to these facts, that puts us on a solid foundation with the gospel. We are looked upon and counted righteous in Him. The problem of the Christian is that that shall become fact in him. Whether that is a sudden experience or a growth. I think it is a growth. 302

KNOX: In other words, that is something that we are not to expect to be accomplished by and by, for us, but is to be a daily struggle for us to attain it.

PRESCOTT: Yes, I think we can use that word, and yet there was with me for a long time a misapprehension as to what is meant by the struggle to attain it. We can use that, but I don't think I comprehended it rightly for a long time. I think the struggle is not so much in our effort to conform our lives to a certain pattern that is set before us in the ordinary sense of the word; that is, Christ must be more than an idea. He is an idea and an example, but must be more than that to us, else we shall fail in our effort to reveal that example. The struggle that comes, as I have come to look upon it, is the struggle of submission which is bound up in faith. It is the good fight of faith. When we know what the word "faith" really means, it involves absolute surrender of the will and means the absolute submission to another life. The struggle is between those two, whether the old nature shall be revealed or be held in absolute abeyance; crucified; dead, and the new life reveal itself. Faith is more than the word; belief is more than the idea of assenting that something is true. When we take the Scriptural meaning, there can be no faith without submission; self-surrender. Faith involves the whole idea of death and the acceptance of the new life and submission to that life constantly. That is intelligent faith, not blind submission. We learn how to do that through the Word;

learn more and more how we are hindering that life and how to 303
take hindrances out of the way. We differ from inanimate
creations. We have the choice constantly before us and can exer-
cise the will and say no to God himself.

BOLLMAN: Then it is not so much living according to certain
rules, but yielding according to a life to be reproduced in us.

PRESCOTT: Yes. Then why do we have so many instructions as
to how to live? Take in Ephesians, you will notice after he has
told of that fullness of revelation and power, he turns right
around and applies it in actual experience. Do not walk as
the Gentiles, ~~xxxxxx~~ who walk in the darkness of men in the
blindness of their hearts. This means that as you have received
Christ Jesus the Lord, so walk in Him.

We are taught these specific, definite things in
order that we shall not allow those things to hinder the revela-
tion of this life. We are not to be hindering but to be in
fellowship with this life. It is not our business to hinder
that life. If that life is manifested in us as it is in Christ
and in His body, we shall reveal that same character, and these
specific things teach us what it means to love. There is one
word involving our whole experience. Love is the expression of
the law. God is love. If one believes the law as God means the
law in its fullest spiritual sense, he is revealing the character
of God. But after man became blind and had gotten away from
God, it became necessary to tell him specifically how to love,
and what it means.

I have a mental picture of it as to love and law.
Law is L-A-W, love's active way. Love is His L-O-V-E law obeyed
voluntarily; eternally. Before man sinned and his mind was

darkened, he could love in accordance with all those specific precepts and would reveal it just that way, but now that his mind is darkened, he has to be told how that love will reveal itself, and then if there is any tendency to reveal itself contrary to that way, the love must disregard it and have some power that will check that and allow the other love to reveal itself in that channel.

Now we are accepted in the Beloved. We are looked upon as saved in Christ. We are justified; we are accounted righteous for His sake in Him. That righteousness must become our life and be revealed in it for our life is covered. Specific instruction teaches how we may put our lives in harmony with God's law of love. And the Ten Commandments, for instance, will tell us how to love God and our neighbor. Those ideas are constantly developed in the little affairs of life so we may know how to love. If there is a feeling comes up to reveal it in some forbidden line, the will must be placed against that and power accepted to check that and hold it in abeyance as though that life were death, and another life reveal itself in harmony with that law.

KNOX: One more question. Then it really is a question of a daily development of character. Now is it our privilege or are we presumptuous in attempting to know for ourselves day by day as the weeks, months and years go by, that we are succeeding in developing that character? Now I think that these questions are getting down to practical Christianity. We are told in the Word many things that would seem to turn our thoughts away from self entirely and only to Christ, which of course in a proper way I accept of; but on the other hand there are Scriptures like "Examine

yourselves and see whether you are in the faith, the paraphrase of which is given in Sister White's instruction, that we should every night examine ourselves and see where we have failed. Now there is a tendency always in the human heart to go wrong. I speak for myself only. But can I recognize day by day that that other power that is in me is trying to get over that and is gradually bringing me into that place where it is not my nature to do wrong things? Now just to make a confession, I don't think I am quite as mercenary as I was when I first came to Washington. But now in every particular isn't that what the Christian who experiences it should know,--that he is making progress?

PRESCOTT: This question brings up that which was to me for a long time a matter of personal trouble and difficulty, and I sometimes got myself into pretty serious difficulty over it. For my part, I think that that self examination is most effective and most helpful which comes to us from our view of Christ. Now ^{Isaiah's} take/~~xxxxxx~~ experience.--I saw the Lord sitting upon his throne. I heard the voices saying "Holy, holy, holy". I am undone. Now that was not very introspective. That was because he saw the Lord and saw his holiness, and then all of himself seemed out of harmony with it.

Take the experience of the apostle Paul. He had examined himself many times and found himself perfect:--Touching ~~xxxxxx~~ the righteousness of the law, blameless; a pharisee of the pharisees. But when on the way to Damascus he saw a bright light. And in that light he saw himself. He asked Who art thou, Lord? I am Jesus whom thou persecutest. When he saw that light, he saw Paul, and from that day forward, he saw what he had examined and thought something to rest upon in an entirely different light and lost it forever.

I think this question of self-examination, like all these other questions is most satisfactorily and most helpfully carried forward by seeing him in his perfection. And you will remember words almost like this: The closer we get to Jesus, the more imperfections we shall see. That comes not from looking inside, but looking at Him.

There is another phase of that. I always feel a little wary some way, about the expression gradually becoming like Him, and a gradual transformation, a gradual improvement. There is a sense in which I think that we may use these expressions, but I know for my part I had a very wrong idea about it and it did not help me out at all, but got me into trouble over that question for some time, for it led me more to trusting in myself and my own efforts and striving. Some way it is not that, but that I may present every man perfect in Christ. That is the one thing outstanding before God. Now to let that perfection in Christ reveal itself in us is our constant problem. That is the Christian life. We are ~~examined~~ accepted of Him constantly if our heart is right with Him. If our purpose and will are on His side, fully yielded to him, we are perfect in Christ. That perfection gives us a standing before God constantly so I may have that standing, and yet there is the other Scripture that we may have boldness in the day of Judgment because as He is, so are we in this world. Suppose I think my standing with God in his decisions in my case depend on my revealing His perfections, and I am out off today. What about my standing with God? I take it that my standing with God is not dependent upon the perfection with which I reveal the character of Christ from day to day, but that I am in Him with a perfect mind and will submitting to him.

Then, you say, the conduct doesn't count for anything? I say it does. Just as soon as we take advantage of that and see no further reason for this effort all the time to submit, surrender and yield ourselves to Christ, we lose our standing with Him; but with this perfection of the ~~xxxxxx~~ will and choice of the heart, the desire and everything being that we shall live in harmony with Him and reveal his character, we are perfect in Christ.

W.W. PRESCOTT: We are perfect in Christ.

M. C. WILCOX: "For the eyes of the Lord run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect toward him." Herein 2 Chron. 16:9

W. W. PRESCOTT: I had another scripture, 2 Cor. 2:14:

"But thanks be unto God, who always leadeth us in triumph in Christ, and maketh manifest through us the savor of his knowledge in every place." Does that present to your minds the idea that we live a triumphant life in Christ, even when the perfection of Christ may not be reflected in our daily life? We are to maintain that position of triumph in Him. Now we are to learn more and more how to manifest that triumph. The same idea is in 1 Cor. 15:57 "Thanks be unto God who gives us" -- is giving us -- the victory through our Lord Jesus Christ. To be able to put those things together right, so that our daily life shall be a life of triumph in Christ, and we thank him day by day that he gives us the victory through our Lord Jesus Christ, and yet not claim any perfect revelation of his character. Is it clear what I mean? There's where I have tried to fit things together so far as my experience is concerned. I want to be where every day I can have confidence, assurance, of a standing before God, not in myself, but in Christ. I must maintain that experience, that position in Christ, constantly, which means this surrender, this submission, this acceptance, of his will which just so far as he reveals it to me. Take the application of this on the Sabbath question. Don't you think that there are Christians accepted of God, having a standing with him, who don't keep the Sabbath? [Many say Yes]. Yes. They are not condemned before God, but you and I would be.

If we should say, Therefore, because some people over there have their standing with God and don't keep the Sabbath, I am not going to keep it, I would lose my standing. Just as one brother said, "Do you think anyone can't be saved unless he keeps the Sabbath?" I said, "I think I can't be, because I have the light."

F H ROBBINS: Suppose the Sabbath question is brought to an individual and he refuses it.

W W PRESCOTT: He loses his standing.

F H ROBBINS: Even though he does not give it consideration, simply throws it aside and refuses to investigate?

W W PRESCOTT: I couldn't judge as to the degree of his responsibility. But if the light comes and he rejects it, he loses his justification. "As ye have received Christ Jesus the light, so walk ye in him."

H C LACEY THEN TOOK THE FLOOR

H C LACEY: I think a word of personal apology is usually out of place, but I feel pretty weary this afternoon. This is pretty heavy wading, and I feel it is also heavy for you. Not that you can't follow me, but a whole lot of these technicalities here, these names and so forth, are just swimming around in one's mind. Yet I think we ought to remember that this is God's word, and if he has chosen to give us these dry details, it is because we should learn some lesson from them. I have to remind myself of this constantly. I hope you won't feel that because I am standing behind Daniel 11 that it is a hobby of mine. I would much rather have such lessons as those on the Person of Christ and on spiritual experience. I have consented to give it simply because we were allotted it. It is about the last theme I would

have chosen. As we were assigned this, we wondered, and both demurred, and yet we thought if somebody had to bear the burden, we would try to do our duty.

This question is still indeterminate with me. I have simply felt that as I heard the new vies, I felt inclined toward it. There were points here and there that helped me to feel there was something more solid about it. But I have listened to Elder Daniells time and time again in Australia as he presented the old view, and always felt that it was one of the finest points of present truth. Every point with reference to Constantinople can be presented in regard to the old view. If I had Elder Daniells' ability I could preach from Revelation 16 just as well as from Daniel 11. Here is the chapter. Here is loyalty to the word. Here is faithfulness to historic fact, and it seems to me that in this new view of Daniel there is a little more loyalty on the one side, a little more accuracy on the other. So this comes with a little new light. We lose nothing out of it. Now I will do the best I can to continue through these verses.

A G DANIELLS: You must feel feww and easy, because we are not here under hard criticism. You understand that this matter has been under discussion, and it has created a lot of upheaval and difficulty in the schools with teachers and students, and an embarrassed situation, and brethren have been saying, Well, we have never gone into it, we haven't searched it out, so they all felt this was one of the questions we ought to get at. We may not reach any definite conclusion. Certainly there are a great many things to be cleared

up, and we are listening with a great deal of interest to all that you give.

H C LACEY: The determination will depend upon intense study of the language and of history, and we can only do a very telescopic and rapid survey here.

A G DANIELLS: If you feel too weary to go on the whole time, you stop at the end of the period, and let us rest you, and the rest of us can ask some questions.

H C LACEY: As we haven't yet reached the crucial point, I think I will just read this paraphrase with interjected interpretations. In many of these verses, if one reads various authorities, he will find that all of them vary a little bit here and there.

Verse 10. "But his (Seleucus Callimicus) sons (Seleucus Ceraunus, 227-223 and Antiochus Magnus, 224-187) shall be stirred up." The king of the north has passed into the South, has made a great inroad, capturing a large number of Gods, and taken them back with a large lot of booty. His sons are stirred up, "And shall assemble a multitude of great forces, and one (Antiochus Magnus)" of those two sons, the younger was the stronger -- Antiochus Magnus -- "shall certainly come and overflow and pass through" (Antiochus retook Seleucia and recovered his lost possessions in Syria and Phoenicia). "Then shall he return and be stirred up, even to his fortress (Seleucia)."

11. "And the king of the South (Ptolemy Philopater) 222-204) shall be moved with choler (B.C. 217), and shall come forth (with 70,000 footmen, 5,000 horses, and 63 elephants) and fight (at the battle of Raphia, B.C. 217) with him, even with the king of the north (Antiochus Magnus): and he (Antiochus Magnus) shall set forth a great multitude (72,000 footmen, 12,000 horses, and 103 elephants) but the multitude (of Antiochus) shall be given into his (Ptolemy's) hand. (Antiochus, badly defeated, returns to Silesia.)

12. "And when he (Ptolemy Philopater) hath taken away the multitude (Antiochus' army), his heart shall be lifted up (in persecution of the Jews); and he shall cut down many ten thousands (40,000 massacred in 213 B.C.): but he shall not be strengthened by it (his subjects were offended by his course, and many provinces revolted from him as a result of his excesses).

13. For the king of the north (Antiochus Magnus) shall return (through Syria), and shall set forth a multitude greater than the former ("an incredible army" Jerome), and shall certainly come after certain years (about 14 years, 217-204 B.C., battle of Raphia to death of Ptolemy Philopater and accession of Ptolemy Epiphanes, 204-181, with a child of 5 years) with a great army and much riches. (204 B.C.)

A. G. Daniels: Brother Lacey, may I ask what authority you used in this study? Did you follow one historian through here where you are making this paraphrase, or different historians?

H. C. Lacey: It is the result of study for several years, and I have used various authorities. It is three or four years since I have said anything about it.

14. "And in those times (204--during the minority of Ptolemy Epiphanes) shall many (Antiochus Magnus, Philip of Macedon; Agathocles, Agathocles, Ptolemy, Scopas the Aetolian--Trifundary provinces) stand up against the king of the South (Ptolemy Epiphanes (204 - 181) also the robbers of (among) thy people (Babylonians, etc. [Isaac Newton]) shall exalt themselves to establish the vision (shall revolt from Ptolemy Epiphanes) (to contribute to the accomplishment -- inadvertently -- of this prophecy concerning the calamities to be brought upon the Jewish people by the succeeding kings of Syria (Antiochus Epiphanes!) and they (the revoltors) shall fall (they were attacked and brought back to their allegiance to Ptolemy Epiphanes by Scopas.

15. So the king of the north (Antiochus Magnus) shall come (again into these provinces that had been won by Scopas and Epiphanes after vanquishing (the army of the Egyptians at Panass. He then pursued Scopas to Sidon, Laga and Patara and made himself master of the whole country. B. C. 198) and cast up a mount and take the most fenced cities (i. e., Sidon into which Scopas with his forces had retired. Here Antiochus Magnus closely besieged Scopas and finally captured the city and forced Scopas to surrender on hard terms); and the arms of the south shall not withstand (the Egyptian forces comprised chiefly of the Aetolians under Scopas and three leading Egyptians generals who were sent to rescue Sidon); neither his chosen people (these three most distinguished generals, Eropus, Mebeoles, and Demoxenus); neither shall there be any strength to withstand (The Egyptians were totally defeated.)

15. "But he that cometh against him shall do according to his will (that is, Antiochus Magnus who came against Scopas, the Egyptian general. Antiochus was entirely successful in Coele-Syria and Palestine); and none shall stand before him (neither the Astolians under Scopas, nor the troops from Egypt under Eropus, Menocles and Damoxenus); and he shall stand in the Holy Land (i. e., Antiochus Magnus would gain possession of the Holy Land. This was the immediate result of the capture of Sidon and defeat of Scopas. The Jews readily submitted to Antiochus, going forth in solemn procession to meet him, and supplying abundant provisions for all his army and assisted him to besiege the garrison left by Scopas at Jerusalem.); which by his hand shall be perfected (i. e., Judea shall prosper under Antiochus who ordered the city of Jerusalem to be repaired, the dispersed Jews to return and inhabit it, the temple to be finished and adorned, sacrifices to be continued and priests and Levites to be exempted from taxes, etc.; etc. [Bishop Newton P. 277])

16. "But he (Antiochus Magnus) that cometh against him (Scopas the Egyptian general) shall do according to his will (Antiochus was entirely successful in Coele Syria and Palestine); and none (of the Egyptian generals) shall stand before him (Antiochus Magnus); and he (Antiochus Magnus) shall stand in the glorious land (Palestine) which by his hand shall be perfected (he highly favored the Jews).

17. "He shall also set his face to enter with the strength of his whole kingdom (Antiochus Magnus, having defeated the Astolians and Egyptians at Sidon, prepared to subject Egypt

itself and to bring all the original dominion of Alexander the Great under his sway.); and upright ones with him; thus shall he do (better rendered "but he shall make an agreement with him.", i. e., Antiochus did not carry out his original idea, but thought it best to come to terms with Ptolemy Epiphanes, as he had his eyes on Asia Minor, and even Europe as well, and wanted to be on good terms with Egypt at first until his ambitious schemes had materialized); and he shall give him the daughter of women, corrupting her (In pursuance of these arrangements, Antiochus Magnus gave his daughter Cleopatra, who was a noted beauty, in marriage to Ptolemy, but tried to instil into her mind the design of betraying her husband eventually to her father. This was Antiochus effort to corrupt his daughter); but she shall not stand on his side neither be for him (When Cleopatra was married to Ptolemy Epiphanes, she forsook the interests of her father and wholly embraced those of her husband. She subsequently joined with her husband in an embassy to the Romans to congratulate them on their victory over Antiochus Magnus at Thermopylae and to exhort them, after expelling the king from Treese, to prosecute the war in Asia. At the same time they (Ptolemy and Cleopatra) promised that they would readily obey the commands of the Senate.)

17. He (Antiochus Magnus) shall set his face to enter by the whole kingdom (by Alexander, by conquering Egypt) but he ~~{Antiochus Magnus} shall set his face to enter by force the whole~~ (Antiochus Magnus) shall make an agreement with him (Ptolemy Epiphanes); then shall he (Antiochus) do; and he (Antiochus) shall give him (Ptolemy Epiphanes) the daughter of women (Cleopatra, his daughter) corrupting her (seeking to get her to betray

her husband (Ptolemy Epiphanes); But she (Cleopatra) shall not stand on his (Antiochus) side, neither be for him..

18. "After this (marriage of Cleopatra and Ptolemy, B. C. 198) shall he (Antiochus Magnus) turn his face (in B. C. 197) unto the isles (campaign in the Aegean sea) and shall take many (Euboea, Samos, etc. and many coast towns, under the protection of the Romans!); but a prince (Lucius Cornelius Scipio) for his own behalf (with his own glory in view) shall cause the reproach (against Rome for the loss of the isles) offered by him (Antiochus) to cease. (by conquering Antiochus) without his own reproach (with an untarnished reputation) he (Lucius Cornelius Scipio) shall cause it to turn upon him (Antiochus Magnus--by defeating him utterly at the Battle of Magnesia, B.C. 190.)

19. "Then (the night after the Battle of Magnesia, B.C.190) he (Antiochus Magnus) shall turn his face toward the fort of his own land (Sardis, then to Apomia, then (next day) to Antioch); and he (Antiochus Magnus) shall stumble and fall and not be found (assassinated while attempting to plunder the temple of Jupiter Belus in Elymais, to pay the ruinous tribute to the Romans).

20. "Then shall stand up (reign) in his estate (place, margin) one that causeth an emperor (Heliodorus) to pass over the glory of the kingdom (the temple at Jerusalem--to plunder it in 176 B.C.); and within few days (in 176, a few months after this irreligious attempt) he (Seleucus Philopater) shall be destroyed, neither in anger nor in battle (poisoned by Heliodorus).

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PARAPHRASE OF DANIEL ELEVEN

Verse 21. And in his (Seleucus Philopater's) estate shall stand up (reign) a vile person (Antiochus Epiphanes 176-164) to whom they shall not give (offer) the honor of the kingdom (the sovereignty, for Theliosaurus was plotting for it: another party favoring Ptolemy Philometor: also Demetrius) but he obtained the kingdom (gained the throne of Syria) by flatteries (Eumenes, King of Pergamus and Attalus, the Syrians, the Romans): thus he (Antiochus Epiphanes) came in peaceably (B.C.176) and obtained the kingdom by flatteries.

Verse 22. And with the arms of a flood shall they (Heliodarus, Ptolemy Philometor) shall they be overthrown from before him (Antiochus Epiphanes) and shall be broken (defeated) yea also, the prince of the covenant (Onias III deposed from high priesthood in 175 B.C., and subsequently murdered). And after the league (between 23 Antiochus Epiphanes and Jason, the new High Priest) made with him (Jason) he (Antiochus) shall work deceitfully (deposing Jason, and elevating his brother Monelaus, to the High Priesthood) And (not for) he (Antiochus) shall come up (to the sovereignty) and shall become strong with a small people (his few attendants)

Verse 24. He (Antiochus Epiphanes) shall enter into the peaceable and fat places of the provinces (the upper provinces (Asia Minor?)) also Coele-Syria and Palestine) and he (Antiochus Epiphanes) shall do that which his fathers have not done, nor his father's father (making Timarchus and Heraclides (Rom. 1:27) the one governor of Babylon, the other, his Treasurer): he (Antiochus Epiphanes) shall scatter among them (his subjects) the prey (of his enemies) the spoil (of temples) and the riches (of his friends)

(by public shows and public and private largesses) yea, and he (Antiochus Epiphanes) shall forecast his devices against the strongholds (of Egypt) even for a season (employing some years in hostile preparations.)

Tuesday, July 8, 9:00 A. M.

W. W. PRESCOTT (Continuing study of The Person of Christ): Why was it that the children of Israel so soon after their promise to do all that the Lord had said, utterly failed, and went into open apostasy?—Because they did not have a vision of Christ before their eyes, because their vision^{was the vision} of self rather than a vision of Christ.

In the morning hour yesterday, Brother Daniells spoke to us of John the Baptist and his experience, from the standpoint of his being filled with the Spirit,—his father filled with the Spirit, his mother filled with the Spirit, and he filled with the Spirit.

Let us take a view of that same experience just from another standpoint. I read from "Gospel Workers," page 54:

"John the Baptist in his desert life was taught of God. He studied the revelations of God in nature. Under the guiding of the divine Spirit, he studied the scrolls of the prophets. By day and by night, Christ was his study, his meditation, until mind and heart and soul were filled with the glorious vision."

That brought into his experience a personal presence. He had the same kind of vision that Paul had when he was on the way to Damascus, and in describing which he said to Agrippa, "Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision." This was a vision of Christ, a daily experience of the vision of Christ. Brother Daniells this morning was asking us about our experience in this thing. I speak out of my own experience when I say that that which has helped me the most has been to make this thing so real to me that the vision of Christ is the vision of a real person to me, and that He, not merely an influence from Him, shall be a present reality to me, just as I can see Brother Tait

here and know he is here, because I see him and hear him speak. That to me, has been the most help and the best experience, and what I have felt hindered me was that for a long time I gave more thought to the things about Christ and to standing for the defence of teachings about Christ than that I had that personal experience with Him rather than with ideas about Him. That is my personal experience, Brother Daniells, and that has helped me more than anything else. I have had this intense longing, this earnest desire; but I think it is more than a sentiment or longing or desire. It involves an absolute cutting loose from everything else in order to be able to receive what we are asking for and longing for,--an absolute submission. It has affected me in a very personal way, in some experiences that I do not need to go into. The more this vision of Christ the person is before me, the more I rejoice in Him, and the more it brings to me that help that I have longed for for many years.

May I read just a word further: "By day and by night [repeating the last sentence read before], Christ was his study, his meditation, until mind and heart and soul were filled with the glorious vision.

"He looked upon the King in His beauty, and self was lost sight of. He beheld the majesty of holiness, and knew himself to be inefficient and unworthy. It was God's message that he was to declare. It was in God's power and His righteousness that he was to stand. He was ready to go forth as Heaven's messenger, unawed by the humna, because he had looked upon the Divine. He could stand fearless in the presence of earthly monarchs, because with trembling he had bowed before the King of kings.

"With no elaborate arguments or fine-spun theories did John declare his message. Startling and stern, yet full of hope, his

voice was heard from the wilderness, "Repent ye: for the kingdom of heaven is at hand."

It was not because he was an orator, and could use beautiful illustrations and fine language, but because when he spoke, he spoke as one having authority, and the people recognized his authority when he spoke. He did not establish it by argument, but by what he was.

A. G. DANIELLS: And he was a representative of the people for this day.

W. W. PRESCOTT: (Reading) from page 55) "Our message must be as direct as was the message of John. He rebuked kings for their iniquity. Notwithstanding that his life was imperiled, he did not hesitate to declare God's word. And our work in this age must be done as faithfully.

"In order to give such a message as John gave, we must have a spiritual experience like his."

What I have been trying to emphasize is, Christ was what he taught. He taught the truth, and he was the truth. That, to me, is the difference between actually preaching the truth and talking about the truth. One can talk about the truth, and use all the words of scripture, and build up a beautiful and interesting theory of it. He could be eloquent, oratorical, and interest the people, and they would want to come again and hear him, and yet he not be preaching the truth.

T. E. BOWEN: And the Jews lost the way because He did not come just as they thought from the Scriptures.

W.W.PRESCOTT: Yes, and it is very easy for us to see how the

Jews missed the way--because they held to their own interpretation of the Scriptures--and then we do exactly the same thing. When I read the 7th chapter of Mark, I take it to myself just as much as for the Jews. And I think one of our dangers has been that we were so sure that we had the truth that we did not want any more. If any one came with any more truth, we were afraid he was departing from the faith. I believe in the real, genuine message of this gospel just as it was started, but I do not believe that the men who started it were infallible, any more than you and I are; and if I read the spirit of prophecy aright, we are to go on all the time, studying the truth. If there are no differences arising among us, if there are no discussions of these things, it is because we are not advancing. I do not think that means departing from the faith.

A. G. DANIELLS: And it does not mean a stampede away. We will go as far as we have light and evidence.

W. W. PRESCOTT: I sometimes think one reason why we do not receive a fuller measure of the Spirit is because we are afraid of the Spirit, afraid that it might lead us away from the things we have taught already, and make us change our view. I distinguish between the things that are fundamental, the very foundation of this message, and the things that are nonessential, that are not absolutely necessary for salvation, and concerning which we can have a difference of view, and both be giving the message.

M.C.WILCOX: I can remember when I was afraid to pray for the Spirit because I thought it would ask me to do something I did not want to do.

W.W.PRESCOTT: I have been trying to emphasize the person of

Christ, and especially the person of Christ in relation to the question of doctrine and teaching. I am a little embarrassed because we can just go on exploring that field all the time we are here, and yet there are some other phases that I want to bring out. I thought I would stop that phase of it with just this suggestion. You carry the same principle of the study of the Scriptures into every part of it, and you will find the same thing will apply,--that He is the doctrine. I put it this way: ~~22~~ Romans 5:1: "Being justified by faith, we have peace with God through our Lord Jesus Christ." But in Ephesians 2:14, it says "He is our peace." I think those go together, and that being justified by faith, we have peace. That is just the same thing exactly from another angle, that Christ may dwell in your hearts by faith.

Then we take that through the Scriptures and find what He may be to us as our peace, and what that peace means different from mere sentiment, mere feeling of satisfaction, of peace with God. And He is our peace with God by what He is,--God with us,--and not because we have a certain feeling of satisfaction, and are not disturbed over things. That kind of peace one can have when he is in the midst of things that would otherwise greatly trouble him.

When Christ was going to leave the disciples, he said to them: "Let not your heart be troubled." Outward things may come, but "let not your heart be troubled." He is our peace.

I take that same thought still farther. "If any man lack wisdom let him ask of God that giveth to all men liberally and upbraideth not." When we ask for wisdom, we ask for a revelation of Christ. He is wisdom, as stated in I Cor. 1:30: "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." It is He, not it.

C.P.BOLLMAN: Why do you emphasize the it in that connection?

W.W.PRESCOTT: So as to emphasize the impersonal, so that wisdom shall be merely it.

A.G.DANIELLS: Something apart from Christ.

W.W.PRESCOTT: Yes, Christ is the wisdom. Then it is not simply wisdom, but all the other things together with it. We must view it from this standpoint,--what Christ can be to us in this way and in that way. Then we will find Christ is all. (Several amen's)

Now let us turn to another side of this question. Let us read a few scriptures to show how this view of truth affected the preaching of the apostles. I desire for my own part that this shall have its influence upon our teaching and preaching, not merely just to study here together. Now how did this view of Christ affect the teaching and preaching of the apostles?

~~Readingx~~ These are some of the Scriptures taken from the record of their experience when they were sent out to continue the work that Christ in his own Person in the flesh had commenced. The book begins: "The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach." Now he is making a record of what he continued to teach, first in his own individual body here and second in the body of his disciples.

Reading, Acts 2:36 "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." Now that appears to be the summary of what has gone before. He sums it up in these words. He centers it on the Person of Jesus.

Acts 5:42: "(Revised version) "And every day in the temple and at home, they ceased not to teach and to preach Jesus as the Christ." They ceased not to teach Jesus as the Messiah. All was centered in him the Person.

Acts 8:5 (R.V.) "And Philip went down to the city of Samaria and proclaimed unto them the Christ." He proclaimed unto them Christ, the Messiah. That was the issue--Christ--this Person.

Verse 35: "Then Philip opened his mouth, and began at the same scripture, and preached unto ~~them~~^{him} Jesus." There is a great meaning in that Scripture to me. Here was a man that was so much off a heathen that he did not know whether Isaiah was speaking in the 53rd chapter of himself or some other man. Here is a man riding along and reading the prophets, and he happens to be (I say "happens to be") reading Isaiah, and he comes to the 53rd chapter, and wonders what it means, whether it has reference to Isaiah or some other man. He sees a man and asks him to come up, inquiring of him, "Whom is the prophet speaking of, himself or some other person?" Did Philip say, "I have here an outline of a sermon in my pocket, and will explain it to you."? No, it says, he "began at that same scripture, and preached Jesus". That has a great lesson in it for us. Suppose I were to fall in with a man and he says, "What does this mean," and I try to find some outline of a sermon I preached last year on this subject, to explain it to him? No, that would not do. It says, beginning with that same scripture he preached unto him Jesus. Now that requires a life of study and prayer and living with the Book, and with the Person. One might think that particular scripture was talking about Christ. We think certain passages of Scripture talk about Christ and that we can preach from these, such as Genesis 3:15, Deut. 18:15. But the whole Bible is a manifestation of Christ. We preach from the 53rd chapter of Isaiah because we feel everybody can see it refers to Jesus, and let the rest go. There is too much of that in our preaching.

SORENSEN: There is a large number of people who say that chapter does not speak of Christ, and do not see

Christ in it. We need the same skill to meet them on that chapter as on any other chapter.

PRESCOTT: I read last evening: "The living Christ is a composite photograph of the experience ~~ix~~ of the best that is in Christians." Now how shall we disprove that? (the statements of those who do not see Christ in that chapter) Not by argument. It has got to be by authority that goes with the one in whom the living Christ actually dwells (amens). There is no other way.

The Holy Spirit was not promised to the world. Christ said: "If I depart I will send him unto you, and he when he is come will convict the world (through whom?). Now just as the humanity of Christ furnished the channel through which the revelation of God could be made to the world, so the believers furnish the channel through which Christ and God can be made to the world. God's promise is that when the Spirit comes to the believer he will convict the world. The Holy Spirit is not promised to the world in that way.

PALMER: If we voluntarily are by our teaching dropping Christ out: may not that be a step towards that world movement to drop Christ out entirely?

PRESCOTT: I think the only safety for us now, when we think of the teaching that in the world--the great names back of that teaching--I do not think we make real enough to us the experience of Christ. In the first place he came from a town of bad reputation! second, he had never been through their schools. He had not been a disciple of Hillel. He was simply a carpenter that grew up in a town of bad reputation, and

then he appeared to teach against the teachings of those leaders of the day (Amen). But he convicted the people (amen). But we must remember that he was a man just as dependent upon the power of the convicting Spirit as we are (amens). Now we do not make him human enough in that respect. It does not detract in any way from his Deity as the Son of God to view him in this light. He was just as ~~much~~ truly man as he was God, and just as truly God as he was Man. We never can explain that.

(PRESCOTT)
DANIELLS: He veiled his divinity in humanity, ^Abut he was Deity just the same.

(PRESCOTT: By voluntarily putting himself under our human limitations, he was just as dependent upon the Holy Spirit as a man, as we are.

DANIELLS: Coming forth from that town of bad reputation, and not from schools of divinity he convicted the world. Now we have seen in heathen lands our own boys of 12 and 14 grades training, winning more heathen to Jesus than men with "D. D.s" These men discounted our boys because they were not titled men.

PRESCOTT: I have found in the heathen fields some young men of 12 and 14 grades' that were winning souls right along while some of our own men with degrees were not doing it. That is nothing against the degrees, but something in favor of the Spirit of the living Christ.

It is this matter of personal experience with him that I emphasize because I know what it means. I know if I am out of the current of that thought and that experience and fellowship with Christ, I cannot go before an audience and preach with the convicting power of Christ.

W W PRESCOTT: I want to live with Him. (Chorus of Amens)
I don't say that those things should not be done, but I say I can't put them together. So that when I am to do that kind of work I must have time with God every day. And every time one appears before a company, no matter how much they have done it, my experience is that just as soon as a man thinks he knows how to do it, he has lost the ability to do it, and that he must have that sense every hour and every time, or he loses it.

Acts 11:20: "And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus."

You see how that their view of Christ is personal, and his promise, "Lo, I am with you always, I am with you," there in the fourteenth of John he had told them how that would be fulfilled. Then they preached him.

Acts 17:18: "Then certain philosophers of the Epicureans, and of the Stoics, encountered him. And some said, What will this babbler say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection."

That was it, when they preached the person. Don't think that they didn't bring out the doctrine, they preached Jesus and the resurrection. We will see as we study from this standpoint that every doctrine that would make them sound Christians was preached to them in preaching Jesus, because Jesus was the doctrine.

L Cor. 1:23, 24: "But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God."

Suppose we put with that Romans 1:16, 17: "For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith." Put those two together, and to preach the gospel as the power of God is to preach Christ the person. Not a system of teachings, simply, but Him, we preach, and there is that other verse, "We preach Christ crucified." "Preaching of the cross," it says in that same chapter. The word of the cross, the message of the cross. "God forbid that I should glory, save in the cross." Not simply two pieces of wood one across the other, but the cross in the sense of the person on the cross, the crucified cross.

We are now ready to see what effect the ^{person} preaching of Christ had upon the preaching of these men.

1 Cor. 2:2: "For I determined not to know anything among you, save Jesus Christ, and him crucified."

Do you think that church kept the Sabbath? Yes. Do you think they paid tithe? Yes. Do you think there was any essential doctrine of the gospel that they didn't know and practice?

CHAS THOMPSON: I presume it was quite a model church

W W PRESCOTT: Yes. But what was the theme when Paul raised up the people? Christ and Him crucified. There is a statement in Gospel ~~Wagons~~ like this: "Ministers are to present Christ in his fulness in the churches and in new fields." (p.162)

We should go out among heathen people just as Paul did. Christ in his fulness is to be preached, and that will bring I think the same result. When the Apostle Paul sought to meet philosophy with philosophy, and to attach his gospel to what they already knew about religion, he didn't raise up a church. But when he went on from that, among the same heathen people, he determined to know nothing save Jesus Christ and him crucified, and then he raised up a church.

Gal. 1:15, 16: "But when it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood."

Notice that the experience preceded the preaching. "When it pleased God to reveal his Son in me, that I might preach him." The experience of the revelation of the Person in himself, preceded the preaching Him. No person can preach him unless the Son is revealed in that person. So it is a matter of personal experience this question of preaching Christ. No education, no logical ability, no eloquence, can take the place of the actual personal experience, yet that needn't discount the ability and education and oratory, if they are rightly directed. But it can't take the place of that experience.

Eph. 3:8: "Unto me, who ~~am~~ am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ."

The same idea is emphasized, you see. They He had the experience of those men, as Peter and Philip in the Book of Acts. Here is the experience of Paul. "Have not I seen the Lord?" "I was not disco-

bedient unto the heavenly vision." "It pleased God to reveal his Son in me, that I might preach Him."

Phil. 1:15-18: "Some indeed preach Christ even of envy and strife; and some also of good will: The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds: But the other of love, knowing that I am set for the defence of the gospel. What then: notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice."

There is something a little striking here about that scripture. There is a bit of difference there. There was a faction that opposed the teaching of Paul, but he said, Whether it is in pretence or sincerity, some way Christ is preached, and so he would rejoice.

Col. 1:27,28: "To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the ~~hope~~ hope of glory: Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus."

See, "Christ in you, the hope of glory, whom we preach." With all this comes the warning.

Col. 2:8-10: "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power."

You see with all that other positive, here is the direct warning. "Beware lest any man spoil you through philosophy and vain deceit,

after the rudiments of the world, and not according to Christ. For in him dwelleth all the fulness of the Godhead bodily." Here we have brought out both sides of the matter of experience as the result of the manifestations of Christ. It indicates to me very clearly that these men went out and preached a person, presented everything in that person, and yet they didn't neglect anything that was essential to salvation.

I hope that this study of their experience will have an effect on our experience. They preached that way. I don't think we can improve upon their way of preaching, and I think our preaching should be to proclaim Christ. Preach Him, PREACH HIM, not simply about Him.

A G DANIELLS: As you were speaking Brother Quinn called my attention to a statement in Christ's Object Lessons, and said he would like to see this incorporated in your talk this morning. It is so splendidly brought out here by you:

"As the apostles set forth the glory of the Only Begotten of the Father, three thousand souls were convicted. They were made to see themselves as they were, sinful and polluted, and Christ as their friend and Redeemer. Christ was lifted up, Christ was glorified, through the power of the Holy Spirit resting upon men. . . The people church beheld converts flocking to her from all directions. Believers were re-converted. . . Every Christian saw in his brother the divine similitude of benevolence and love...One object swallowed up all others. All hearts beat in harmony. The only ambition of the believers was to reveal the likeness of Christ's character, and to labor for the enlargement of His kingdom. . . These scenes are to be repeated, and with greater power. The

outpouring of the Holy Spirit on the day of Pentecost was the former rain, but the latter rain will be more abundant. The Spirit awaits our demand and reception. Christ is again to be revealed in His fulness by the Holy Spirit's power. Men will discern the value of the precious pearl, and with the apostle Paul they will say, "What things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord."

W E HOWELL: Here are two sentences that we read at our teachers' conference last night that fit well with that. In the book "Education", as one of the principles of instruction to our teachers, "In the teacher sent from God, heaven gave to men its best and greatest. He was who had stood in the counsels of the Most High, who had dwelt in the innermost sanctuary of the Eternal, was the one chosen to reveal in person to humanity the knowledge of God."

TEN MINUTES INTERMISSION

Not only has God shown the great mountain peaks of prophecy, but in Daniel 11, especially the first part, he has descended to the minutest detail of the privacies of personal life, and these are thus shown to be under his supervision just as truly as the rise and fall of empires. The modern critics are saying that the book must have been written after the days of Antiochus Epiphanes, because the statements are as accurate as a History written in his time. But we believe it was written 200 years before the days of Antiochus Epiphanes, and that God could look down and see that man's whole career. Let me read the 25th verse:

"And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand: for they shall forecast devices against him."

He is this Antiochus Epiphanes, and the two armies are the armies of these two men.

H.C.LACEY (reading his paraphrase): Daniel 11:25: "And he (Antiochus Epiphanes) shall stir up (B.C.171) his power and his courage against the king of the south (Ptolemy Philometer) with a great army ("a great multitude"); and the king of the south (Ptolemy Philometer) ~~shall be~~ stirred up with a very great and mighty army ("very many and exceeding strong horses" Newton) ~~but he~~ (Ptolemy Philometer) shall not stand ("was afraid and fled"): for they shall forecast devices against him (Eulacus, his minister, Macon, a premier, the Alexandrians).

Verse 26: "Yea, they that feed of the portion of his (Ptolemy's) meat (his ministers, Eulacus, Macon, ~~and~~ etc.) shall destroy (by

corrupting and betraying) him (Ptolemy Philometer), and his
(Ptolemy's) army shall overflow and many shall fall down slain."

A.G.DANIELLS: What does it mean by overflowing?

H.C.LACEY: They dispersed and were defeated. In the old view
Rome shall overflow, and many shall fall down slain.

A.G.DANIELLS: Does overflow mean to disperse and to run out?

H.C.LACEY: Exactly the same criticism may be applied to both
views. I suppose we could turn the thing around and make it apply
to Rome.

Here is the language in I Maccabees 1:16, 17, 18, 19. (Reads)

You see that the language both in the Bible and the apocryphal
book is practically identical.

Verse 27: "And both these kings' hearts shall be to do mischief, and they shall speak lies at one table; but it shall not prosper: for yet the end shall be at the time appointed."

Upon his arrival at Memphis, Antiochus Epiphanes and Ptolemy Philopator frequently ate and conversed together "at one table," Antiochus pretending he would favor the cause of Ptolemy as against the usurpation of his brother Physcon. This Antiochus pretends to espouse the cause of this older nephew against his brother, Ptolemy laying the blame of the whole campaign upon Eulasus, his majesty who betrayed him, and professing great obligations to his uncle Antiochus. But these protestations of friendship were "lies" on his part. As soon as Antiochus had withdrawn, the two brothers, Ptolemy and Physcon, made peace through the mediation of their sister Cleopatra, and agreed to reign conjointly in Egypt. But even this did not prosper. The two monarchs came to blows at the time appointed.

Now let us read into the Scripture the names of these kings: "And both these kings' hearts (Antiochus Epiphanes and Ptolemy Philopator) shall be to do mischief (each hoping to circumvent the other), and they shall speak lies at one table (in apparent friendliness), but it (this patched up peace between them) shall not prosper: for yet the end shall be at the time appointed."

Verse 28: "Then shall he return into his own land with great riches; and his heart shall be against the holy covenant; and he shall do exploits, and return to his own land." That is the prophecy.

Antiochus hoping that the two Egyptian brothers would ruin each other in civil war, returned to Syria. He took with him immense treasures from the captured towns of Egypt. The verse says "he shall return . . . with great riches." History says he took immense spoils from the captured towns of Egypt. In 1 Maccabees 1: 19 and 20 it is stated, "Thus they got the strong cities in the land of Egypt, and he took the spoils thereof." That is the history.

Notice it says "his heart shall be against the holy covenant." The next verse --(1 Maccabees 1:20) "And after that Antiochus had smitten Egypt, he returned again in the hundred
(312 of the ---- era, which is B.C.169)
forty and third year, and went up against Israel and Jerusalem with a great multitude, and took away the golden altar, and the candlestick of light, and all the vessels thereof, and the table of the shewbread, and the pouring vessels, and the vials, and the censers of gold, and the veil, and the crowns, and the golden ornaments that were before the temple, all which he pulled off. He took also the silver and the gold, and the precious vessels: also he took the hidden treasures which he found. And when he had taken all away, he went into his own land, having made a great massacre, and spoken very proudly."

That is the history. The prophecy reads thus: "and his heart shall be against the holy covenant." There is more to that than this, too, -- "his heart shall be against it." When he was in Egypt a false report had been circulated of his death. Thereupon Jason, the ex-high priest -- (Antiochus Epiphanes had done this) Thereupon Jason, the ex-high priest, returned to Jerusalem, drove his brother Menelaus out of office, and cruelly ill-treated the citizens. Antiochus, thinking the whole nation had revolted, and hearing that they had made great rejoicing at the report of his death, besieged Jerusalem with a great army, took the city by storm, and vented his anger upon the helpless Jews. He slew 40,000 of them, and sold 40,000 more, polluted the temple, offered swine's flesh on the altar of God, restored Menelaus to the priesthood, and made Philip, a barbarian, governor of Judaea. "He shall do exploits," and then "return to his own land," just as these events here are brought forth.

PROF. ANDERSON: What verse in the chapter do you allude to when you speak of the pollution of the temple, as you read in the history?

PROF. LACEY: In the 11th chapter, when we get down to verse 30, there is the point. All these modern scholars, I believe -- I don't like to say "all," but the majority of scholars, you will find, as I have stated, claim indisputably the events occur under Antiochus Epiphanes to Verse 30; but after Verse 30 it is a little hazy, and you cannot group them all around Antiochus Epiphanes. Modern

scholars have attempted to do it. Verse 30 speaks of the defiling of the temple. But we will come to that a little later on. In the career of Antiochus Epiphanes there is a kind of a little wheel within a wheel. There are events in his life which are very like what is predicted of the little horn --extremely alike, and I do not know why we could not consider this in the same way that Ezekial expresses it -- a wheel within a wheel. Just to illustrate: The things said about the little horn of Daniel 7 can apply to Antiochus Epiphanes in a small way. He is the eleventh down the line, three were plucked up in his place (names were mentioned), he did speak great words against the Most High, he did wear out the saints of the Most High in a small way, he did change the law of the Most High; things were given into his hand for just a time, times, and a half in a literal sense, which was three and one-half years. And in a very small way Antiochus Epiphanes might have been the little horn. So, suppose you and I had been living in that day we would have thought that that prophecy met its fulfillment to us, and we should have been sustained through that hour of persecution. In a small way I think this can apply to Antiochus Epiphanes. But in verse 30 we pass on to Rome, the great anti-Christ, of which Antiochus was ~~but~~ here the ~~paraxation~~ personal representative.

(Mention was made of Josephus Book 12, Chapter 5, paragraph 3, but a question interrupted)

ELDER DANIELLS: You would not want to say that that you have just said now to a class of students, would you?

PROF. LACEY: I do not think that I would ever say it.

ELDER DANIELLS: I hope you won't, because the next thing you know some of our boys will be out over the country saying that that is the little horn.

VOICE: They have said it already.

PROF. LACEY: I have never said it. But I do not see why you object if we take this prophecy as a wheel within a wheel.

ELDER DANIELLS: When we come to the discussion, that will come in.

PROF. LACEY: Pass on to verse 23: "At the time appointed he shall return and come toward the south; but it shall not be as the former, or as the latter."

At the time appointed Antiochus, perceiving that his cunningly planned scheme failed --that is, to get these two loggerheads fighting against each other, and seeing that Ptolemy and his brother Eusalus had made up and were prepared to resent his aggressions, he was so offended that he immediately made war and laid siege first to the two brothers of Alexandria. But this expedition was not as his former one, for the reasons given in the next verse.

Let me re-read this verse with the names opposite: "At the time appointed." Two years later, this is where he comes to his end, -- both of the kings come to an end, and Rome arises. "At the time appointed (B.C.168) he (Antiochus Epiphanes) shall return and come toward the South (Egypt), and it (the Egyptian campaign), shall not be as the former (campaign -- the Egyptian campaign of verse 25), or as the latter (the Jewish campaign of verse 28). Notice why--

Verse 30: "For the ships of Chittim shall come against him" -- the ships of Chittim apply to the Romans, in Italy, the term being applicable to that whole coastal region -- they "shall come against him: therefore he shall be grieved, and return, and have indignation against the holy covenant: so shall he do" -- and the verse proceeds.

Now we would like to know just what did occur just at that junction. "The ships of Chittim shall come against him (Antiochus Epiphanes)." While pressing the siege of Alexandria, a Roman embassy reached him and demanded that he desist instantly from his war with Ptolemy and Eulasus. Marcus Popillius Lenae, the head of the embassy, was the old friend of Antiochus, but he drew a circle in the sand around the king, and preemptorily demanded in the name of the Senate and Roman people that he give an immediate answer to the stipulations. As the report of the Battle of Ygdaa, 168 B.C., had just been carried to Antiochus, he assented at once to the request of Popillius, and retired from Alexandria. So we see this campaign was not like the other two. He was pressing the siege, but he was demanded to withdraw, and he obeyed.

This is where Rome comes in contact with Antiochus in the same way that Greece and Persia came together. In that verse Rome and Greece come together. Just a moment longer we follow Antiochus, for it says "he shall be grieved and return." Does that say to his own land? No. Just "he shall be grieved and return. Now Polybius uses almost the exact language: "He led back his forces into Syria, grieved and groaning, but thinking it expedient

to yield to demands for the present." -- That is the history, it is not the prophecy -- "grieved and groaning, but thinking it expedient to yield to demands for the present."

ELDER DANIELLS: Where historians use practically the same thing that the prophet used, you consider that some weight of evidence, do you, that the history meets the prophecy?

PROF. LACEY: O yes, in a case like this. Not just an isolated reference.

The next expression: "and have indignation against the holy covenant: so shall he do." On his way back this Antiochus further vented his spite and his ill temper upon the unfortunate Jews, despatching Apolloneus with 30,000 men to Jerusalem, who slew great multitudes, plundered the city, set fire to it in various places, pulled down houses and walls, slew those who attended the temple, defiled again the Holy Place so that the whole service was discontinued, the city was forsaken of the Jews and strangers only remained in it. On his arrival at Antioch he published a decree obliging all upon pain of death to conform to the religion of the Greeks. So the Jewish law was abrogated, and heathen worship was set up in its stead, and the temple itself was consecrated to Jupiter Olympius.

QUESTION: What was the date of that?

ANSWER: B.C. 168

PROF. LACEY: "They set up the abomination of desolation upon the altar. They did sacrifice upon the idol altar, which was upon the altar of God." 1 Mac. 1:54,59.

You see that they placed the abomination of desolation in the Holy Place. The very language of the Bible, "the abomination of desolation," is placed in the temple; and this is history. I do not see why you object to taking this in a small way as referring to Antiochus Epiphanes, --as a wheel within a wheel view of this prophecy. Living in those times we would have thought that the prophecy met its fulfillment, but in this time we see it has a larger fulfillment, we get a present message from it; and we read any chapter and make other slight allusion to those days and how it applies today. Sister White herself recognized the double application method.

"And he (Antiochus) had intelligence with them that forsake the holy covenant." That is, Antiochus had intelligence with those who forsook the holy covenant, for there were many Jews who complied with his request and became converts to heathenism.

M.C.WILCOX: The Revised Version says "Regard."

Verse 31: "And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate." Here I do not see why we cannot take the word which some of you prefer --"Out of him yet shall stand." Exactly the same word is used as in Daniel 8:9, when you come down to the Greek power, and out of the four horns, out of one of them a little horn waxed exceeding great. That "out of one of them" is the same word, and when we explain that we say that that little horn is Rome, and it came out of Greece

not racially and ethically, but it was incorporated and rose a universal power. So here we have the same point -- Out of him, or out of this power, shall come arms; another view of Rome. There is clearly strength and consistency in this view. We have not once doubled back on our track. We have made a steady march down. It is uninteresting history, but the Lord has given us these details, and they carry us right on down, so that the people in those days living as they were in that terrible time of persecution might have help, and now we come down to the latter part, which applies more essentially to us. Rome arises.

QUESTION: Did the people back there know anything at all about the book of Daniel -- wasn't it a sealed book?

PROF. LACEY: I do not know that it is just right to think that the sealing meant that they were to know nothing about the book of Daniel. They must have understood something about it. When it said that the goat was Greece, they must have understood that. When Alexander came to Jerusalem the high priest went out and pointed out the prophecy of Daniel to Alexander, and said, You are the horn of the goat.

PROF. SORENSON: Mentioned the text "Whoso readeth let him understand."

PROF. LACY (continuing study) "Out of them arms shall stand up." Arms for this power which followed Rome shall stand up or shall arise.

M. C. WILCOX: Refers to a translation which says "After him shall arms stand up."

PROF. LACEY: Many have repudiated the translation, but good scholars have accepted it.

(Elder Daniells requests that there be an uninterrupted continuation or presentation of the study)

PROF. LACEY: Out of him -- meaning emerging from that power, arising out of Greece, represented first by Antiochus, from him "arms" -- a wonderful symbol of the Roman empire. He included both the king of the north and the king of the south, and so he is not called the king of the north -- it is "arms." The north and the south were in arms. It is Rome Pagan and Papal in this chapter, and the duality is suggested by that term "arms." On the Roman standard, as I pointed out, two arms or extended hands were printed -- a striking symbol of Rome. By a natural transition the thought of the prophet passes from this Seleucidaen king to that of the Romans, who came into prominence in the very year brought to view in the previous verse -- B.C. 168.

Now these arms, this power shall pollute the sanctuary of strength, and this has a double aspect. Pagan Rome, imperial Rome, polluted the earthly sanctuary of strength, and that section of this power represented by "arms", or Papal or ecclesiastical Rome, polluted the heavenly sanctuary of strength; the former in the year A.D. 70, and the latter, if we want to fix a date, in the year 503. That is the date accepted as we understand for the taking away of the daily mediation in the sanctuary. Anticipate that just as soon as Rome is struck in this line of prophecy, then the commentaries which are presented by the same authorities ~~xxxxxx~~ on Daniel 8 and 9 emphasis should be laid on the warfare raised by this power on the sanctuary of God in its

double aspect.

"And they shall place the abomination of desolation." There the Pagan element gradually disappears, and they place the ~~the~~ abomination that maketh desolate -- when Rome, or the Papacy, rather, was established in the year 533 to 538, by the decree of Justinian.

May I state at this juncture that that matter ----- is perfectly authentic. The matter was raised the first day as a question, and I did not like to say anything because I wanted to look it up. I had a copy of it, but you have to read 35 or 36 pages more beyond the place where the letter of Justinian to the Pope is mentioned; letter to ----- Bishop of Constantinople.

And so the year 533, this is an established date. We are brought down to that. Let us pass rapidly down over the following verses:

Verse 32: "And such ~~as~~ do wickedly against the covenant shall be ~~corrected~~ by flatteries. (The Papacy would win over those apostate Christians who proved disloyal to the covenant. We have shown that this is ~~the~~ correctly Papal Rome.) But the people that do know their God shall be strong, and do exploits." Here the saints of God are brought to view; the faithful saints of God living during the dark ages, who maintained the faith of Christ, -- the Waldensers, Albigenses, Huguenots, etc. And so this prophecy is fulfilled.

Verse 33: Those "which understand among the people shall instruct many." This refers to the teaching of the

various reformers--Wycliffe, Huss, Jerome, Luther, etc. And those "that understand among the people shall instruct many (as against the Papacy), and yet they (the saints of God) shall fall by the sword, and by flame, by captivity, and by spoil, days." It does not say "time, times, and the dividing of time," but "days," which includes that. It may refer to that entire period of persecution suffered by the people of God, the 1260 years, when millions were martyred, but it is also a general statement, referring to the people of God, the saints of God.

(LACEY---Cont'd)

"The time of the end" The time of the end, according to the book of Daniel is 1844. Let us read Daniel 8:13, 14, 17-19. I do not say it could not be 1798 just as well.

"Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed."

Now the time brought to view here is 1844.

Vs. 17: "So he came near where I stood; and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man: for at the time of the end shall be the vision." The Revised Version says: "The vision belongeth to the time of the end."

What is the great objective of the vision of Daniel 8 and 9? 1844. It belongs to the time of the end. Then the time of the end (according to this new application) is 1844.

Vs. 19: "And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be." Revised Version reads: "It belongeth to the appointed time of the end." By this then before we come to the 11th chapter the time of the end is referred to as 1844.

Vs. 35 (R. V.) "Because it was yet for the time appointed."

The true indication here is that on this side of

1798 there may be a revival of persecution—to that time, and into it.

Vs. 36: (11th chap.): "And the king shall do according to his will—" We must insist that the Hebrew rendering of the word "king" is "the king" ~~Amixia~~ Any other rendering of it is a twisting of the word.—"The King" was the king represented by the arms of Rome, as it was just assuming its papal form. Pagan Rome is passing away.—"And the king shall do according to his will." --And in the verses which follow we have an exposition of the character of the papal system.—"—shall do according to his will; and he shall exalt himself, and magnify himself above every god,."--How has he done this? In Rome the Pope sits with his foot upon the altar in St. Peters', upon which the Host is elevated. The Host they conceive to be Christ recreated. He is placed upon the altar and the Pope sits with his feet upon that altar.

"And shall magnify himself above every God." There has been no heathen god honored as the Pope of Rome has been honored. And it could include the very God of heaven, too. He has magnified himself against God the Father, God the Son, and God the Holy Ghost, by taking away the continual mediation and calling attention to himself instead of to Christ, claiming he (the pope) was the vice-regent of God. The prophecy would far more fittingly apply to him than to the French nation.

He was to speak marvellous things against the God of gods. This is a parallel expression to that found in Daniel 7:8,12,27. There it says the little horn would speak great things, and then

very great things. Revelation 13:6 says: "And he opened his mouth in blasphemy against God, to blaspheme his name, and his ~~temples~~ tabernacle, and them that dwell in heaven." Take the claims of infallibility of the Bishop of Rome for instance, and the doctrine that the priests have power to create their Creator. They point to that as the wonderful power that is vested in the Roman priesthood.

~~Exegetical~~: "And shall prosper till the indignation be accomplished." He shall prosper till the indignation is accomplished, that is, down to the falling of the plagues.

"for that is determined shall be done."

Vs. 37: "Neither shall he regard the God of his fathers."

The Hebrew word reads (for 'regard') "to understand" "to attend"

"Neither shall he regard the God of his fathers, nor the desire of of women,"n That does not mean that he denies the desire of women nor denies there is any god. It means he shall not "attend" to them; he will not heed them. How has the Papacy done that. To regard God is to worship him, to obey him, to worship him. How does he speak to me? In his word, The Word of God is the Bible; and we disregard God when we disregard the Bible. Now it is a significant fact that the Bible has been eliminated in the Papal system. It always tries to keep the Bible away from the people. It does not "attend" to God or "regard" God. Now no matter what the history has been,--the papacy claims that it has changed the law of God--the Sabbath. By its own claims it has "disregarded" the law of God--disregarded God who made that law, the Creator of Heaven and earth, and whose law is a sign of his authority.

It does not mean that he denies the being of God, but disregards God.

We would never have thought of ~~that~~ ^{the} old view of applying this prophecy to the French nation if it had not been suggested in "Thoughts on Daniel."

"Nor the desire of women." What is one of the cardinal teachings of the Papal system? The celibacy of the priesthood and the virginity of the nuns.

"Nor regard any god." The papacy does not regard any god. It is entirely irreligious in spirit.

H C LACEY: This celibacy of the priests, involving the virginity of the nuns, which follows as a natural consequence, is one of the great items in the papal doctrine. He does not regard any god, that is, he is entirely irreligious in spirit. Now it is this to which Paul alludes in 2 Thess 2:4: "Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God."

Notice how it says here [in Daniel] "neither shall he regard any god, for he shall magnify himself above all." This is the thought quoted in 2 Thess. We never deviate from applying that to the papacy, and this in Daniel which is the basis of the verse in Thessalonians, should also be applied to the papacy.

"But in his estate". Instead of calling his attention to the God of the Bible, he shall honor the God of forces. It is a very peculiar word translated forces. The Hebrew is Mahossen, meaning, "god protect us." He shall honor the god of forces. What are the facts of the case? The Catholics have thought to turn to the saints. Every Catholic has some saint to whom he or she looks. The saints come instead of Christ and God. And they are known as the tutelary saints. Perhaps I would better read something from some of these authorities on this point. In the ages past, repeatedly cities have been placed under the protection of certain guardian saints, tutelary deities, of those cities. They have trusted in the relics of the saints they have with them for protection. It will be impossible to find a word more descriptive of that than the word Mahossen.

Bishop Newton in his book "Newton on Prophecy" pages 304-306, has a very good summary of what has been written on this. The last chapter of Sir Isaac Newton's work is quoted entirely, and there are other elaborate extracts. Bishop Newton has summed it up a little. (Reading from page 303 of "Bishop Newton on the Prophecies," and onward:)

"But in his estate shall he honour the God of forces, (or Mahuzzim;) and a God whom his fathers knew not, shall he honour with gold and silver, and with precious stones, and pleasant things."

. . . "The word Mahuzzim is taken personally, and is retained in several translations. It is derived from a radical verb signifying he was strong; and the proper meaning of it is, munitions, bulwarks, fortresses: but the Hebrews often using abstracts for concretes, it signifies equally protectors, defenders, and guardians, as Mr. Mede hath shown in several instances. This being the derivation and signification of the word, the verse may literally be translated thus: And the god Mahuzzim in his estate shall he honour; even a god whom his fathers knew not, shall he honour with gold and silver, and with precious stones, and desirable things." . . . "However is be translated, the meaning evidently is, that he should establish the worship of Mahuzzim, of protectors, defenders, and guardians. He should worship them as God, or with God: and who is there so little acquainted with ecclesiastical history, as not to know that the worship of saints and angels was established both in the Greek and Latin church? They were not only invoked and adored as patrons, intercessors, and guardians of mankind; but festival days were instituted to them; miracles were ascribed to them; churches were

erected to them; their very relics were worshipped; and their shrines and images were adorned with the most costly offerings, and 'honoured with gold and silver, and with precious stones, and desirable things.' And what renders the completion of the prophecy still more remarkable is, that they were celebrated and adored under the title of Mahuzzim, of bulwarks and fortresses, of protectors and guardians of mankind. Mr. Mede and Sir Isaac Newton have proved this point by a great variety of authorities cited from the fathers and other ancient writers. . . . Chrysostome, in his thirty-second homily upon the epistle to the Romans, speaking of the relics of Peter and Paul: 'This corpse,' saith he, meaning of Paul, 'fortifies that city of Rome, more strongly than any tower, or than ten thousand rampires, as also doth the corpse of Peter.'"

Instance after instance of this kind is cited along here, showing that the saints were looked on as 'the god of forces. [speaking of Gian Pietro Caraffa] Macaulay has a sentence that touches on this: "Poor, obscure, without a patron, without recommendations, he entered the city where now two princely temples, rich with painting and many-colored marble, commemorate his great services to the Church; where his form stands sculptured in massive silver; where his bones enshrined amidst jewels, are placed beneath the altar of God."

That is characteristic. "A god whom his fathers knew not shall he honor with gold, and silver, and precious stones, and pleasant things. Thus shall he do in the most strong holds." We have these great cathedrals in the great cities. St. Peter's at Rome, and for many years St. Paul's in Great Britain, and St. Sofia in Constantinople. So in these great capitals of the earth they have these relics. So "shall he do in the most strong holds with a strange god, whom he shall acknowledge and increase with glory." Whether we apply these to the tutelary saints or to the wafer itself, we do not go outside of the Catholic church. It is a strange god. "He shall cause them to rule over many, and shall divide the land for gain." He shall cause them (these saints) to rule over many. We have every country with its patron saint, England, St. George, Scotland, St. Andrew, Ireland, St. Patrick, France, St. Dennis, Spain, St. James, and so on. "He shall cause them to rule," that is, in the minds of the people, "and shall divide the land for gain." I don't need to allude to the wealthy possessions of the Roman Church, their landed estates and other riches. The Roman Church is valued at hundreds of millions of money. Here we have the verses descriptive of the character and creed of the papal system from verses 36-40. Every specification is remarkably fulfilled.

Verse 40. "And at," or in -- it is the little word be, and means at or in, "the time of the end." From that time down. If we take 1798, it is some time this side of ~~1898~~ 1798, that period which is set off from the end of the world. If we regard this as an interpretation of Daniel 7, 1798 is good, but if we regard it as from Daniel 8, 1844 is better. "The king of the south" shall

at that time push at him." Here we are on unfulfilled ground. Some time this side of 1798 or 1844, the king of the south is to push at him, and so there emerges a new development. The king of the south must be the same power as that in the early part of the chapter, and the king of the south is some power that controls Egypt. I suppose today it is Great Britain, but anything beyond this point is speculation entirely. I have no notes on these verses. Before I came this morning I jotted down some things, but whatever we write has to be revised. Some of the men who held this view in Great Britain, inasmuch as England was the king of the south and Germany was the king of the north, they said, Germany is going to conquer England. But we see how that turned out. I don't think we ought to be precise like that. The papacy happened to stand for the Central Powers, and some of our general brethren were rather confident in the thought that Germany would conquer. It is a mistake to be precise when the Bible is not precise. Some time the king of the south shall push at him, or the papacy. It must be the papacy. We are not to speculate, but let us know one thing, that the developments justify this interpretation, because the king of the south may yet do that.

England may give independence to the king of the south. England is very much interested in the Mohammedans. I suppose that in a sense we might call her a helping power.

"The king of the south shall push at him." I want you to notice the strength of these words. One of the weak points in the old view is that push means to offer but feeble resistance. The word "push" is used everywhere to represent strength. It speaks of the oxen pushing. And in Daniel 8:4 it says, "I saw the ram pushing westward, and northward, and southward." Does push mean there to offer a feeble resistance?

H.C.WILCOX (reading): "so that no beast might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great."

A. C. DANIELLS: Could not pushing be used to mean offering resistance?

H. C. LACEY: That is not the way it is used. Read Psalm 44:5: "Through thee will we push down our enemies; through thy name will we tread them under that rise up against us."

A.G.DANIELLS: Isn't that resistance?--resisting the enemy?

H.C.LACEY: We are to resist the devil when he attacks us, when he pushes at us. That is the way these words are used,--an ox pushes, "the king of the south shall push at him."

G. B. THOMPSON: What is the antecedent of him?

H. C. LACEY: The power brought to view in the preceding verse.

G.B.THOMPSON: Him stands for the king of the north?

H.C.LACEY: I think so. The king of the north is not only just the papacy as a religious system. It is that beast supported by the ten horns of Revelation 17, verses 12 and 13: "And the ten horns

which thou sawest, are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. These have one mind, and shall give their power and strength unto the beast."

That refers to the time when the league of nations recognizes the papacy as one of the great spiritual factors. Then there will be fulfilled the prophecy that they will give their power and strength unto the beast. Some one has told us--and you know who it is--that the final movements will be rapid ones, and this verse may be fulfilled with great rapidity.

Let us read on: ~~Amixthaxkingxaxfzixkaxxzixk~~ "The king of the south (Egypt) shall push (aggressively attack) at him; and the king of the north (combination of powers with the papacy) shall come against him like a whirlwind, with chariots and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over."

G.B.Thompson: Is that him the same as the first one?

H.C.BAGEY: It means the northern powers, the kingdoms of Europe, as against the southern powers. Whatever may be done with Palestine makes no difference. They pass right over, and the European nations are dominant. Certain kings of east are to rise against the kings of the west at some time. "He shall stretch forth his hand also upon the countries; and the land of Egypt shall not escape."

WILCOX: "Tidings out of the east and out of the north shall trouble him:" The king of the north is the papacy supported by these nations. The great point is the papacy, the little horn, supported by these ten kingdoms. Of course the papacy does not do anything just of itself, as a church. These political powers support

the papacy. It is the powers that do the work.

F.M.WILCOX: You understand the papacy is the antecedent of all those pronouns, he and him?

H.C.LACEY: Yes, along here. The king of the south, of course, is the Mohammedan powers. (Reads 43d verse) "But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians shall be at his steps. But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many."

The heathen world, perhaps Japan and China, shall trouble him, but the European nations will never submit. "They shall go forth with great fury to destroy, and utterly to make away many." And right in connection with that, he "shall plant the tabernacles of his palace [no one knows just what that means] between the seas in the glorious holy mountain."

A.C.DANIELLS: Where is that?

Jerusalem.

H.C.LACEY: The glorious holy mountain is ~~Exekias~~. The point is that the European powers supporting the papacy are victorious, and they establish themselves in Jerusalem. I do not understand this to mean that the Roman church is going to change its headquarters from Rome down to Jerusalem, but they ~~xxx~~ plant the tabernacles of their palace there, and that is the second city in the Roman system. But Jerusalem is where Jesus died, and all the holy places are there. They are victorious, and make Jerusalem a papal city, chiefly; and yet Jews will be there, Greek Catholics will be there. We want to read in that same connection Isaiah 2 and Micah 4.

"Yet he shall come to his end (this papal power, king of the north) and none shall help him." That is a parallel to these other

expressions where it speaks of his being "broken without hand."
At that time Michael shall stand up, Christ takes His throne.

E.R.PALMER: Did I understand correctly that the ten horns of Revelation 17 are represented by the ten kings of Western Europe?

H.C.LACEY: I understand those are just a general representation of the division of Rome.

A.G. DANIELLS: We thank you very much, Brother Lacey, for this presentation of the matter. I have greatly enjoyed this study.

H.C.LACEY: I think we have had a very sweet time here together, and I do not want you to think that I am back of this, trying to drive it. Years ago I heard of it, and studied it from time to time. There are some things in it that look very impressive and conclusive. But if it is demonstrated that the old view is the right one, I shall hold to it.

(After considerable discussion, it was agreed that Professor Prescott should take the first 45 minutes in the afternoon to present his view of this prophecy.)

THREE P. M. SESSION

W.W.PRESCOTT: It may be proper that I should in a general way state my position so that I may be understood in dealing with it as far as possible. My personal position is this:--I would prefer that the old position should prevail. That is my personal attitude and feeling. When we have fully committed ourselves to a position, I would rather we would not have to change it. That is my personal feeling about it. X

There are only two prophecies that I recall, that we have taken out of the Scriptures and made the subject of special publication, for each one. One is Matthew 24 from the New Testament, and this eleventh of Daniel from the Old Testament. We have circulated hundreds of thousands of copies of that on Matthew 24, and we generally agree that the interpretation of the book is wrong there. We have printed and circulated hundreds of thousands on this position. Now personally I would rather we would be able to go on as we have without change. That is my personal attitude toward it, but I got into serious personal difficulty with the Scriptures in trying to go on. I used to preach the eleventh of Daniel in accordance with the view set forth in "Thoughts on Daniel" but as I studied further I got into such difficulty with it that I stopped preaching it and haven't preached that or any other view since. Perhaps what I shall say to you this afternoon will indicate the difficulties into which I got in the desire to really maintain the old view. Then you can understand in general my present position.

Dan. 1:1. "In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it". This book breaks right into history as if we were perfectly familiar with all that goes before it. And it

breaks in by bringing two cities to view and two kings. Babylon, and Jerusalem; Jehoiakim and Nebuchadnezzar. I stop right there to find the connection in it which the Prophet Daniel broke with his book because we must have some understanding of Babylon and Jerusalem, the king of Babylon and the king of Jerusalem, if we are going to break into history this way; or else how can we understand what he is talking about? I cannot stop to go into details; I will merely make suggestions as time will not permit more.

I went into the Bible on this subject and began with Jerusalem in Judges 1:8, the first place it is referred to as a city and have made a sweep clear through the Bible, and find we have Jerusalem from Judges 1:8, to Revelation 21 and 22, and Daniel breaks right into that. He has his place right there in that whole long setting.

I took Babylon and started from the 11th of Genesis and find we have it continually before us until we come to the 18th of Revelation where it is destroyed. This breaks into that history and suggests a controversy between the two cities, and it breaks into that controversy in a particular time under special circumstances and makes its contribution as it were, on this subject. Then I must have an interpretation of Daniel's contribution to this subject of the controversy between Babylon and Jerusalem that will fit into what the others tell us about it,-- history and the other prophecies. Then I have what would seem to me a consistent interpretation of the prophecies. If I make an interpretation of what Daniel says that does not fit in with what the others say, it is not consistent.

I find that the principle of Babylon from the very first is to exalt one's self in place of God,--to further selfishness, and atheism. This I find to be characteristic of Babylon from

the first time Babylon is mentioned with a description in the 11th of Genesis. I followed that right through. I came to a time when ancient Babylon falls out, but while Babylon of the East dies, Babylon of the West lives, and Babylon is still with us. And I find that the whole controversy is over the question of the supremacy of the world,--the kingdom question. ~~xxxxx~~ It is whether Babylon shall be the capital of the world, and rule the world, or whether Jerusalem shall be the ruling power. The question of world supremacy is the question to be settled all the way through. I find that the first call out of Babylon was in Genesis 12:1-3 when Abram was called out of Babylon, to leave his kindred and friends. That was Ur of the Chaldees. The first call to get away from Babylon was for absolute separation. Get out of thy country, thy kindred, and thy father's house, and out loose entirely from everything there. The last call out of Babylon is in the 18th of Revelation. And I find that that last call by its very wording shows that it is just before the final downfall of Babylon which is in verses 4-6. "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities."

The first call was ~~xxxx~~ when God called Abram out of his country. The last call is given in the loud cry of this last message, and we are still having it to deal with.

Now when we read the prophets of the different periods we find that they had definite purposes in view. The prophets that spoke in their times were very clearly trying to save the people of God of their times from that idolatry which would make them the prey of their enemies around them. Their strength and protection was in God. Apostasy would place them as a prey to the enemies

around about them. Prophets were warning them of formalism, departing from God and adopting the religion of the peoples around them, and thus being disloyal to their covenant with God, telling them what the consequences of that would be. First there were seven prophets during what we might call the Assyrian period, trying to save Jerusalem from Assyria. They gave their warnings, and it is significant that Assyria did not prevail over Jerusalem. You remember the final crisis in the time of Hezekiah when Sennacherib was there, but he did not prevail over Jerusalem. Then there were four two branches of the kingdom, Jerusalem and Israel. Four prophets came to Israel, Hosea, Joel, Amos, and Micah. And four to Jerusalem; Joel, Obadiah, Isaiah, and Micah. Micah may be said to be a prophet for both. Then came the prophets of the Babylon period. Their prophecies were directed to Judah; Nahum, Habbakkuk, Zephaniah. Then those of the exile, Ezekiel and Daniel. Then those of the restoration, Haggai, Zechariah, and possibly Malachi.

Here is where Daniel comes in. All these prophets before him had tried to save them from being overthrown by their enemies, and Jerusalem was not overthrown by Assyria. Babylon became her successor and then attention was directed to saving Jerusalem from Babylon. Israel was carried away by Assyria, but Jerusalem was not. But the prophets did not succeed in saving Jerusalem from Babylon. God said he sent his messengers to them rising up early, but they would not heed them and despised his prophets until the wrath of God arose and there was no remedy. Then came the captivity, that most fearful crisis in the history of God's people, a crisis from which they never fully recovered. It is just at that time in exile that Daniel prophesies.

What are the circumstances? Babylon has conquered Jerusalem. The purpose is not now to save them from Babylon, they are in Babylon. What then is the objective point in this prophecy? We might spend much time on that, but I think a main objective of the prophecy of the book of Daniel is to save God's people from modern Babylon. You see there is a parallel. First the prophets tried to save Israel. Israel was carried captive by Assyria. Then Judah was carried off by Babylon, and they did not succeed in saving Judah from Babylon, here come the prophets in the exile, Ezekiel and Daniel. What is the purpose of the prophecy of Daniel? What is the subject of the book? The Gospel of the Kingdom. And it also deals with the foes of the kingdom. In all the warnings of the danger of being captured by their enemies, we find reference to the true gospel. It is just so in the book of Daniel. On the positive side the gospel of the Kingdom of God. On the warning side, warnings against the foes of the kingdom of God, and the effort to save God's people from these enemies. Before Daniel's time it was to save his the ancient people. Now Ancient Babylon has actually conquered Jerusalem and the outward appearances are that the kingdom of Jerusalem has come to an end, judging as the heathen would. That was evidently Nebuchadnezzar's view when he took the trophies from Jerusalem and put them in the house of his god. It was at that time that the prophecies of Daniel were given. The Announcement of the kingdom of God in spite of all that looked to the contrary, and with that the warnings against the enemies of the kingdom that will seek to overthrow it and bring in apostasy and prevent God's purpose. Up to Daniel's time it was ancient Babylon. Now we find that ancient Babylon has conquered Jerusalem. Now founded upon the experience of that very time, chapters 1 to 6,

the specifically prophetic portion looks forward now and are 367
warnings in behalf of the people of God against modern Babylon,
and his prophecy, with the book of Revelation supplementing and
enlarging upon the fourth and fifth kingdoms are given to enable
the people of God to avoid being ~~xxx~~ overcome by this enemy and
carried into apostasy and disloyalty by this same Babylon in
modern guise.

Now just to outline the time when this was given and
show the purpose, I will read some Scriptures so we will get
this picture.

Job 37:31-23.

Psa. 48:1,2.

Psa. 75:4,7.

Matt. 5:35.

Judges 6:22,23.

1 Sam. 8:7.

Ezekiel 1:4.

Exodus 26:35

Exodus 25:30.

Lev. 1:11.

Matt. 27:33.

Job 37:21, 23: "And now man see not the bright light which is in the clouds: but the wind passeth, and cleanseth them. Fair weather cometh out of the north: with God is terrible majesty. Touching the Almighty, we cannot find him out: he is excellent in power, and in judgment, and in plenty of justice: he will not afflict."

You have this suggestion as to the dwelling place of God.
 "Golden splendour comes out of the north." (RV)

Ps. 48: 1, 2,: "Great is the Lord, and greatly to be praised in the city of our God, in the mountain of his holiness. Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King."

If God's people had remained loyal to him, Jerusalem would have been the capital of the world, and God himself would have dwelt there, just as he will in the New Jerusalem. It is the idea of the Great King that is brought out here.

Ps. 75:4-7: "I said unto the fools, Deal not foolishly: and to the wicked, Lift not up the horn: Lift not up your horn on high: speak not with a stiff neck. For promotion cometh neither from the east, nor from the west, nor from the south."

If promotion does not come from the east, west, or south, where does it come from? The north. This promotion, this lifting up, comes from God, whose dwelling place is the north.

Matt. 5:35: "Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King."

May I just drop a word for your thought. There is a variation of quite The magnetic north is not the same as the polar north.

a large number of degrees. If you take a vertical needle which is free to swing, and you start up toward that magnetic north, it will gradually tip until it points directly up to the magnetic north pole. Now no one can explain that. He can simply say that according to the best science there ~~are~~ are certain currents of influence that tend in that direction, and this magnetic needle answers to them. The ordinary needle that you survey with must be corrected for that tendency to tip up. We have also the vertical needle, and it will respond to these currents. There is something for you to think about as the connection between science and revelation, between actual observable facts and some of the things we are reading.

Judges 8:22, 23: "Then the men of Israel said unto Gideon, Rule thou over us, both thou, and thy son, and thy son's son also: for thou hast delivered us from the hand of Midian. And Gideon said unto them, I will not rule over you, neither shall my son rule over you: the Lord shall rule over you."

The idea of the kingship of God over his people.

1 Sam. 8:7: "And the Lord said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them."

The idea of the direct kingship of God over his people. Up to this time we may say there was a pure theocracy. After this time there was a theocratic monarchy.

Ezek. 1:4: "And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the color

of amber, out of the midst of the fire."

This was Ezekiel's view of the throne of God, and you see this idea of the location.

Ex. 26:35: "And thou shalt set the table without the vail, and the candlestick over against the table on the side of the tabernacle toward the south: and thou shalt put the table on the north side."

Ex. 25:30: "And thou shalt set upon the table shewbread before me alway."

What is the other expression for shewbread? Bread of presence, especially with reference to that idea of presence. That is what is brought out in Ex. 25:30.

Lev. 1:11: "And he shall kill it on the side of the altar northward before the Lord: and the priests, Aaron's sons, shall sprinkle his blood round about upon the altar."

That burnt offering was to be killed on the side of the altar northward.

Matt. 27:33: "And when they were come unto a place called Golgotha, that is to say, a place of a skull,"

Have you ever noticed that Golgotha was on the north side of Jerusalem? I don't want to dwell on these things, I simply want to suggest these for you to see that there is something in the scriptures dealing with these in many ways and cases that we must not disregard. Now we come to the other side.

Isa. 14: 12-14: "How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of

God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High."

Isa. 14:4: "That thou shalt take up this proverb against the king of Babylon, and say, How hath the oppressor ceased! the golden city ceased!"

The 12th and 14th verses are a part of this whole chapter. When you come to the 12th verse, this one who was to be cast down is named Lucifer, or the day star.

Isa. 14:23: "For I will rise up against them, saith the Lord of hosts, and cut off from Babylon the name, and remnant, and son, and nephew, saith the Lord."

What I saw in this chapter was that Lucifer is the invisible king of Babylon, and his place is the sides of the north. God was the invisible king of Jerusalem, and intended to remain so, but they demanded a visible king, so from Samuel's time they broke away from the invisible king and had a visible king, but it was their downfall. Babylon has always had a visible king, but also an invisible king, Lucifer. He was the invisible king right down through, Babylon, Medo-Persia, Grecia, Rome pagan and papal, and used these visible powers to crush out the kingdom of God.

Jeremiah 46: 6-10: "Let not the swift flee away, nor the mighty man escape; they shall stumble, and fall toward the north by the river Euphrates. Who is this that cometh up as a flood, whose waters are moved as the rivers? Egypt riseth up like a flood, and his waters are moved like the rivers: and he saith, I will go up, and will cover the earth; I will destroy the city and the inhabitants thereof. Come up, ye horses; and rage ye chariots; and let the mighty

men come forth; the Ethiopians and the Libyans, that handle the shield; and the Lydians, that handle and bend the bow. For this is the day of the Lord God of hosts, a day of vengeance, that he may avenge him of his adversaries: and the sword shall devour, and it shall be satiate and made drunk with their blood: for the Lord God of hosts hath a sacrifice in the north country by the river Euphrates."

(PRESCOTT--Cont'd)

Reading: Jeremiah 25:8,9 "Therefore thus saith the Lord of hosts; Because ye have not heard my words, Behold I will send and take all the families of the north, saith the Lord, and Nebuchadnezzar the king of Babylon, my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about and will utterly destroy them, and make then an astonishment, and an hissing, and perpetual desolations."

The north country was the River Euphrates--Babylon. We know that Daniel studied Jeremiah's prophecies because he got his time period when the people of God were to be restored to their own land from this prophecy. Here we have in Jeremiah not only the mention of this matter but a definite location and a definite connection--the north country--by the River Euphrates--king of Babylon--Nebuchadnezzar.

Ezekiel 26:7 "For thus saith the Lord God; Behold, I will bring upon Tyrus Nebuchadnezzar king of Babylon, a king of kings, from the north, with horses, and with chariots, and with horsemen, and companies, and much people." Here is mentioned the king of Babylon from the north. That is the expression I want to bring in.

Zach. 2:6,7: "Ho, ho, come forth, and flee from the land of the north, saith the Lord: for I have spread you abroad as the four winds of ^{the} heaven, saith the Lord. Deliver thyself, O Zion, that dwellest with the daughter of Babylon."

Turn to another striking phase of this. Isa. 25
41:25: "I have raised up one from the north, and he shall come: from

the rising of the sun shall he call upon my name; and he shall come upon princes as upon mortar, and as the potter treadeth clay."

This prophecy foretold the coming of Cyrus. He was the one who overthrew Babylon. Now in ancient times tidings out of the east and north troubled Babylon. That is where the man came from that overthrew Babylon. Now I draw the same parallel in the prophecy of Daniel: tidings out of the north and east shall trouble him. That corresponds exactly with this prophecy of the one who should come to destroy Babylon.

Jer. 50:2,3: "Declare ye among the nations, and publish, and set up a standard; publish, and conceal not: say, Babylon is taken, Bel is confounded, Merodach is broken in pieces; her idols are confounded, her images are broken in pieces. For out of the north there cometh up a nation against her, which shall make her land desolate, and none shall dwell therein; they shall remove, they shall depart, both man and beast." Here we have a very definite prophecy of the overthrow of Babylon.

9th verse: "For lo, I will raise and cause to come up against Babylon an assembly of great nations from the north country: and they shall set themselves in array against her; from thence she shall be taken; their arrows shall be of a mighty expert man; none shall return in vain."

This is a peculiar setting of the prophecy that I could not understand for some time--Babylon spoken of as the king of the north, by the River Euphrates--the king of Babylon represented as the king of the north; and that out of the north Babylon would be destroyed. Now here is how

the solution came to me. I saw that the King of the north was God himself; that there was a false King of the North, -Babylon. Now the false king will be destroyed by the true King. On this basis, the false king will abide until the coming of the Lord, as Paul says (II. Thess. 2:8) "whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." That will be when the Lord comes out of the north.

I will just offer the following scriptures (which I have not time to read) for your own study. In nearly all of these scriptures in Jeremiah it bears out this idea of the king of the north.

Jer. 1:13-15
3:12,18
4:6
6:1,22
10:22
23:8
25:8,9
46:8, 10, 20, 24
47:2
50:2,3, 8, 41
51:48

There are twenty places in Jeremiah where this setting is given. Daniel was written after this book, and undoubtedly Daniel himself was familiar with the prophecies in Jeremiah. And from Daniel's expressidh of the King of the North and the King of the South it was very difficult for me to see that that referred to any different meaning than the general meaning in this prophecy of Jeremiah, and it seemed to me I must get an entirely different meaning in order to make it harmonize.

Now when I remembered we were facing "Babylon". that that was the great question with us--not what we shall do with Turkey, but how to get people out of Babylon--a message against

the Beast and his Image, --I saw it all in a different light. That was what Daniel's book was given for--to bring people out of Babylon.

Now if we ~~may~~ see Daniel's book is to save people from Babylon, we shall see the purpose for which it was given. And we see this oneness of theme right through the book--this one setting.

Now I preferred to take the other position; and I used to preach it, but after I got to studying the whole theme of the book and when I came to read the history of this contest between the king of the north and the king of the south, and saw this contest was not something that started in the times of the prophecy of Daniel, but was spoken of by Jeremiah before him--how this king of the north would sweep up across Palestine clear up to the Euphrates River and subject everything on his way; then the king of Babylon came out and defeated the king of Egypt and swept clear down to Egypt; and it was in this sweeping back and forth that Judah was drawn into trouble because she all the time was fearful ~~that~~ of the north country. Babylon was east of Jerusalem, and when the king of Babylon came across Assyria (or Syria) the attack was always from the north. It was in these sweepings back and forth, and this fearfulness of Judah--where Judah got to the place where she trusted simply in material things instead of the Lord, and began to seek alliances with other countries. You remember that Ahaz made an alliance with the king of Assyria. Then you find Israel looking toward Egypt for help. Then we come to the capture of Jerusalem by Nebuchadnezzar, and Jehoiakin, the vassal of the king of Babylon is put on the

throne, showing the utter subservience of Israel to the king of Babylon. And it was when Jerusalem was in the hands of the king of the south that the king of the north took it.

These pictures in the book of Daniel are not new pictures but simply views of an old picture. Daniel does not define his terms. Jeremiah defines them. He puts into ^{controversy} the ~~paraphrase~~ the connecting point that started back in the time of Abraham; "Keep out of Babylon"—a controversy that continues today, in the message we are preaching to get the people out of Babylon.

When you come to the 18th chapter of Revelation it brings us to the utter overthrow of Babylon. The 18th chapter gives the hosannas of the saved, ^{because Babylon is fallen, fallen;} and the 21st chapter portrays the coming of the new Jerusalem and the reigning of the true King of the North, together with the final destruction of Babylon.

(Discussion followed)

PALMER: I want to ask a question that is troubling. I think I hold the old position. I have been troubled over this point as to what the real scriptural ~~xxxx~~ basis is for the terms "King of the North" and "King of the South" being derived geographically. It looks plausible, but I am not able to find any strong basis for the terms in the light of the Scriptures in general. We seem to build very largely upon the geographical location and I wonder if this is a sound basis.

BOLLMAN: Is not that answered by the 8th and 9th verses of Daniel Eight?

LACEY: Isn't it answered by Daniel 11:4

PRESCOTT: It appears to me that these terms used in Daniel are not new designations but they have been defined before, and he simply ~~xxxx~~ adopts these designations already in use.

The great objective it seems to me is that God's people are the ~~south~~ central things. Syria is called the kingdom of the north because it is situated north of Jerusalem, and Egypt is called the king of the south because it is situated south of Jerusalem.

LACEY: Isn't it true the the empire of Alexander comprised Macedon and Egypt? And when it says (verse 3) "a mighty king . . . will do according to his will", I understand that includes even Egypt and all Palestine. Now when he shall stand up his kingdom shall be broken and divided to the four winds of heaven--north, south, east and west of Jerusalem, as I always understood it. The empire of Alexander represents the world as divided into four parts, with Palestine as the center of this division.

DANIELLS: Alexander's kingdom was divided into four parts, and those parts were to fall away and be distinct parts in the four ~~south~~ points of the compass.

M. C. WILCOX: We have nothing mentioned of the kingdom of the East; we make that the king of the north.

DANIELLS: The prophecy resolves these four into two and designates them. Now here is the point. The prophecy does say that the king of the north came against the king of the south, and the king of the south against the king of the north. Now what power--what kingdom fulfills that prophecy by name? Take the south?

LACEY: Egypt

DANIELLS: We can stand there.

Now what kingdom fulfilled that prophecy as to the king of the ~~south~~ north?

LACEY: Syria under the Selucidae.

DANIELLS: Now there is your prophecy. There is plain language. There is the meaning of the parts if your statements are true. Did these two kings fulfill these verses?

WIRTH: They did.

DANIELLS: Then in the beginning of the prophecy Egypt and Syria ~~xxxxxxx~~ the kingdom of Ptolemy, -- ~~xxxxxxx~~ marking ~~xxxxxxx~~ and Seleucus stood for the king of the south and the king of the north. That is where the prophecy starts. Now whatever else we may find in the Bible of the north and the south, are not parts of this prophecy. That is to say, when you come right to this specific thing in prophecy it must mean Ptolemy and Seleucus and their successors.

A.G.DANIELLS: I do not want to crowd any one's question out. I wanted to crystalize that and then get away from it.

W.W.PRESCOTT: I would like to ask if any one can give me a reason why the king of the north is not mentioned by name from the 15th verse to the 40th verse. Has any one noticed that in the prophecy and given it any special study? Why is the name omitted where before and after that you have the name?

A.G.DANIELLS: I suppose it is easier to give a reason for something God has told us than to give a reason for something he has not told us.

W.W.PRESCOTT: I do not see that applies.

C.S.LONGACRE: Isn't this the reason,--that the 14th verse introduces a new power that is not the king of the north, and deals with that power? The 14th verse introduces the Romans.

J.L.SHAW: Isn't it the same reason they have for all the rest of it? It doesn't tell who the king of the south is, either.

F. M. WILCOX: I would like to ask how Brother Prescott explains that. He probably has some idea.

W.W.PRESCOTT: I do not want to monopolize all the time.

M.C.WILCOX: Inasmuch as the laws of interpretation have been ~~maximized~~ touched upon, and we are going back to the first mention of it, let us read Job 37:22: "Fair weather cometh out of the north: with God is terrible majesty." The north is where God dwells. If we look to the apostate side, we go back to Isaiah 14:12-14, where the great apostate said, I sit as king in the sides of the north. That, it seems to me, would control; and so we have it perpetuated through the other books.

Now suppose Babylon had grown and grown and grown until it

from their homes for the purpose of breaking them loose from every family connection, and making them good fighters; and she almost overdid the thing, for they became such good fighters that they nearly did away ^{with} the empire. I cannot understand why we should make these two kings fulfill this prophecy when one, ~~was the~~ the king of the north, was the "sick man of the east," and the king of the south was one leg of the king of the north. I do not believe that God wants us to put prophecies on any such basis as that.

And I do not believe he wants us to go two centuries before Christ to find the geography that will tell us what to do in the time of the end. I believe that when we find something that fulfills that prophecy we shall find a king of the north, and not a "sick man of the east." I believe we shall find a king of the south, and not a lot of Mamelukes that ~~was the~~ never were a nation. I cannot see through that old interpretation. I have not heard one of those speeches for twenty years that has not put a pain in my soul, because I have felt that we would have to go back on some of those things. I have felt that there is something bigger than we have been looking for. That marvelous prophecy calls for a king of the north and a king of the south. Those powers do not meet the prophecy.

Now as to the question of geography: We do not hold to geographical lines in the other prophecies. I fear that we have been led astray on some of those things. Of course I do not propose to have any quarrel with any body about it, for I think we could finish this message without ever discussing this king of the north question, if we could just agree not to discuss it; but somehow or other we can not agree, and as long as we are going to discuss it, I believe we ought to have it out.

C.S.LONGACRE: I would like to ask a question on the great river Euphrates: Does it represent Turkey or Babylon the Great?

A.O.TAIT: Our brethren have taught that it represents Turkey.

M.C.WILCOX: Maybe we can tell better when we get over there when the sixth plague is poured out.

A.O.TAIT: The Turkish power has not been a king for 300 years. The Turkish power has not been a power in any sense of the word. It has been a puppet that has been holding territory that none of the rest of the powers in Europe was willing to let the others have. The Turkish power cannot answer to that prophecy.

A.G.DANIELLS: Didn't the Lord recognize that decaying process in the book of Revelation of that very power, the Turkish power,-- its drying up?

A.O.TAIT: Then I will throw in another question: We teach that he dried up or lost his dominion on August 11, 1840.

A.G.DANIELLS: Lost his dominion?

A.O.TAIT: He lost his independence August 11, 1840. We talk that, and then we just whirl right around and set him up there and say that "he shall go forth with great fury to destroy, and utterly to make away many, and we put that back in 1798. But, brethren, I cannot see it that way. I do not think that Napoleon Bonaparte ~~will~~ meets these specifications at all. I think I am prepared to show very clearly from history that ~~that~~ he does not. Napoleon met the Turkish armies twice and destroyed them. They never gathered themselves after that. I do not see how you can have him lose his dominion in 1840 and be the king of the north in 1919.

A.G.DANIELLS: Where has it been published that he lost his dominion in 1840?

W.W.PRESBOTT: Go into the files of the Advent papers previous to 1840, and you will find that they said that in 1840 the Turkish ^{his} empire would be destroyed, come to ~~his~~ end. But 1840 passed without his coming to his end, and then they stated that it lost its independence.

LACEY: I have in my hand Miller's lectures of 1839 and he says, "Whosoever lives until 1839 will see the final dissolution of the Turkish Empire."

WAKEHAM: I think there is some confusion with reference to what constitutes a king in prophecy. Whether it be a Republic, a monarchy, or an oligarchy, I think a government is considered a king in the Bible. When I was in Turkey, I found a government there, and a pretty strong one too. When you get in there you find yourself in the grip of a tyrant, one of the worst absolute monarchies in the world.

TAIT: My question was not what constitutes a king, but that he should dominate the north. It seems to me that calls for him to dominate the north.

WAKEHAM: He was doing it pretty thoroughly.

TAIT: Well, he may have held you while you were there, but he has only been doing what England and France and Germany and Russia would permit him to do. I do not see how you can make a power that has been in that sort of position all these years fulfill that prophecy that calls for a power from the North that will break away with great power and do tremendous things. I think we will see something in the near future that will make us realize that has something to it besides Turkey.

WALDORF: It seems to me in writing of the king of the north and the king of the south, it is from Jerusalem. Jesus says the queen king of the south came to visit Solomon. There was the idea that the territory below Jerusalem was the kingdom of the South, whether a queen or a king ruled there. Egypt was included and also the southern part of Arabia. The first prophecies were given in Jerusalem before they were taken into Babylonian captivity. And it says in the 4th of Jeremiah that the Kingdom of

the North was coming to take them captive, evidently referring to Babylon. That seems to be very clear as far as the kingdoms of the South and of the North were concerned.

Here is another question I wanted brought up this morning by Brother Lacey, and that is the two verses in the 12th chapter. To me they mean a good deal. I read here in the 6th verse. "And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders? And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth for ever that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished."

Now I cannot conceive, myself, that these two verses should be left alone in the interpretation of the rest of the book of Daniel, for I consider that these two verses contain the key. I cannot think that an angel from heaven would raise both hands to the Heavenly Father and take an oath upon it without having some meaning to it. There is an emphasis there, I think, that should be studied. I do not want to take your time, but I do wish to present one or two points to show that in everything in the universe, God works by mathematics and precision, and the same is true in chronology. I cannot think it will admit of sliding scales or periods of time. I can go back and give some twenty examples to show that ~~xxxxxx~~ prophecy was fulfilled on time, and I believe the prophecy of Daniel will be fulfilled on time. Here is the point I want to come to. To my mind, it is clear that the time and times and an half, refers to the.

Papal persecution, referring to the same time spoken of in Daniel 7:25, from 538 to 1798. This period of time is also mentioned in Great Controversy" as the time of the end. The time of the end is distinctly mentioned in Daniel 11:40. And at the time of the end shall the king of the South push at him. This angel took an oath on it and said at the time of the end of the persecuting power of the Papacy, then these things should be finished. If we can locate this time, and I think we can, in 1798 when the Pope was taken prisoner we have a definite location and if we then look to find the king of the South pushing out against the king of the North, we find Egypt at war with France, and the king of the North, Turkey, came in like a whirlwind.

If we look for something else, we will have to get a different commentary on the 8th and 9th of Revelation, and another commentary on the 16th chapter also. For if there is to be a federation of all the European powers against the Eastern nations, and I believe that will come in this connection, then I ask the question how can it be possible that if the Papal power rules in Europe, that "tidings out of the North shall trouble him"? What nation is located in the Arctic sea? None. Take the 16th chapter. That federation which faces the Mohammedan or Eastern nations is under the Papacy. The 18th chapter will have to be rewritten, for during the plagues there is no federation. If we begin to move some of these strong, fundamental, mathematical dates of chronology, we will have to remove everything, I can see.

M.C. WILCOX: The question is from one angel to the other, how long shall it be to the end of these wonders. What

he has just been showing is the standing up of Michael, the resurrection of the dead and the shining forth of the righteous in the kingdom of the Father. And he inquires how long shall it be to the end of these wonders. I understand that in the Hebrew the word itself includes that. The answer is the time, times and the dividing of time. I do not think we have any question about the 1260 days. Brother Waldorf says it is the ending of the persecution of the Papacy.

LACEY: In one translation it says how long shall it be after this time.

M.C. WILCOX: It would seem to me that the last half of that sentence should be connected with what Daniel says himself. When they have made an end of breaking in pieces God's people, all these wonders, the resurrection and all, will come. On the other hand, back in the 7th of Daniel we read, I beheld and the same horn made war with the saints and prevailed against them till the Ancient of Days came, and judgment was given to the saints of the Most High.

ANDERSON: I would like to say just a few words. It seems to me our fundamental difference is in getting to some common understanding as to how to deal with the prophecy. It seems to me that this is what we call predictive prophecy. The eleventh of Daniel, I believe, is predictive prophecy, which is quite different from what we call apocalyptic prophecy. That is in the first part of Daniel. Apocalyptic prophecy has little or no relation to history. Predictive prophecy moves along the line of historical facts and takes account of history, geography, and things that we deal with in the affairs of men. Apocalypses lose sight, as it were, of history, geography, and the ordinary

affairs of men. You take the fourteenth to eighteenth of Isaiah where he speaks about Tyre and Egypt and Moab. He deals with the actual things that can be seen and understood and laid hold of. They are more concrete. This is predictive prophecy. When he comes to the 24th chapter (of Isaiah), we are all in the air. You cannot find any history, geography, or anything. Of course he speaks of a city, but you cannot locate it. Now the same is true in Daniel. I would like to enlarge upon this for I think it will help us to get closer together. The apocalypse of the New Testament is very distinctly an apocalypse, though in the statements relating to the seven churches ^{it} ~~there~~ is a measure historical as we can find our grounds there, but possibly barring this, the rest of Revelation is what we call an apocalypse.

A.G. DANIELLS: Do you think this is true of the seven trumpets?

ANDERSON: I don't say you cannot locate them, but that it pays little attention to periodical events.

DANIELLS: But you don't think it is as clear as the seven churches?

ANDERSON: It locates the churches. That is why I differentiate there. There are several differences between these two numbers. The apocalypses deal much more largely in ^{symbols} ~~single~~s. Imagery, figures and symbols are very conspicuous in an apocalypse. In predictive prophecy, these play a much less conspicuous part. I suppose the reason back of this is--

I suppose that the reason back of this is that the man who wrote the Apocalypse wished only a certain class of readers to understand what was said. I think that John was writing to a certain class who would know just what he meant, and while at the same time people who didn't belong to that class would know nothing about it. So he said some very hard things about Rome, but he didn't dare do that in plain language. Take it in Acts and in the letters of Paul, some very conciliatory things are spoken about Rome.

Coming back to the distinction, I think we will find we are on peculiar ground in this eleventh of Daniel. It is predictive prophecy, and the writer starts us out on solid ground. He says, Here is this kingdom, and this kingdom, and from ~~diff-~~ference this beginning we can find where we are starting, and he takes us right straight along down the course of time, dealing with geographic facts, dealing with things that are closely related to the affairs of men, which is not true in the matter of the Apocalypse. So it seems to me that we all could come to this understanding that we are on good clear substantial ground at the beginning of this prophecy. He starts out with these kingdoms and this country and these facts, and takes us down through a long series in a very detailed way, for, of course, some very definite purpose. I am of the opinion that he gave those utterances, as you will find through nearly all predictive prophecy, that they rise out of some historical situation. The burden of that has its ground in some situation that the prophet is familiar with and is part of his own surroundings. He is trying to set something

forth to explain or to predict the fortunes, the experiences of his people. What will come to them. He is not dealing with the past, but trying to set forth some events that will take place and how this will all turn out, so I think that in the beginning of this Daniel is dealing primarily with the fortunes of the Jews back in the times prior to the coming of Christ.

I think we are a little bit short in this particular brethren, we have never given the study to that period between Malachi and Christ that we will have to give, and I think will be glad to give, some time. We little suspect the conflict between God's people and thenations because they were really bearing to the world the message until the Seed should come. In the struggle that was raging until the coming of this man that we have heard about, Antiochus Epiphanes, when his day set in it seemed a toss-up whether that man would succeed in Hellenizing the whole Jewish race and the whole people of God ~~when~~ would become heathenized by the tremendous pressure that was brought to bear upon that people. We have little idea as the awful conflict that the Jews passed through, and how God watched over them during that period, and how He saved them and the message that was finally given through Jesus Christ, the message to the whole world.

I certainly agree with what has been said here up to the 31st verse. I think that that description of Antiochus Epiphanes is very consistent with the history, but so far as I can see, the culmination of his attack on the Jewish people was not included. When that man took the city of Jerusalem and put his garrison in there, went into the sanctuary, stripped it of all of its holy instruments, took swine's broth and sprinkled over those sacred things,

left nothing that was not profaned, I don't think any part of that description prior to the 31st verse meets that account, and it seems to me that to the Jewish mind there could not be a stronger picture of who the antichrist was than the character and conduct of this man Antiochus Epiphanes.

Another thing. It seems to me that the interpretation we had fell short in not giving the 31st verse to =Antiochus Epiphanes. In the Maccabees, as I think was alluded to, there is an almost exact reproduction of the statement made in Daniel. It seems to me that to fail to bring that in there is to fail to come to the climax, considering the tremendous pressure that man brought to bear upon the Jewish nation. I think that this is an uninterpreted part of the prophecy. We find it so from the beginning to the 31st verse, but there we found, in following Brother Lacey in that splendid exposition, that he takes a leap of 200 years. That does not seem to me a natural thing.

C S LONGACRE: Isn't there a leap in the first few verses from Xerxes to Alexander the Great?

H C LACEY: Yes, sir.. Verse 2 is Xerxes, then immediately it says, "And a mighty king shall stand up." I conceive that it is similar in the 31st verse. I really had it in mind to bring in the 30th verse, "He shall be grieved, and return, and have indignation against the holy covenant; so shall he do (exploits); he shall even return, and have intelligence with them that forsake the holy covenant." And in the latter part you can put all of the persecution of Antiochus Epiphanes.

J N ANDERSON: That long break there it does not seem to me is a natural one. Not only because it is a break in the sense of

overleaping, but in a prophecy that is predicted, as this is, that moves along the line of human affairs, you have passed from Antiochus Epiphanes and you have also passed from the minor part of his life, omitting the larger part of his life, over to the Roman imperial empire in A. D. 70, and in doing so you have entirely ignored the coming of the Messiah, and I can't conceive how that could be so in a prophecy that seeks to give the fortunes of the Jewish people historically and chronologically. These are some of my difficulties, and I have relieved my system.

W W PRESCOTT: Do I understand that because the prophecy begins geographically, with definite countries located, the prophecy must continue on that line to the end?

J N ANDERSON: Unless you find some reason why he changes to apocalyptic prophecy.

W W PRESCOTT: Very good. Take the eighth of Daniel and here are three symbols presented. The first is interpreted to be the kings of Media and Persia, geographically located, but the other power is not so interpreted.

J N ANDERSON: Notice in this, too, there is no angel to explain this. The others are all explained later on.

W W PRESCOTT: The rest of the symbols are explained, but that doesn't prevent us from saying that the little horn represents both a country and a great spiritual principle, the papacy. Here it isn't the idea of geographical location. We apply that to the eighth chapter where the first two symbols are definitely located and named by name, and this brings up again the principle I spoke of before. Why are the two named and the third not named? Why in the seventh chapter are we able to take right out of scripture the in-

terpretation of the first symbol and name it, and the second symbol and name it, and the third symbol and name it, and the fourth kingdom isn't named? Why?

J N ANDERSON: Isn't it true that there are no nations named back there that hadn't already come into existence in Daniel's time?

W W PRESCOTT: I don't think so. This brings up that question that has been to me a very important question in the study of this whole line of prophecy, Daniel and Revelation and the whole language of the prophecy. Why does it never apply the name Rome to the fourth kingdom? Never. Why?

J N ANDERSON: Perhaps for the same reason John didn't name Rome when writing the Apocalypse, because he didn't dare.

W W PRESCOTT: I don't think John's daring prevented him at all.

F M WILCOX: Do you predicate the application of the king of the north in Daniel 11 to the papacy, on the geographical location?

W W PRESCOTT: No, I don't. But remember this, that I have had great difficulty in interpreting that prophecy and applying it to the papacy.

F M WILCOX: In the beginning of the chapter we located the king of the north and second the geographical ~~see~~ situation. Why not follow that in the final application?

W W PRESCOTT: In the eighth chapter we began the interpretation with pagan Rome. Why do we let in the papacy? In "Thoughts on Daniel" the papacy isn't let in. In "Thoughts on Daniel" the statement is repeated that both pagan and papal Rome are represented. But in the latter part of the eighth chapter the papacy

isn't let in. I don't see any more difficulty in the 11th chapter than in the eighth over that question. There is a great significance to me in the fact that the kingdom is never called Rome.

M C WILCOX: God has a greater name for the papacy.

W W PRESCOTT: This whole question is a question of religion, really. Whether the religion of Jehovah shall prevail or whether the false idea of religion that the god of this world is ruling shall prevail. That question in the prophecy does not go through Media and Persia and Grecia. Babylon didn't go from ancient to modern through Media and Persia. Babylon religiously goes from ancient to Pergamos and then to the fourth kingdom, and that makes that fourth kingdom in the eyes of the prophecy, Babylon. That to me is the explanation of the whole thing, and when we lose sight of that we are in all sorts of danger a tangle. There is one main power in it all, and I must have that interpretation before I can see through it all. When I see that Babylon didn't come through Media and Persia, but from Pergamos, and constitutes the fourth kingdom in the eyes of the prophecy a Babylon, then it looks plainer.

J.L.SHAW: In the first verses of this chapter have you tried to make an application to Rome?

W.W.Prescott: O, no.

L.L.CAVINESS: How early in this 11th chapter does he find the papacy, the king of the north?

W.W.PRESCOTT: It is rather difficult for me. I am not without difficulties. I would rather have presented to you the reasons why I had to stop presenting the old view. I am studying over it. It is difficult for me to do the same thing in the 8th chapter. It is difficult for me to put my finger on the verse in the 8th chapter where you pass from political Rome to ecclesiastical Rome, because they are both used in the same way. When we come into Revelation we see it very clearly. In the 12th chapter there is the symbol of pagan Rome, and the symbol of the 13th chapter is papal Rome, with the seven heads and ten horns. There they are separated, and we can deal with them separately. When we come to the 8th chapter of Daniel it is difficult. They were both used for one purpose, and that was to shut out God.

W.G.WIRTH: I do not want to take too much time, but I really think, brethren, that our misconception, as I look at it, is due to the fact that we think this king of the north has to do with the geographical location. I think we get that misconception from the 12 4th verse of Daniel 11. We take that because it says it shall be divided toward the four winds of heaven. We think that must mean north, east, south and west.

A.G.DANIELLS: Tell us what it does mean, then.

W.G.WIRTH: I think it means universality, and emphasizes that thought rather than the thought of direction. I think the idea is

there that the whole world was in the hands of Alexander, and it was divided up into four parts, and because that empire was broken up into four fragments, that is why the prophecy says it was broken to the four winds. If you look at that from the viewpoint of Jeremiah, you will have to stretch our geography a bit to get east, west, north and south out of that.

Turn over to the 8th chapter of Daniel, and the 8th verse, where it speaks of the he-goat that waxed very great; and, when it was ~~xxxxxx~~ strong, the great horn was broken; and for it came up four notable ones, "toward the four winds of heaven." I do not think the emphasis there is to be placed on the four directions, north, east, south and west; but the fact is that the kingdom finally resolved itself into four divisions.

Turn over to Matthew 24:31: "And they shall gather together his elect from the four winds, from one end of heaven to the other." We have never said that that means exactly north, east, south and west. We have said that it means a general resurrection, a universal resurrection of the righteous.

Let us turn to Genesis 20:1. I think a little elucidation on that will open this question up. I will read the first verse from the Revised Version: "And Abraham journeyed from thence toward the ~~xxxxx~~ land of the South." The whole country south of Jerusalem was called "the land of the South."

Take Numbers 31:1: "And the ~~xxxxxx~~ Canaanite, the king of Arad, who dwelt in the South, heard tell that Israel came by the way of Atharim; and he fought against Israel, and took some of them captive." That refers to south of Jerusalem. If the law of first mention holds here, and if this comprehensive view that Elder Prescott has brought out is worth anything, it seems to me we shall have

to take this into consideration.

Now in Johnua 15:13-19 we have the same thing brought out in the tribes there. I will read the 19th verse, especially: "And she said, Give me a blessing; for thou hast set me in the land of the South, give me also springs of water." That expression, "the land of the South," is used continually for the country south of Jerusalem.

Judges 1:8, 9, brings in the same thought.

B. L. HOUSE: What is your point? One is just as much geographical as the other.

W.G.WIRTH: We think that Egypt has got to come in as king of the south.

B. L. HOUSE: When you started out you said you were opposed to the geographical idea.

W.G.WIRTH: I was referring to Alexander's empire. Subscribing to what Professor Prescott has brought out, I think there is a stronger meaning in it than that of mere direction. I think it means universality. The king of the south refers to any power south of Jerusalem, and the king of the north refers to those north of there, or, putting the spiritual application on it, any power that claims to sit "in the sides of the north," where God sits.

A.G.DANIELLS: Just a point here. Let us see if we can get back onto something simple and solid. When we talk about the second kingdom in this chapter, called Grecia, we have definite ideas as to location and territory, don't we? H

VOICES: Yes!

A.G.DANIELLS: We are certainly still here on that. Now, then, the prophecy says that that definite kingdom was to be divided into four parts. He carries us along a little farther, and he drops the

four parts and deals with two, doesn't he?

VOICES: Yes.

A.G.DANIELLS: He designates those two parts as north and south. The history that fulfills the prophecy sets forth the conflict between the two parts of Alexander's empire that became divided,-- deals with two parts in a great conflict, and names them, the Seleucid and the Ptolemaic or Egyptian. And the prophet says that one of those was the kingdom of the north and the other the kingdom of the south.

Now, what are we to say? Are we to say that Egypt was the kingdom of the north?

VOICE: Hardly.

A.G.DANIELLS: Now we are sure about some facts and some principles. Is that a fact or a principle?

VOICE: A fact.

A.G.DANIELLS: Is it a geographical fact?

VOICE: Yes.

A.G.DANIELLS: Is it a historical fact?

VOICE: Amen!

W.W.PRESCOTT: (Said something I did not understand about Babylon and Egypt.)

A.G.DANIELLS: I do not believe Egypt and Babylon have anything to do with it, so far as these prophecies are concerned. I do not think it is based on the ground of the principle that you brought out there with all those scriptures. I believe it is just a simple, plain, matter-of-fact statement that that literal kingdom of Alexander was divided into four parts, and then the prophet passed in his vision of it from the four parts to two, and the history does the same. It

seems to me we have to deal with that prophecy as it is given there in plain, literal language, and then we are put on solid ground as to those two kingdoms, the king of the north and the king of the south. And if I cannot understand that, then I do not know how to interpret or how to read the Bible or how to understand it. I have to take my stand right here, that Egypt was the kingdom of the south in that prophecy of Daniel 11. It was the southern part of the kingdom of Alexander. And I have to take my stand that the kingdom of Seleucus, what he gained in his conquests, what he wrested from the first generals that had it,--I have to believe that it is that territory that is represented geographically by the kingdom of the north. I cannot see the scripture that talks about Babylon as the north, or Lucifer the king of the north. I cannot see that it has anything to do with this simple prophecy. I do not wonder we get into difficulty in interpreting prophecy clothed in literal language when we try to pull in things that do not relate to it. It is a simple proposition that that territory in the eastern part of Alexander's empire that was taken by Seleucus, that territory in the northern part,--Asia Minor or ~~Sax~~ Syria,--taken by Lysimachus, and that part in Greece west of the Dardanelles, also passed into his hands. That is the territory of the king of the north, for the king of the north is not spoken of, ~~xxxx~~ and the territory is not referred to at all until after the division is made and two parts drop out of the prophet's view.

There is the starting point, ~~and~~ it seems to me, ~~xxxx~~ if we are going to follow these principles of interpretation that are laid down,--the law of first mention and the law of precise ~~xxxxxxx~~ meaning. Now, do I understand that the law of first mention ~~is going~~

would take us back to Genesis to some country that is called north, to be our guide in interpreting a prophecy presented in the 11th chapter of Daniel? Does it mean that?

H.C.LACEY: No, sir; certainly not.

W. T. KNOX: Wouldn't the law of first mention apply only in the prophecy itself?

A.G.DANIELLS: Yes, that is what has held me all the time. The first mention of the king of the south in that prophecy is Egypt. I consider that if I follow the law of first mention and the law of precise meaning in the interpretation of the prophecy, I must stick to that till I get through to the end of the prophecy.

T. E. BOWEN: Isn't it the prophet's real thought to trace down over the history of the nations to the fifth kingdom? Isn't that the objective, the standing up of Michael in the fifth kingdom?

A.G.DANIELLS: Yes. Now, brethren, I am unable to see why the 11th chapter applies any more to the 8th chapter of Daniel than it does to the 7th or the 2d. Take the 2d chapter of Daniel, and it brings you along to the division of the fourth kingdom, and stops. That is, it jumps from there to the fifth kingdom, the kingdom of Christ. You come to the 7th chapter, and it takes you beyond the division of the ten kingdoms to the rise of the little horn that continues for 1260 years. It is what we call "the supremacy," that period of time. That takes you beyond the 2d chapter, away down to the end of that period of time which I believe is 1798. There it leaps to the fifth kingdom, the kingdom of Christ.

DANIELLS: Now then we come to the eighth chapter. That gives us all of the preceding two chapters down to that little horn that represents the ~~Royal~~ beginning of the Papal phase of Rome. That does not leave us there, but takes up another feature of the 2,300 ~~days~~ years and it carries us over the close of the 1260 year period down to the close of the 2,300 years to 1844.

and
Now we come to the eleventh chapter ~~of~~ Daniel lays aside all the symbols and the figures and then takes up this history. He takes up this whole period that has been covered by the three previous chapters before, and gives us in literal language without symbols a history of the world from that kingdom that was ruling, -- Medo-Persia, down to the standing up of Michael.

Now the prophecy of the eleventh of Daniel does not stop with the eleventh chapter. The prophecy does not stop there; it goes on into the 12th chapter to the sixth or seventh verse as a prophecy, and there Daniel does something he didn't do in any other prophecy that he gave. He brought us to definite periods, the division of the fourth empire, the end of the 1260 years, the end of the 2300 years, and then the fifth kingdom. But now there is a period of time from 1844, the close of the 2300 year period, that he hasn't touched at all. He has leaped over that to the coming of Christ.

Now I have understood and believed that in this eleventh chapter, he undertakes to carry us along and give us a simple, plain statement of all this great period he has covered in other language, that we might read a statement and pin a historical fact to it just as the facts develop in the history

of the nations on down to the 1260 years where the Papacy is brought in the seventh chapter; and on down following the history of God's people to the 1844 period; and then he goes on and takes us over ground not covered in any other down to the standing up of Michael, and that part of it, I understand, is outlined in those verses from 40 to 45. Verses that give us the history of Turkey and Egypt from 1798 to the standing up of Michael; and not because those two powers are so mighty and so great, but because they occupy territory where centers the great controversy that will end the history of the world, where the last great battle of human conflict will be fought.

Now you must agree with me if you go to the 16th of Revelation, how the battle of Armageddon finishes the conflicts of the world, doesn't it? And why does the battle of Armageddon come there? It is because that is the stern cloud, that is the center of it all, and that is why those two powers are brought in, and not because one is sick or made up of a conglomeration of nations. They occupy territory that is most important, that is where the great controversy of all the ages will rage around, and the end will come ~~fixing~~ and the great final battle will be fought there. It seems to me consistent; and so we are brought by the 11th chapter, as I understand it, to the very most important period of human history. It is the last days and events brought out so we may know surely where we are.

Now when it comes to the interpretation of those verses, I must say, brethren, that if I could take the history that has been given for the fulfillment of preceding verses, I

can certainly accept the history of Turkey and Egypt from Napoleon's ^{day} ~~time~~ down to the present time as meeting every specification and line in those verses from the 40th to the present time. I can because they are just as clearly fulfilled from the histories of Egypt and Turkey and we can read in those histories as definite a fulfillment of every line as Prof. Lacey read today in both his studies. You may say they do not answer, but they meet the points just as well as anything you read. All we have to do is to take those histories and read them. That is all, and I think we ought to do it. I do not believe that that period of time and the events that transpired in that conflict when Napoleon set out to take Constantinople;—that was his aim and that was one of the greatest projects of all modern times, one of the greatest projects ever attempted by any ruler in Europe, for if he had taken it, as far as we can see and as far as men and statesmen believed then and have ever since, he would have become the ruler of Europe and established a European monarchy. All these men have said, and nations have warred against each other with that in view, that the nation that ruled in Constantinople would rule the world. They knew Turkey was sick, and have given medicine to keep her sick and make her sicker and weaker.

A.O.TAIT: Has the power that ruled in Constantinople for the past three hundred years, & ruled the world?

DANIELLS: No, but I tell you there was a time when all the rulers of Europe trembled for fear that power would get control, and we know it. Now then they set their hands to break that power and to smash it, and they got the upper hand,

and in harmony with Divine ~~pro~~ Providence too. They got the upper hand and kept that hand and kept administering that which would make that power sicker and weaker all the time. But that doesn't change the strategic value and meaning of the territory which the power occupies, and we know that for a hundred years, the British Empire has stood resolutely against Russia's getting Constantinople on the very ground that if Russia got it she would dominate the affairs of Europe. Those facts we know well. I do not need to dwell on them.

Now some fear this great thing on now will break out in the Near East in that territory, that great highway between the East and the West, that bridge of continents. This thing will break out there, and the trouble is there. The trouble in this war just closed, if we can trust the best writers and scholars that have written upon it, such men as Dr. H. H. Powers, and many others. If we can trust these men with any judgment in political affairs, we will see that the war that has been on has not been about Western Europe, it has been about the East. It has been concerning Asia Minor. It has been over the strip of territory leading from Constantinople to the Persian Gulf. Great Britain has known why she has been in this thing very well, and she has known what would be the result to her empire if another European power besides Turkey got that strip of territory. It is not settled yet. The war is not over. They are afraid it will break out again over that very thing, and it will. That is where the controversy is coming. That is where the storm is going to break that will involve the world and bring Armageddon. My understanding is that Daniel had that fact revealed to him enough so that he

took up now all he had given us in previous chapters and just brought it down.

I don't know that Brother Anderson meant that Daniel and John at just studied the thing philosophically and fixed up the form in which they would present the Revelation, but I was afraid you did, because I don't believe that. I believe these men gave apocalyptic symbols when God revealed it to them, and gave plain facts in simple language without symbols when God gave it to them that way. And I believe that in that eleventh chapter Daniel was led by the Lord to give us a clear view of the history of the world from his day to the coming of Christ.

PRESCOTT: It strikes me as a queer thing, that Daniel 2 is symbolic, Daniel 7 is symbolic, and Daniel 8 is symbolic; yet we are agreed on all those. But when we come to a simple, straightforward statement of fact, in the eleventh chapter, we are all disagreed.

DANIELLS: I think that is because we are trying to lug in so much outside of the thing that doesn't belong there,-- trying to make it symbolic.

A G DANIELLS: I think if we would start, brethren, with a statement couched in literal language, it does seem as if we ought to understand it. I have made mistakes, and presume I am wrong in some views I have held. But I do want to get out right on this thing.

H C LACEY: I have in my hand William Miller's lectures. He had occasion to lecture on Daniel 11, and he applies the king of the north to Napoleon Bonaparte. He expatiates on the wonder of this prophecy and the accuracy of its fulfillment, so marvelously fulfilled in the time of Napoleon Bonaparte. We accepted that theory a little while after 1844, and as the years passed on it became necessary to revise it.

Before there was a real thorough study of that whole question, Uriah Smith, having the field, crystallized the presentation which we accept traditionally, and there is a psychological law there. If I have been trained in a thing and have had no question on it, and study it year after year simply to bring other extracts upon the line I have accepted a priori, it is more and more difficult for me to see anything else. There are manifest inaccuracies both philologically and historically in Brother Smith's book, and we are trying to get on to absolutely solid ground. It is a heavy thing, but it has seemed to me that we are perfectly solid right down to verse 39. That could be France, but it must be the papacy. Everything is hazy from that on. I don't say because we can take certain extracts which refer to France and Turkey and that fit these verses, that the aptness of the application necessarily proves it down here, because when you get down to that time, you have adopted some inaccuracy. Little things here and there are

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inaccurate. Our present application is no more necessarily true than the application of William Miller. The question is, what shall we put in its place?

W W PRESCOTT: Which is the accepted view now as to that scripture which says "tidings out of the east and north shall trouble him"?

A G DANIELLS: I think it began first not with any one battle or any one war. I believe it was the pressure that started in there against Turkey to reduce it to decay, as the Bible says. I believe it began in 1828 when Russia declared war just as Turkey had won her great conquests in Egypt as the prophecy pointed out, and had got to such a place of power again. Now then, to keep Turkey from sweeping on through North Africa, here came pressure from the North in 1828, and there began Turkey's downfall. I believe that these tidings out of the east and north as it has come upon Turkey from that day down to this war, has been a fulfillment of that statement.

W W PRESCOTT: Then my question is, Are we at liberty to differ from "Thoughts on Daniel" and still be regarded as sort of orthodox in presenting our view?

A G DANIELLS: First of all I ought to apologize for taking this time without permission. I would like to get there and stay there on that ground in the first few verses and then proceed. That is all I shall say now, but if there is time, and you brethren think it is profitable to do so, I would like to have historical data presented during the 100 years from Napoleon's time down to the present time regarding Egypt and Turkey. I would like to have somebody give what they believe, just like Brother Lacey. He took the

I haven't made personally the study of the 36th to the 40th verses as Brother Spicer has. Some time ago, if you remember, when we were studying Daniel 8, Brother Prescott, you took one line, I another, and Brother Spicer another. He took it from 533 to 538 and dealt with the papacy along through the 1260 years.

~~xxxxxxxxxxxxxi99xpagexxxfxixxxxkikixxxxxkkkxxxxxxxx~~

~~BreathxxxxSpicaxxxxxksdxxxxcsnkdkarablxxtkms~~ I took from 503 to 508 and wrote nearly 100 pages of typewritten matter on that period. Brother Spicer worked a considerable time on the 533-538, and you handled 1793-1798. Now I stepped from that to the 40th verse, and while as you know I don't have so much time for research, yet I did put in as much time as I found it possible, on those last verses, and I tried to be faithful. I don't think there was a book in the Boston Library or the Congressional Library dealing with those two kingdoms from 1798 to the present time that I didn't get hold of and look over the very best I knew

how, so I feel freer to stand before this body on what I have given most study to, and I would rather begin with the 40th verse because that is a definite period. We all know that, because we see where all the men that have written on it, bring us down to the 40th verse and then they say that is unfulfilled and we don't know what is to come exactly, and we speculate on it. I don't. I feel just as clear about the last five verses of Daniel 11 as I do about the first 5 verses.

G B THOMPSON: The 1260 days are to be studied somewhere. Much depends on that.

A G DANIELLS: Personally I don't know, of course, what really one ought to do. I certainly don't, as chairman, want to press my view. I have been free to publish it. I have had men say in a very fearful way, that they were afraid to take such a stand, and I have had others ask me, "Suppose that never happens, then what will happen to you?" I say I don't know, that's what I believe. "I have believed, therefore have I spoken." Somebody said the other day, "Now Great Britain has given Palestine to the Jews. Suppose the Lord comes and the Turk doesn't get there?" Well, I hope to get to heaven even if the Turk don't get to Jerusalem, and I reason that I won't be much more surprised than the one who looks to see the pope get there.

A O TAIT: Can I say a word?

A G DANIELLS: No, you can't. I was going to say, I have been free to speak on this because I have believed it to the roots of my hair. I don't believe that I believe it because it was put in Daniel and Revelation." I don't believe that view of the Daily that is put in there at all. Brother Prescott began to open up that

question to me way back 19 years ago, and I hesitated, but I kept looking and looking, and the facts convinced me. I accepted it, and I took my stand openly and freely, and I stand with all my weight on that new view of the daily. I read it right through the chapter too, the Revised Version.

(A.G. Daniells, continued)

The thing that swung me was the chapter itself; so I do not think I hold the view of the king of the north or the eastern question, as we call it, because it is written in "Daniel and the Revelation." I believe I hold it on other ground; but I am not ashamed of "Daniel and the Revelation" nor the writer. [Voices: NO!] I have no derogatory word to speak of that great and good man who wrote that book. God will cover his mistakes just as He did William Miller's mistake. And He will cover my mistakes if I am wrong on the king of the north, because He knows I have been honest. I have not gone in and written on it or preached on it to maintain a tottering theory,--nothing of the kind. I studied it carefully, and I believed I had a right to proclaim it, for it was not destructive of what we had been teaching and holding as a people. It was not new, and I certainly had a right to enunciate views that we had been holding all our denominational history. That is quite different from springing some new thing on the denomination that we have not had, so I felt free to do it.

I believed it when I wrote it, and I must say I believe it more firmly ~~xxxx~~ this minute than when I wrote on it in the Review. I must say that the study of this thing so far has clinched this view in my mind. And I believe when it is all written up and when the atmosphere clears, and we get hold of the tangible, we will find ourselves on this ground.

Now, it is not my right to press my view any more than any other one here, and so I shall not speak on it any further, so far as I can see now, unless it might be thought best for me to give my understanding of the fulfillment of these last verses from 40-45 from the standpoint of history.

V.W.PRESCOTT: I move that it is the sense of the convention that Brother Daniells should take the time to present such portions of this question as he feels free to present. If someone feels free to deal with verses 36-40, I would like it.

The motion was seconded.

E. R. PALMER: I have very much wished that the whole case on the other side might come in before we take up this from your point of view. The Review and Herald Book Committee during all this time of question has stood together, I think, to a man, on the old position. Brother Spicer has written upon it in the little books, and you [speaking to Elder Daniells] have, and we have published it in "Bible Readings," "Our Day," and in Present Truth. It has been going out widely, and has seemed to meet with a good deal of favor in the field. But many questions are being asked concerning it, and questions are being asked in our committee, and I wish we might have the whole case before us, as Brother Wilcox and others might present it, and then have a rounding up of the whole thing. I feel as though, as at the Review and Herald office, we have to stand on the old position until something better is found,--that we should stand on it and publish it.

My feelings might perhaps be illustrated by the vote taken by the early settlers in Connecticut. Before they left their ship in early winter, and were going to be crowded for time to make houses and laws, they got together and voted that the settlement would be guided by the ten commandments until they had time to meet and form something better. [Laughter] That is on record as their action among the first laws of Connecticut.

I think we should stand on this proposition until something

better is presented. I would like to hear all sides of the question. They are very interesting to me. Not to shut out this proposition for the chairman to take the floor, but I would like to hear what we have called the new view discussed further first. Brother Wilcox would like to speak for twenty minutes. Brother Tait has a little different view, but he would like to speak a few minutes. I would like to see all these ideas come in, and then have the chairman present the matter from his viewpoint.

C. M. SORENSON: I misjudged the audience, evidently. I did not know that the new view was so widespread. I merely touched a few outstanding points of the view which we had taught for many years. I could have given a verse-by-verse study, and brought in many historical extracts, but I thought it was the other side that needed the extracts. I am very glad the chairman will bring these matters to us, though personally I feel perfectly clear on the question.

A. G. DANIELLS: I think we should give Brother Wilcox the opportunity he desires to present his views, for I suppose he is more responsible than any other man in America for this controversy that we have here, and certainly he is entitled to state his view just as clearly as possible, and bring forth all the proof that he has for it, and I would prefer to have that given now right in connection with what Professor Lacey has presented. So, while I appreciate this motion that has been made, and the evident willingness for me to say something, I think it would be better for Brother Wilcox to present that side, and have all there is of it. The only way we can judge properly is for all the evidence to be presented. If the evidence is not all in, the part that is left out may be the part that would convince us, or that would settle the thing; so I would be glad to extend a request to Brother Wilcox to take it up tomorrow morning at the second period. [It was so voted.]

THE PERSON OF CHRIST

W.W.Prescott.

The visible agent in preaching the truth is the one who stands before an audience. The effective power is the invisible Christ dwelling in the visible man. Now that is the mystery of godliness. That is not defined as an abstraction. The mystery of godliness is defined just in harmony with what we have been talking about,---in 1 Tim. 3:16. "Great is the mystery of godliness, He was manifested in the flesh! The mystery of godliness is personality again, not abstract definition, not a mere statement, a description of something, not a specific definition. "Great is the mystery of godliness, HE."

Now when we seek to study more about the person, we are not separating from the study we have been having. We may use different words, but we are going on with the same study. Some one expressed a fear here whether this exaltation of Christ might result in less emphasis being placed upon the special truth for the time. I think it is the only way to place special emphasis upon the truth for this time. I read:

"We are not to make less prominent the special truths that have separated us from the world, and made us what we are; for they are fraught with eternal interests. God has given us light in regard to the things that are now taking place, and with pen and voice we are to proclaim the truth to the world. But it is the life of Christ in the soul, it is the active principle of love imparted by the Holy Spirit, that alone will make our words fruitful." Gospel Workers, p.238

Now simply to use phrases, simply to use phrases that speak about the signs of the times, the oneness of the end,---that does not emphasize these special truths. That is drawing the attention of the mind

to facts. Now the truth is not emphasized unless the Spirit speaks to the heart. That is beyond the human agent. "For it is not ye that speak, but the Spirit of your Father which speaketh in you." Matt 10:20.

I think sometimes we regard such statements as that as somehow sort of supernatural, and beyond anything that we may expect. I was talking with a young man over this question of fellowship, and dealing with these truths, how to learn them. I said, "We must have that experience that the third person of the Godhead is just as real to us as our Teacher, as a visible teacher standing before us." He said, "That seems to me irrational."

Now one who takes that view never will gain the experience of that teacher. We are to learn to deal with invisible beings with the same reality that we deal with visible beings. Until we learn that, this experience is irrational to us.

Sorenson: Will it not always be irrational to us, super-rational?

W.W.Prescott: He meant that it was contrary to reason to think of it in that way. Now we "look not at the things that are seen, but we look at the things that are unseen." It seems to be a contradiction of terms to the natural man, but we are to understand. There are many things that in words seem contradictory that in experience settle themselves all right. We learn them by experience rather than by an effort to explain them in words.

Now remember that in this dealing with the person of Christ, and in the idea that we are to preach Christ, that does not mean that we are to lose sight of special truths that are given to us to proclaim. "We are not to make less prominent the special truths that have separated us from the world, and made us what we are; for they are fraught

with eternal interests."

I read some scripture yesterday to show that after Christ had been manifested to these men and they knew Him, and He had departed from them, He was yet in His individual presence was just as real to them as when they saw Him with the natural eye. They preached Him. Now let me read further:

"Many remarks have been made to the effect that in their discourses our speakers have dwelt upon the law, and not upon Jesus."

Did I tell you about the experience of Brother Allum in China? He was riding on the train one day, and he saw a man engaged in religious reading. And when a foreigner out there sees another foreigner with the bible or a religious book, he feels drawn toward him. He got into a conversation and learned that this man was a missionary, and the man learned that he was a Seventh-day Adventist. He said, "I admire your people in many ways; I admire your organization; I admire your financial methods, the way that you raise money for your work, but" he said, "there is one thing that I do not admire. The one thing that I object to in your movement is that you do not exalt Christ enough."

Brother Allum had "Gospel Workers" right with him. He took it out, and pointed to two or three different articles, and said, "Will you read these articles?" After he had read them, Brother Allen said, "I want you to know that that is the ideal of Seventh-day Adventists, however much they may fail."

The gentleman said, "I have read these articles, and I wish that they might be read by every missionary in China, that they might know of these principles that you teach."

Now, I think it ought not to be necessary to refer a man to a book to know that Seventh-day Adventists believe in preaching Christ.

It should be done so constantly that no one should misunderstand.

"Many remarks have been made to the effect that in their discourses our speakers have dwelt upon the law, and not upon Jesus. This statement is not strictly true, but is there not some reason for it? Have there not stood in the desk men who have not had a genuine experience in the things of God, men who have not received the righteousness of Christ? Many of our ministers have merely sermonized, presenting subjects in an argumentative way, and scarcely mentioning the saving power of the Redeemer. Their testimony was destitute of the saving blood of Christ. Their offering resembled the offering of Cain. He brought to the Lord the fruit of the ground, which in itself was acceptable in God's sight. Very good indeed was the fruit; but the virtue of the offering--the blood of the slain Lamb, representing the blood of Christ,--was lacking. So it is with Christless sermons. By them men are not pricked to the heart; they are not led to inquire, What must I do to be saved?

"Of all professing Christians, Seventh-day Adventists should be foremost in uplifting Christ before the world. The proclamation of the third angel's message calls for the presentation of the Sabbath truth. This truth, with others included in the message, is to be proclaimed; but the great center of attraction, Christ Jesus, must not be left out. It is at the cross of Christ that mercy and truth meet together, and righteousness and peace kiss each other. The sinner must be led to look to Calvary; with the simple faith of a little child he must trust in the merits of the Saviour, accepting his righteousness, believing in his mercy."

I admit that it is real difficult to reveal that to an audience as a speaker. If the real fact is not present, we may say that he uses words out of the book, and the words that he speaks do not con-

vey to others what is a part of his own life. He must convey his own being, as it were.

Such preaching as that draws upon the vitality of a man. He gives himself. He has so absorbed the life of Christ that he is simply the channel for that life to come to the people.

% Let us read some scriptures this morning on another phase.

In seeing to study concerning Christ, we must have a way of looking at the subject that the mind can deal with it. The great Infinite must be divided up into finite parts, so that the finite mind can grasp it. For convenience in this way, I have made some divisions of this great subject. We will come to these divisions more specifically. I have divided in three divisions the study of Christ: ~~First, the manifestation of Christ; second, the mediatorial work of Christ; and third, the coming of the kingdom of Christ.~~ First, the manifestation of Christ; second, the mediatorial work of Christ; and third, the coming of the kingdom of Christ. These may not be perfect, but they have been suggestive to me.

The manifestation of Christ--His whole work here upon earth when men saw him with the natural eye. We will read some scriptures. He was manifested,--not that he had not lived before, but now he was manifested so he could be seen with the eye. After his manifestation, he returned to heaven and now it is his mediatorial work. When that mediatorial work is finished, then he will come in his kingdom.

QUESTION: Would you put that under the three words, prophet, priest and king?

W. W. PRESCOTT: Yes, and yet of course we must not be technical in the matter. A prophet is one who speaks for God. Of course Christ had spoken for God before his manifestation in the flesh.

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him in as earthly
 Speaking of, ~~himself~~ a person coming to this world in his ~~early~~
 manifestation, he was a prophet speaking for God. He is a priest,
 mediating between men and God in a special sense. That does not
 mean that he was not before that a mediator, but in that special
 sense he is now mediating as our high priest.

We may divide the manifestation of Christ into three parts.
 First, manifested as the Son of God; second, manifested as the Son
 of man; third, manifested as the Messiah. Now let us read some
 scriptures. First, under the general head of his manifestation:

I Peter 1:18, 20: "Forasmuch as ye know that ye were not
 redeemed with corruptible things, as silver and gold, from your
 vain conversation received by tradition from the fathers; but with
 the precious blood of Christ, as of a Lamb without blemish and with-
 out spot: who verily was foreordained before the foundation of the
 world, but was manifest in these last times for you."

In the Revised Version, "he was manifested," rather than
 "manifest." That is, he was made visible. This connects this mani-
 festation with the whole idea of salvation,--not with such costs as
 you can handle, like silver and gold, but with blood, most precious
 blood, the Blood of Christ. "He was foreknown indeed before the
 foundation of the world, but was manifested,"--there is the emphasis.
 He became visible, became a man for your sake.

Hebrews 9:26: "Now once in the end of the world, hath he appeared
 to put away sin by the sacrifice of himself," but "Now once in the
 end of the ages hath he been manifested." I like that word. It is
 an expressive word. "He has been manifested,"--not that he had not
 existed before, but now for the sake of our salvation he has been
 manifested. Emphasize that idea that the manifestation of Christ is

necessary for our salvation.

Matt. 11:27: "All things are delivered unto me of my Father; and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him."

Now, he was manifested as the revelation of God. ~~xxxxxxxxxxxx~~
~~xxxxxxxxxxxxFather~~

John 1:18: "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him."

Col. 1:15: "Who is the image of the invisible God, the first-born of every creature." I would like to emphasize that that is the present tense, that he is, and I think we are justified, in order to express the meaning, that he is the visible image of the invisible God. We are to look to Jesus, and we are to endure as seeing him who is invisible, made visible to us in the person of Jesus. He is now, not simply when he was here in the flesh, to be seen by the natural man,--he is now the image of the invisible God. He is the revelation. He is the declaration,--not simply he tells us about him, but he is that image, that declaration. He is both the Redeemer and the Revelation.

Hebrews 1:1-3: "God, who at sundry times and in diverse manners spake in time past under the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the majesty on high."

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reveals

This says he, ~~reaffirms~~ the Father. The only begotten Son, he hath declared him unto us. He has declared him unto us by being God in the world. These scriptures emphasize that idea that the revelation is a personal revelation and not an abstraction.

Col. 2:9: "For in him dwelleth all the fullness of the Godhead bodily." That is why he is the revelation of God, because in him dwells all the fullness of the Godhead in bodily form.

II Cor. 5:19: "God was in Christ, reconciling the world unto himself."

Matt. 1:23: "They shall call his name Emmanuel, which being interpreted is, God with us."

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John 1:1 and 14: "In the beginning was the word, and the word was with God, and the word was God. And the word was made flesh, and dwelt among us."

It has been said that these two verses are the whole gospel. The word was God, and the word was made flesh.

Passing to the subdivisions: Christ is revealed as the Son of God. ~~John 1:32-34~~ John 1:32-34: "And John bear record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not: but he that sent me to baptize with water, the same said unto me, upon whom thou shalt see the Spirit descending and remaining on him, the same is thee which baptiseth with the Holy Ghost. And I saw, and bear record that this is the Son of God."

Observe that this is now the first chapter of John. John's gospel is the revelation of Christ as the Son of God, in comparison with the other gospels. More than three-fourths of the ~~max~~ gospel of John is not found in the other gospels at all. If you examine the miracles that are recorded, John does not call them miracles, though

the word is so translated in the authorized version. ~~It~~ He does not regard them merely as miracles, but as "signs." Now of what are they a sign?

John ~~21~~ 20:30, 31: "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."

Thus, you have the nature of the book at the beginning and at the end, to reveal the Son of God. This is why he records these signs, the changing of the water into wine, the healing of the nobleman's son, the healing of the man at the pool of Bethesda, the healing of the man who was born blind, the ~~raising~~ raising of Lazarus. Only two, if I remember correctly, of these signs,--one of them was the multiplication of the loaves ~~miracles~~--are recorded in the other gospels at all. This book is made up in a wonderful way. More than three-quarters of this book you will not find in any other book at all. It is for a special purpose, and what are simply miracles in the other books, become signs in this book. They are still miracles, but they are treated as signs. To show that Jesus is the Christ, the Messiah, the Son of God.

Now, there you have the three definitions right there in that one chapter. Jesus is the earthly name, that ye may know that the Son of Man is the Christ, the Messiah, the Son of God. And when we read the gospel of John and read these miracles which are signs, we should read them for the purpose they are recorded. They are signs to make clear that the Son of man is the Messiah, the one who was prophesied of all down through the prophets, that he is the Son of God.

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John 1:49: "Nathanael answered and said unto him, Rabbi, thou art the Son of God; thou art the king of Israel."

John 11:27. "She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world."

These are confessions that are recorded here, those who saw that central truth, and confessed it. Nathanael confessed it, Martha confessed it. Now hear another confession of this truth:

Matt. 16:16: "And Simon Peter answered and said, Thou art the Christ; the Son of the living God."

You remember the connection, "Whom do men say that I the Son of man am? And they said, Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God." And see what follows: "Blessed art thou, Simon Bar Jona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. You do not see the Son of the living God just by looking at My flesh. The Father has revealed it to you. That is another confession, and a very striking confession, too.

Matt. 26:63, 64: "The high priest answered and said unto Him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. Jesus saith unto him, Thou hast said: Nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of

heaven." Jesus was not condemned because He claimed to be the Messiah. It was because he assented to this, that He was the Son of God. "We have a law, and by our law he ought to die, because he ~~said He was the Son of God.~~ Now, was he the Son of God in a different sense? ~~He was what we are? Those that believe on him, to them gave he authority to become the sons of God.~~ "Beloved, now are we the sons of God.

(PRESCOTT-Cont'd)

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(Reading) John 5:17, 18. "But Jesus answered them, My Father worketh hitherto, and I work. Therefore the Jews sought the more to kill him, because he not only had broken the Sabbath, but said also that God was his Father, making himself equal with God."

Now his claim, his teaching, convinced them that he was more than a Son of God in the ordinary sense of the term--making himself equal with God.

John 10:31, 33, "Then the Jews took up stones again to stone him. Then the Jews answered him, saying, for a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God."

Now it is perfectly plain that they understood his teaching and his claim, to make himself God. That is what the Scripture plainly reveals. The Son of God--in that unique sense that made him equal with God; and it was on that ground that he was condemned, not because he claimed to be the Messiah but because he made himself God.

But this is the very heart of the whole thing question of his manifestation. He was a manifestation of God. He brought the invisible into the visible form so that men could deal with him.

(M. C. Wilcox' view of 11th of Daniel)

M. C. WILCOX: I would like to read a few paragraphs from this collection of the Testimonies on the study of Daniel and Revelation before I begin, in order for us to see what encouragement God has given us through the Spirit of Prophecy to study those books.-- (Reading)

(M. C. Wilcox' View on Dan. 11)

1887

M. C. WILCOX: I would like to read a few paragraphs from this collection of the Testimonies on the study of Daniel and Revelation before I begin, in order for us to see what encouragement God has given us through the Spirit of Prophecy to study those books.

(Reading) "Read the book of Daniel. Call up, point by point, the history of the kingdoms there represented. Behold statesmen, councils, powerful armies, and see how God wrought to abase the pride of men, and lay human glory in the dust. . .

"The light that Daniel received from God was given especially for these last days. The vision he saw by the banks of the Ulai and the Hiddekel, the great rivers of Shinar, are now in process of fulfilment, and all the events foretold will soon come to pass.

"Consider the circumstances of the Jewish nation when the prophecies of Daniel were given."--MS. May 27, 1886.

"When the books of Daniel and Revelation are better understood, believers will have an entirely different religious experience. They will be given such glimpses of the open gates of heaven that heart and mind will be impressed with the character that all must develop in order to realize the blessedness which is to be the reward of the pure in heart."

"One thing will certainly be understood from the study of Revelation,--that the connection between God and His people is close and decided."--B. 16 '00.

"A wonderful connection is seen between the universe of 423 heaven and this world. The things revealed to Daniel were afterward complemented by the revelation made to John on the isle of Patmos. These two books should be carefully studied. Twice Daniel inquired, How long shall it be to the end of time?

"And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things? And he said, Go thy way, Daniel : for the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand. And from thence that that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days.'

"It was the Lion of the tribe of Judah who unsealed the book, and gave to John the revelation of what should be in these last days. Daniel stood in his lot to bear his testimony which was sealed until the time of the end, when the first angel's message should be proclaimed to our world. These matters are of infinite importance in these last days, but while 'many shall be purified, and made white, and tried,' 'the wicked shall do wickedly, and none of the wicked shall understand.' How true this is. Sin is the transgression of the law of God, and those who will not accept the light in regard to the law of God, will not understand the proclamation of the first, second, and third angels' messages. The book of Daniel is unsealed in the revelation to John, and carries

us forward to the last scenes of this earth's history."--K. 59 '96.

"Those who eat the flesh and drink the blood of the Son of God will bring from the books of Daniel and Revelation truth that is inspired by the Holy Spirit. They will start into action forces that can not be repressed. The lips of children will be opened to proclaim the mysteries that have been hidden from the minds of men."--R. & H. August 17, 1897.

"We are standing on the threshold of great and solemn events. Many of the prophecies are about to be fulfilled in quick succession. Every element of power is about to be set to work. Past history will be repeated; old controversies will arouse to new life, and peril will beset God's people on every side. Intensity is taking hold of the human family. It is permeating everything upon the earth."--R. & H. Aug. 31, 1897.

My vision of the 11th chapter of Daniel as a whole is something like this: It takes in the world--the great active, throbbing, aggressive world centered around Jerusalem, but with the two great themes--Babylon to the north and Egypt to the south--the great civilizations--the decadent civilization of the East and the new nations springing into ~~life~~ life in the West.

~~of this civilization~~
~~the heart of these civilizations~~

The heart of these civilizations was right where God's light was shining; his light he had set in the world, affected more or less by the world surrounding it and by heathen philosophy--yet all the light that there was, was right down in Jerusalem. It was the devil's purpose to crush it out, to poison it by heathen philosophy, to grind it to powder, to destroy the

witnesses of God who were standing for it.

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And this developed in two phases. First, in the great Greek civilization, and second, in the Roman civilization. The end of it all is in the triumph of our Lord 's coming.

I wish to present this morning my reasons for rejecting it. I would like to say that I would like to disassociate that old view from any of the brethren who may have held it. It seems to me they started out on a good plan, and then added things not in harmony with it. I like to look upon it in that way that the old view is unworthy of the brethren that hold it.

ELDER M.C. WILCOX -- "The Old View of Daniel 11"

Let me say in the outset that my conviction that what we may call the old view of Daniel 11 is not correct did not come at once or by desire. In common with most of our laborers I accepted the old view, partly because of my admiration of Elder Uriah Smith, but largely because it was held by accredited men among us. The first suggestion that he might be wrong came to me from Elder James White, but the suggestion was repudiated at once. But when it was to be presented to the public by me it demanded better and more thorough study. I do not now recall that I ever attempted to present it. The longer I studied it the less confidence I felt in presenting it. In giving a synopsis of the points which led me to reject that view, let me remark that they did not come all at once nor in the order which follows. Nor is the order always logical or normally consecutive. There has not been time to rearrange them. With them came the pain of separation in belief which might prove alienation from others of like faith. But there came no thought that I was departing in any way from God's great message for these days.

As I studied, what I learned was not all negative or destructive. Underneath the later writings of the palimpsest I found by the Spirit's aid what seems to me the nobler scroll of truth, clear and harmonious. You will therefore pardon me if I first give you what seems to me reasons for removing the error which has been written over and has obscured the message of truth.

1. I with others of my brethren years ago accepted with little study what may be called the traditional view of Daniel 11, namely, that the character named in verse 45 applied to the Turkish power. My admiration and confidence in Uriah Smith--whose personality and work I greatly esteemed, and do still-- my own ignorance and inexperience of many things in the message, led me to accept at first without question his interpretation of Daniel 11. I apprehend that many others have followed along the same line. But as I thought to present the subject before the public myself, I desired fuller and firsthand information, and therefore little by little I entered into its more thorough study.

2. As I studied, I could not see the consistency of the telescoping of a century and a half in verses 14 to 20. It seemed strange, too, that the greatest persecution for religion's sake which ever came upon the Jews should be utterly ignored in the Word of God, either as history or prophecy. I could not see why three of the four divisions of Greece should be recognized in the eighth chapter, and only two in the eleventh chapter, and the very one set aside in the eleventh chapter which is found necessary as a basis for Rome in the eighth chapter. Of course this led to a further questioning of the old view. Here I rested with but little change for years.

3. My doubts upon this subject were confirmed by a statement made by Elder James White in a very large camp-meeting in Battle Creek, before an immense audience at the close of a lecture on the subject by Uriah Smith. Yet then I thought Elder White must be wrong, and Elder Smith right. Still

his remarks at that time, as on other occasions, set one to thinking. While not always a happy expositor he had the God-given faculty of seeing things in their broad bearings and inter-relations.

4. That led me to see, a view which has since been confirmed, that the interpretation of Elder Smith was not a denominational view. Not only has the denomination not expressed its opinion or approval of that teaching, but strong men in the denomination have held different opinions, while ~~xxxx~~ with some it has ever been an open question. Its publication in a largely circulated book and its frequent agitation seems to be its only claim for denominational indorsement. But the same widely circulated book, contrary, I believe, to the general consensus of opinion, holds that the deadly wound of the beast was healed in 1800, and that the Papacy will not again persecute as such, or be restored to the power that it held in the Dark Ages.

Further, in a very early volume of the Review, Jan. 30, 1853, is an article by Otis Nichols, entitled, "The Papacy and France," in which the ground is taken that verses 32-39 of Daniel 11 refer to the Papacy, and verses 40-45 to France as the civil power, the king of the South who comes against "him" the Papacy, and England is the King of the North which comes against France, who in turn supports the Papacy, until the Papacy comes to its end as given in verse 45, between the seas, "no doubt" meaning Italy.

In 1867 appeared another article by W. C. Gage, taking the ground that the Papacy was the power to come to its end, as declared in verse 45.

In the Signs of the Times in 1880, Elder White in an editorial on "The Time of the End" takes the same ground.

In "Facts for the Times," published by the Review and Herald in 1885, "revised to date by Elder G. I. Butler," then President of the General Conference, two of the crucial texts in Daniel 11, namely verses 36 and 44, are both applied to the Papacy, as are also verses 31, 33. See pp. 52, 54.

Still further we have no utterance from the Spirit of Prophecy upon any of these views, either to confirm or condemn; while we do have earnest admonitions frequently repeated to study the book of Daniel.

Certainly, in view of the above we have sufficient reason to conclude that the view that Turkey is the king of the North is not a settled denominational view. It would seem that the earlier stalwarts in the message were not so afraid of free investigation as are some of our later men in responsibility.

5. Yet recognizing that many of our brethren held strongly to the traditional view, in 1910 I sent out to "before publishing it to the world," our ministers, a little tract which took much for granted, passing as unimportant for the occasion the greater portion of the early historical part, and asked for criticism. But I received practically none, though I did receive many favorable replies. In view of this, I published through the Signs of the Times in 1911-12 a brief exposition of the whole of Daniel 8-12, inclusive, and concerning this, whatever

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our brethren may have felt, very little criticism came to me, though much favorable comment. I hardly think I would have heard later criticism if it had not been for the breakout in the Balkans in 1913. This renewed the old scare, repeated so often through the years, and then, but not till then, the articles in the Signs roused criticism.

Personally, I am willing to shoulder the blame, and the brethren in connection with me knew that the articles were coming. They did not understand the prophecy, did not foresee the war in the Balkans, nor the storm nearer home.

There may have been a better way and wiser to get at the subject, but I have been almost compelled to do as I have done and follow convictions. We learn, all of us more or less, to change the emphasis in a familiar quotation --

"There's a Divinity which shapes our ends, rough,
How them how we will."

It is only in later years that I have been learning to study the word, and one of the mightiest helps I have found is not to study to uphold a theory or a view, but to know what God says, and to follow where he leads at whatever cost. Let me say, too, that this has never led me away from the great message, but has brought me nearer to it, and shown me new heights and depths, new beauty and power, new harmonies and victories in its multiform truth.

Here then are some of the reasons which led me to question and reject what I will call for brevity's sake the old view.

(1) It is contended by Uriah Smith, and that truly, that Daniel 10 to 12 is a fuller explanation of the vision of the 2300 evenings-mornings, that it is in fact the fuller development of the angel's answer to Daniel's question, and Brother Smith proceeds to give reason for this position in his comments on Daniel 10. Yet the old view utterly departs from that idea, from the purpose and scope of that vision, from its terminology and parallels, and in the very crucial parts of the prophecy drags in two other powers, the principal one of which is a waning power, with its virility and influence in the past.

(2) After admitting, nay, contending, that Rome, the climax of all antagonistic powers, enters the prophecy and fills the field, the old view radically departs from the logical sequence of that contention, and draws into the prophecy, filling the field with it, a power not growing vigorous and dominating, but long past its prime, a decrepit, waning, conquered power at the best, and leaves Rome out of the prophecy with no further mention, a proceeding for which there is no justification.

(3) All the great prophetic lines of Daniel deal with dominating world dynasties, even the eleventh admittedly, to verse 35 inclusive, and then the old view sets them all aside and introduces two new nations neither of which are world powers, and the greater of which is but a shadow of its former glory.

(4) The old view fails utterly to grasp the design of chapter 11, the revelation of evil powers that "stand up" for world dominion against Him who only has the right to reign, until he shall "stand up" when all earthly rule is ended.

(5) The old view backs and fills, or telescopes a period of time in a way unnatural to every line of prophecy, in order to accommodate itself to a misunderstood phrase - "a raiser of taxes" - which finds logical and decidedly pertinent fulfillment in a straightforward explanation on historical grounds.

(6) The old view as regards Turkey is based on a wrong conception by Elder Smith of other great prophecies; ^{he} for ~~it~~ he did not believe in the restoration of the Papacy, and therefore to fill the hiatus left by the elimination of the Papacy, he substituted France and Turkey. Those who have followed him have generally rejected his error regarding the restoration of the Papacy, but accepted the super-structure which he built upon the error.

(Elder M. C. Wilcox --reading)

The old view places the time of the end in 1798 contrary to the clear logic of Dan. 8:14-19 and 12:4, 10, 11 which places it at the end of the 2300 days, as does also the Spirit of Prophecy.

(7) The old view makes territory -- exact territory -- a means of identification of succession in empire, rather than world dominion and character, contrary to our interpretation uniformly followed in all other symbolic prophecy. Babylon was followed by Medo-Persia not because her seat of empire was in Babylon, but because she conquered Babylon and became world dominant. Greece came from the West and was the successor of Babylon and Medo-Persia, not because her capital was in Babylon or Ecbatana or Persepolis or Shusan, but because she conquered Babylon and became world dominant. Not territory but power identified her as the third world empire of prophecy. The next universal empire is Rome. Her origin was still farther West and her capital was never in Asia, but no one questions her place as the fourth great empire of prophecy. She is the greatest of the four, the conqueror of all, and world dominant. And she is clearly and definitely identified by world rule and power rather than territory.

(8) The old view presents an interpretation with a constantly diminishing Biblical evidence instead of cumulative proof as do other prophecies.

(9) The vivid description of a wicked but conquering power in Daniel 11:40-43 the old view applies to the waning power of Turkey, the prophecy predicting what was not and could not be true of Turkey or any other power controlling

the countries there referred to.

(10) The old view makes that prophecy a striking sign of the last days, and has so kept it before the world for sixty years, and there is not the slightest evidence of its nearer fulfilment now than a half century ago. We then had the supposedly authentic will of Peter the Great which honest criticism seems to have thrown into the waste-basket of myths, and Russia now seems to be stripped of all ambitions in that direction.

(11) The old view has had much to say of the Turk leaving Constantinople, or being driven from Constantinople, when there is never a line or word of prophecy predicting such an event, nor did the original King of the North possess Constantinople. The best historians tell us that Byzantium formed no part of the kingdom of Lysimachus or of the Seleucidea. It was an independent city, leagued with Cos, Rhodes, and others.

QUESTION (PROF. PRESCOTT): Are you reading to show that what is called Turkey in Europe occupied no part of the Seleucidian empire? In a recent publication put out on this subject the statement is made that the capital of the Seleucideans for two hundred and fifty years was in Constantinople.

ELDER WILCOX: I am sorry if any one makes that statement -- It was not Constantinople.

ELDER DANIELLS: I do not quite understand the question. If I understood you rightly, Brother Prescott, you made the statement that Brother Wilcox was endeavoring to show that

the Turking Empire occupied no part of the Seleucidian Empire?

PROF. PRESCOTT: Turkey in Europe, but not Turkey as an empire.

(Reading continued)

(12) The old view declares that when the King of the North plants the tabernacles of its palace at Jerusalem, the end is imminent, but there is absolutely nothing in the language of Daniel 11:45 to warrant such a statement.

(13) The old view has for years turned the attention of our people away from the great all-comprehending vital threefold message, the message on which this advent movement is based, a message world-wide in its warning against world-wide apostasy, sweepingly true as regards the Babylonian conditions of this world, and universal in its remedy, broad enough to reach every soul with sense to choose; the old view has turned from this mighty gospel message to an interpretation of prophecy utterly at variance with the other great prophecies of the Book and impossible of fulfillment.

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(14) The old view makes Thrace or Turkey in Europe a necessary part of the identification of the King of the North, and yet no Seleucid king held any part of Turkey in Europe, unless we may count the brief time after Seleucus Nicator conquered Lysimachus at the battle of Corupedion in B. C. 281. But Seleucus never really entered upon this dominion; and even when he sought to possess it for himself, it was not as an addition to his Syrian possessions, for he had already abdicated the throne of Syria in favor of his

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son Antiochus before he started for Macedonia, and had bestowed upon him his youngest and favorite wife. His evident purpose was to hold intact the home kingdom of Macedon and rule till his death on the ancient throne. But stopping near Lysimachia, he was treacherously slain by Ptolemy Keraunus, his murderer, seizing the kingdom. Now if this victory and transient possession constituted Seleucus Nicator king of the North, and this would persist throughout the Seleucid dynasty, how much more preeminently would Rome become the King of the North when Rome conquered not only Thrace, but Byzantium, held it for long centuries, moving Westward, it is true, but still retaining world dominion, and in her divided state holds it still? We do not question it in Daniel 2, Daniel 7, or Daniel 8. Why then in Daniel 11?

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(15) The old view declares that Lysimachus conquered Cassander, when these two men never went to war against each other. After the death of Cassander, Lysimachus did years after obtain Macedon.

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(16) The old view declares that Seleucus conquered Lysimachus and thus became possessed of Macedonia and Thrace, when nothing of the kind occurred. Seleucus only became possessed of what Lysimachus held in Asia Minor, and not all of that, because the not inconsiderable principality of Pergamum, after Lysimachus' death, grew into a strong and wealthy kingdom, especially from B.C. 241 to 133, when its last king bequeathed it to Rome. It excelled in wealth, art, literature. "By the terms of agreement," says Thirlivall

(after the battle of Ipsus, 301) "Seleucus was recognized as monarch of all the Greek conquests in Asia, with the sole exceptions of Lower Syria and Asia Minor." (Hist. of Greece, chap. 58; Larned Vol. 4, p. 2883.) "Antiochus Soter (son of Seleucus) was wise enough altogether to abstain from interfering in the affairs of Europe." (B.G. Niebuhr, quoted by Larned, Vol. 4, p. 2884). 442

Chf. (17) The old view advocates tell us that there were only two powers left of Alexander's empire when Seleucus won the victory in B.C. 281, whereas history shows that there were three powers, each totally distinct from the other, under different synasties, which persisted till Rome became dominant. We have no difficulty with the three in Daniel 8? Why lose one in Daniel 11?

Chf. (18) The old view in its shunting back in the history of Rome to anchor to some expressions which have better application elsewhere loses the prophecy of the greatest persecution the Jewish people ever suffered, under Antiochus IV, and a great typical prophecy it is.

(19) While the old view admits that the vision was for "the latter days," "the time of the end," and contends that Rome comes into the prophecy to establish the vision, it is inconsistent with itself in shutting Rome out in verse 36, in "the latter days," completely changing the prophecy by forcing into it two powers not before referred to at all.

(20) The old view brings into the prophecy another power, not even referred to in the original prophecy, which is really a condition and not a power, dominant for a brief time in a division of the Roman empire, namely, France, and

presents this condition, the French Revolution, as the fulfillment of one of the most extended and graphic descriptions of the antichrist to be found in the Scriptures, confirmed in its application to the papal apostasy by 2 Thess. 2:3,4, while the very masterpiece of Satan --the Papacy, which that description preeminently portrays in every feature, it sets aside.

(21) The old view arbitrarily sets aside the Papacy in verse 36, and by a perversion of the text brings in a power utterly foreign to the prophecy. "The" king of verse 36, by all the rules of logic and language, would apply to the wicked power just mentioned, the power dominant during the "many days" of the vision, the one who persecuted God's people. There was an excuse for the esteemed author of "Daniel and the Revelation" to do this: for he did not believe in the restoration of the Papacy; but there is no excuse for us who do believe in the restoration of that intolerant power. Why should we reject his error and yet perpetuate the result of it?

(22) The old view, by making France both infidel and religious seeks to make verses 36 to 39 apply to that time. But all the specifications can not be applied unless perverted or made to do duty in opposing directions.

(23) The old view uses one obscure text to fix the time of "the time of the end" in 1798, and ignores four others which clearly fix it in 1840 to 1844.

(24) It makes Turkey --a waning, sickly power--the King of the North, and Egypt, Turkey's vassal, not a kingdom or an independent power, the King of the South.

(25) The old view represents a feeble, insignificant resistance of Egypt as a "pushing" at France. "Pushing" is a striking word (See Dan. 8:4; Deut. 33:17) indicating initiative and aggressiveness, a thing which was not manifest on the part of Egypt at all.

(26) Some of the proponents of the old view represent England, an ally of Egypt, as doing the pushing at France in 1798, when England had already been at war with France for five years; and, too, England is North of France, and hence could hardly be called "the king of the South."

(27) The old view declares that the Turk in that war of 1798 overflowed into other countries, overthrew them, entered into Palestine, when nothing of the kind occurred. All these territories were the Turk's own, and not outside countries. He was already in them when he began the war as truly as the United States is in Michigan or California.

(28) "Tidings out of the North and East" are said to be threats of Russia preceding the Crimean war, when Turkey had been receiving such tidings for two centuries. The "going forth with great dury" is said to be Turkey's action in that war. Turkey did gain one great victory, which belonged to her, at Silistria, June 15, 1854, but in the Crimean war itself the great burden was borne by England, France, and Sardinia; there were comparatively few Turkish troops engaged in that struggle. (Creasey, McHaffy and others)

(29) The planting of a palace or royal residence would seem to indicate purpose, deliberation, planning, and prospective permanence, but Turkey is represented as fleeing

to Jerusalem as a last desperate effort to save herself.

(30) The word "yet" in the expression, "Yet shall he come to his end," is often used as though it expressed time, as though it were "then." There is nothing in the original or the English to indicate brevity or extension, time long or short. Some translations render "and" instead of "yet." The Septuagint reads, "but (a supplied word) he shall come to his portion, and there is none to deliver him." (Of Babylon Isaiah predicts, "none shall save thee." Isa. 47:15.) "Come to his end" how many times? In 1840; when Michael stands up; under the sixth plague.

(31) By "none shall help him" the old view declares that it is inferred that Turkey has been helped in the past. Yet it is but a simple statement of the fact to say that from the time that Turkey began to diminish in Europe, after she almost reached Vienna in 1683, there has been no purpose to help her, nor has she been helped unless the constant slicing of her dominions given to others, even to compose new powers created for the purpose, can be called helping. All the prolonging torture of Turkey's existence in Europe has been for the sole purpose of hindering Russia, of preserving the balance of power, not for helping the Turk. All nations would be glad to be saved from such helping. It is a different story which the prophecy outlines for the Papacy. There is nothing in the prophecy to indicate that the Turk would go from Constantinople to Jerusalem, or would not place his capital at Brusa, Bagdad, or Damascus. Brother Voight (missionary in Turkey) tells me that after many years' profound study of

the question he bears no general sentiment in that direction. The Turks have a proverb, or legend among them, "Damascus first, Damascus last," meaning that where so many of their holy dead are placed, it is the city first in their affection, and the last place to which they will go.

OSR (32) In departing from the world-dominance principle, invariably used in other prophecies, and making possession of exact territory the chief factor of identification, one becomes blinded to the greater, world-comprehending prophecies of the last days which abound in the identical figures and descriptions that Daniel uses in the last part of chapter 11.

AN (33) The old view contends that because Turkey occupied Thrace, formerly held by Lysimachus, that therefore Turkey is the King of the North, and by inexorable logic that argument drives to the inevitable conclusion that the power that conquers Turkey and forces her from Europe, in that very victory becomes the king of the North the very instant it conquers or subjugates Turkey; and therefore again if Turkey lingers awhile in any of her provinces, a subjugated power, the conqueror must be the King of the North, and if he continues must plant the tabernacles of his palace in the glorious holy mountain.

(34) The old view declares that the prophecy is a sign of the close of probation. How? It does not say that as soon as the king pitches tent in Jerusalem, Michael shall stand up. "At that time" has more or less latitude and elasticity. See its use in Deut. 1:2, 16, 18; 3:4, 8, 12, 18, 21, 23. The period might be a day, a month, a year, or more.

It means when that king and while that king is in Jerusalem, Michael will stand up. It is nothing so definite as Matt. 24:14; 1 Thessa. 5:3; Rev. 18:7,8. It means so much with the Papacy then. It means very little with the Turk. The Papacy will have been helped to the seat of her world empire by the last great confederation of earth, the last power to "stand up" against God's rule. Then according to other prophecies Michael also will stand up.

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(35) The chief arguments presented for the old view have been the opinions of men, men, men, ranged round 1798 and the clause, "He shall come to his end, and none shall help him." All the way from the reputed will of Peter the Great to Lord Roseberry and Salisbury the testimony of men have been brought forth. Strange to say, practically all these testimonies have ~~xxxxxx~~ revolved around Constantinople, of which the prophecy says nothing. A mighty mass of interesting history, artful diplomacy, and theories of men have been given us, but how have the mighty of earth helped us? What do the wise men of the world know about the fulfillment of prophecy anyway? Do we believe in the fulfillment of Daniel 2:35, 7:27, 8:25, Rev. 6:14-17; 11:14-19; 14:6-14; 17:12-17; chapter 18? Do we believe in the fulfillment of these things because men say so, or because God says so? Where are the great men who have spoken of these things? All apart from faith in the prophetic word would testify otherwise. To them all great Babylons shall stand forever, whether Babylon be named Germany, France, England, or America. God's Word is one. His principles are uniform in character and out-working.

(36) The old view is one of the most striking examples to be found in Christian dialectics of private interpretation. The principles to which we uniformly hold in the explanation of other prophecies we utterly depart from in this to maintain a theory against clear and evident prediction of inspiration. I am not questioning motives, but methods. The evils of private interpretation we condemn when men apply it to the law of God. Why should we honor it in prophecy? It would save us from another blunder.

(37) The old view places the beginning of the time of the end in 1798, contrary to the true rule of prophetic interpretation and to the Spirit of Prophecy, which place it at the end of the 2300 days (Dan. 8:14,17,19), and thereby shuts from us the mighty importance of one of the most important, most vital dates of the prophetic field. Of this I will speak more later.

ELDER DANIELLS: The tract that you sent out to me states that.

ELDER WILCOX: I have learned something since that time, Brother Daniels.

ELDER DANIELLS: It was not so very long ago, either.

ELDER ANDERSON: That is where Emerson's word comes true -- "Consistency is the ----- of small minds."

(38) The old view gives us an unwarranted narrowing of the prophecy, and this introduces a wrong principle; for if the King of the North in the time of the end must be confined to the little Seleucid territory North of Judea, growing less as time goes on, then logically Babylon of the time of the end should be confined to the North country by the River Euphrates. Then too the Term of God

"thy people," Daniell's people, in the time of the end should be confined to the land of Palestine, especially when that land is so specifically named again and again in the prophecies of the restoration of Israel in the last days.

(39) The first King of the North was a world-dominant power; the last King of the North a world-dominated power.

(Exhibits a diagram)

Here is a little diagram. I wish you could all see it. Here are Daniel 2, 7, 8, 11, and Rome -- divisions in which these various prophecies are divided. In this last one, represented by the green, giving the invasion by the Saracenes. There is no question but that they did come in as a scourge on the apostate church. --- Further explains chart, speaking of the Turks who began in Eastern Rome instead of Western Rome, as the Saracenes had done, and were driven out; John of Bohemia, and became less and less and less and dwindled down to almost nothing; then we take that and shut out Rome the very last thing for that power. --Look at it, brethren. It does not seem to me that that is the correct version.

Elder Daniells called attention to the fact that the time for that study period had expired. It was decided for Elder Wilcox to continue his study for the next period.

Pp. 17-35

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in hands of

B. G. Wilkinson

ELDER WILCOX: I thank you very much, brethren.

I would like to have you all agree with me, brethren.

I want to say that personally, psychologically, it is the hardest thing for me to disagree. All these years I have let men do many wrong things because I did not want to say anything that would hurt their feelings in any way. It takes a tremendous lot of conviction and incentive to duty to cause me to say some things which are out of harmony with my brethren.

I suppose we all are agreed as to the object and scope of the prophecy, that it is an explanation of chapter 8, especially the work of the little horn as against the work of Christ and the church of God, and the field of battle in this world. We quote from "Daniel and the Revelation,"^{on} chapter 10, verse 2: "There was then still something which Daniel did not understand, but in reference to which he earnestly desired light. What was it? It was undoubtedly some part of his last preceding vision, namely, the vision of chapter 9, and through that of the vision of chapter 8, of which chapter 9 was but a further explanation, and as the result of his supplication he now receives more minute information respecting the events included in the great outlines of his former visions." p 244. We learn from chapter 10 that there were still some points unexplained to the prophet, and he set his heart again with fasting and supplication to understand the matter." Id. pp 215, 216. "Once already he (Gabriel) had made a special visit to Daniel, to give him additional information when he sought it with prayer and fasting. Now, when he is prepared for further instruction, and again seeks it in the same manner, in reference to the same subject, can it for

a moment be supposed that Gabriel disregarded his instruction?" Id. p.213. "Old as he was, he set his heart to understand the former revelations which had been made to him, and particularly the vision of the ram and he-goat, as may be collected from the sequel, and for this purpose he prayed and fasted three weeks. His fasting and prayer had the desired effect, for an angel was sent to unfold to him those mysteries." Id. p.217.

"The expression, 'Yet the vision is for many days,' reaching far into the future, and embracing what should befall the people of God even in the latter days, shows conclusively that the days given in that vision, namely, the 2300, can not mean literal days, but must be days of years." Id. pp.219,220.

"This prophecy," says Bishop Newton, "may not improperly be said to be a comment and explanation of the vision of chapter 8,* a statement showing how clearly he perceived the connection between that vision and the remainder of the book." Id. p.222.

When the esteemed author of "Daniel and the Revelation" lost sight of his theory and placed his mind upon the prophecy and its obvious teaching, he admits, nay, argues that the vision embraces what should befall the people of God (not the Turk) in the latter days (Dan. 10:14; D & R pp.229), yet the theory that he seeks to maintain concerning Turkey cuts out God's people from that vision of Daniel 11 from 1798 forward.

And may we not agree that "the vision belongeth to the time of the end," that it "belongeth to the appointed time of the end" (Dan. 8:17,19) marked by the 2300 days of verse 14; that the vision was to be "shut up for many days,"

but at the "time of the end" it would be made known (Dan. 8:23; 10:14; 12:4,10); that it is to teach God's people what should befall them in "the latter days" (Dan. 10:14); that it carries us forward to the "indignation" (Dan. 8:19; 11:36); that the great conflict presented under the latter phase of the little horn belongs to the papacy until it is "broken without hand," and comes to its end. Dan. 8:25; 11:45 "The latter days" must include all the days. "The time of the end" must embrace as its final termination the end of probation. For "the latter days" and the "time of the end" the vision was given.

We are agreed that Daniel 11 parallels the other prophecies of Daniel in the following particulars: Daniel 2 and 7 begin with Babylon; Daniel 8 and 11 with Medo-Persia after the passing of Babylon as a world power. Daniel 2, Daniel 8, and Daniel 11 are said to be given for the latter days (2:28; 8:19; 10:14). Daniel 8 and 11 both belong to "the time of the end" (8:17,18; 10:14; 11:35,40; 12:4,9,10). Both Daniel 8 and Daniel 11 have to do with the "indignation" (8:19; 11:36). The final apostasy comes to the same violent end, smitten with a stone cut out without hands (2:45), broken without hand (8:25), comes to his end with no human help (11:45). In the regular course these prophecies cover the same ground.

I will not take time to ~~say~~ touch upon all the verses in the prophecy. That has been gone over by Brother Lacey, Brother Sorenson, and others. The paraphrase that I have prepared runs nearly parallel with Brother Lacey's all the way through.

P. Smith, in Larned's "History of Ready Reference," states it, "The battle of Magnesia sealed the fate of the last of the great oriental empires."

And in his place (the place of Seleucus Philopator) shall stand up a contemptible person (a vile person, A.V., Antiochus Epiphanes, 175-164) to whom they had not given the honor of the kingdom. Naturally, the vile person (Revised Version, "contemptible person") seems clearly to be Antiochus Epiphanes. Rome was in power, but God's people were still between the two fires of the North and the South, and Antiochus Epiphanes, though his kingdom had practically fallen before the power on the Tiber, filled a large place in the work of God among his children. He is a striking type, so far as God's people are concerned, of the later persecuting power which was to arise. He found God's people backslidden. He did everything in his power to pervert them more and more. Those whom he could not move to worship his gods, Antiochus persecuted, -- the worst persecution that the Jews had ever undergone. I will not take time to tell you all that was done in Jerusalem. I think it was Brother Lacey who has explained that very thoroughly. A stronger Old Testament type of the Papacy dominant does not exist. The scheme of Antiochus IV not only took hold of political life, but it extended to the affairs of social and private life, to the manner of thought and speech, to religious practice. He deified himself. His surname Theos Epiphanes clearly declares him to be an effulgence in

human form of the Divine, a "God manifest in flesh."

It is said that his head was placed on coins again and again with the rays projecting from his head on every side.

Notice the parallels in the career of this contemptible or vile person, Antiochus, and the Papacy. To my mind it is a very striking parallel:

(a) He found the Jews a backslidden people, following tradition, yet having many souls devoted to God. So the Papacy found the Christian church.

(b) Antiochus did all in his power to pervert the Jewish faith and worship. The Papacy did all in its power to seduce and lead astray the people of God. Tradition took the place of the Word, and politics the place of the Spirit.

(c) Those whom Antiochus could not pervert he persecuted. So did the Papacy.

(d) The worst persecution the Jews ever endured came under that king. The worst God's people were ever to know came under the Papacy. In the one case thousands died, in the other hundreds of thousands.

(e) Antiochus stood up against the prince of the covenant at that time, Onias, the head of God's children. Rome stood up against the great Prince of the Covenant, our Lord Jesus Christ, in the persons of his followers, and as the one Mediator and Saviour.

(f) Antiochus and those whom he perverted took away the continual for a little time, and put in the place of God's center of worship the abomination, a statue and the worship of Jupiter Olympus, with the head of the Jewish priesthood utterly corrupt, himself, Antiochus Theos. Epiphanes, the god

manifest in flesh. Rome took away the continual for a long period, and set a man in the temple or church of God, as God, a deification of self-salvation, or salvation by works, "God upon earth."

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(g) From the awful carnage of Antiochus men revolted and did mighty exploits for freedom, and the Reformation under the Maccabees came. Out of the carnage of the Dark Ages came the revolt of Protestant principles and the Reformation of the sixteenth century.

(h) That Reformation was not complete till John the Baptist came. The Reformation of the sixteenth century is not complete without the last message of which John the Baptist was the type. The depredations and persecutions of Antiochus lasted a definite time--three years.

(i) The days of persecution of the Papacy lasted a definite time also.

In these particulars--that is, in his connection with the people and work of God and his character--is Antiochus a type of Rome.

I will give simply a paraphrase of verses 28 to 35 :

Verse 28: Then Antiochus shall return to his own land with a great substance (compelled to desist from Egypt because of Rome); and his heart shall be against the holy covenant (in his awful persecution of the Jews); and he shall do his pleasure (in his war against God and his people).

Verse 29: At the time appointed Antiochus again shall return to Egypt, to completely subdue it; but it shall not be in his third campaign as in the first,--he shall not conquer as then.

Verse 30: For the ships of Kittim (Rome) shall come against him. (He was ordered out of Egypt by Popilius, the Roman and then vented his spite upon the Jews, renewed his persecutions against them and their worship, and entered into intrigue with apostate priests Jason and Menelaus.)

Verse 31: And forces shall stand on his part (rendered by Wintle, "mighty power shall stand up from these"; by Spurrell, "mighty power shall arise like unto them"; by Boothroyd, "and after him shall armies stand up"--Roman armies), and they (the Romans) shall do on a larger scale what Antiochus Epiphanes did on a smaller,--profane God's sanctuary at Jerusalem, even the fortress (or stronghold) of his people, and shall eventually take away the continual, and they shall set up the abomination that maketh desolate.

Verse 32: And such as do wickedly against the covenant (the apostates of Christianity, Acts 20:29,30, et.al.) shall he (the great apostate who ruled and guided this apostasy) perfect by flatteries (Dan. 8:23-25); but the people who know their God (the true and faithful--Waldenses, Albinenses, etc., etc.,) shall be strong, and do exploits.

QUESTION: ~~PROF.~~ PRESCOTT: In which verse do you claim the Papacy is referred to?

ELDER WILCOX: In verse 31.

PROF. PRESCOTT: That is imperial Rome?

ELDER WILCOX: I would not necessarily say that it was imperial Rome brought in there, although, as Brother Lacey

said, it seems that the whole thing can be predicated by the Papacy.

PROF. WILKINSON: Would you apply it as Brother Anderson did, only in a secondary sense, in verse 31, to Antiochus Epiphanes?

ELDER WILCOX: Yes, I think so.

(Study continuing)

Verse 33: And they that are wise among the people (God's true teachers, Rev. 13:24, and the reformers) shall instruct many; yet they shall fall by the sword and by flame, by captivity and by spoil, many days.

Verse 34: Now when they shall fall, they shall be helped with a little help (by the Reformation, decrees of toleration by European rulers, by the open haven of the United States of America--Rev. 12:16); but many shall join themselves unto them with flatteries (in the apostasies, worldly churches, and church-and-state unions which followed the Reformation. Rev. 2:20; 3:4.

Verse 35: And some of them that are wise (that is, some of the teachers in these great popular churches) shall fall, to refine God's children, and to purify. That is, great men, esteemed wise men and teachers shall apostatize, fall from the faith, that God's people may be tried and purified, and made whiter even to the time of the end (Dan. 8:17,19; 12:4,9), when new light shall be given to God's children. His books of prophetic revelation will be opened (Rev. 10:6,7), God's judgment will take place when the great controversy enters upon its closing phase, because it is

"yet for the time appointed in the vision of the evenings and the mornings (8:17,19). And the king (verse 33) the center of all this apostate, persecuting power during the time of his triumph, shall do according to his will, etc.

As I understand, verses 31-35 describe in consecutive order the work of the little horn power,-- first, Jerusalem as profaned by the Roman armies; second, God's true worship as centering in the heavenly sanctuary perverted; third, winning to error, perverting the truth, and persecution follows for many days; fourth, the helping forces enter; fifth, the work of apostasy continues till the fall of modern Babylon in the rejection of the advent message in 1844. Then follows a description of the power which did all this, and its restoration and work in the last days, in the time of the end.

The word "fall" is used as frequently of moral fall and destruction as of physical fall. See Hosea 4:5; 5:5; 14:9; Isa. 28:13 (a last-day prophecy), Luke 2:34; 8:13; 1 Cor. 10:12; Heb. 4:11, etc. Those who have been instructed, men to whom many look, shall fall, that God's children may be tried,--to try them as by fire, and to test them, and that they may be manifested at the time of the end (the Septuagint); that is, manifested in investigative judgment and in character before the world. The fall cannot have reference to falling in death by persecution,--that is mentioned before,--it has connection with the "many" who shall join God's children with flatteries.

After the Reformation men got to looking to men, and many of these men to whom they looked fell, departed from the faith. How preeminently true is all of this during the days preceding the 1840 and '44 messages. This fall was not to try the men who fell morally. It would not purify them if they fell by persecution, but it would have its effect upon the church of God. Rotherham gives a nice thought to the text, "Some shall be brought low, to refine them, and to purify and make them white, up to the time of the end." See Rev. 3:4; Micah 7:8,9; Heb. 10:33-38. That would refer to the people of the advent message as well.

Certainly Rome is in verse 30 of the prophecy. The long period of persecution follows, when many fall by the sword and by flame and by captivity and by spoil "many days." Sometimes that persecution is intermittent, sometimes intensive, till the Reformation aroused men's minds and struck mighty blows in the deadly wounding of the Papacy. God's church was "helped with a little help," as stated in Revelation 12,-- "the earth helped the woman, and opened her mouth and swallowed up the flood which the dragon cast out of his mouth." But the persecutions are not yet over. These are to continue. Dan. 7:21,22.

Then follows flatterers, worldliness, character-testing "even to the time of the end," when the judgment shall sit, under which the Lord's indignation shall be manifest against apostasy. This is shown in Daniel the 7th chapter and the 21st and 22d verses: "I beheld, and the same horn made war with the saints, and prevailed against them until the Ancient of Days came and judgment was given to the

saints of the Most High, and the time came that the saints possessed the kingdom.* And the same thought of persecution and trial to the end is indicated in the 9th and 10th verses of the 12th chapter of Daniel: "And he said, Go thy way, Daniel, for the words are closed up and sealed till the time of the end. Many shall be purified and made white and tried, but the wicked shall do wickedly; and none of the wicked shall understand, but the wise shall understand." The perversion and persecution is carried clear through, as indicated in the 36th verse,--till the time of God's indignation against sin.

Verses 36 to 39: Here we have a description of the character that was manifested in the great papal system during all this time of persecution: "And the the king shall do according to his will,"-- not a king. There is absolutely nothing in the original Hebrew nor in the ancient versions which indicates a king; it is the king,--the oppressor of God's people all the way through, that bears the stamp of character described in verses 36-39.

Is it not a strange thing that we should bring Rome to verses 36, and then when every specification of verses 36 to 39 apply to her and no other we should, without a shadow of excuse save Brother Smith's error, switch the prophecy to France?

Perhaps I better stop here, as the next is "the time of the end."

ELDER DANIELLS: You next propose to go on with the exposition from the 40th verse?

ANSWER: Yes.

Voted to adjourn until 3 P.M., when the study would

(Paraphrase on Dan. 11--M.C. Wilcox)

WILCOX: In the brief notes upon this subject we present, first of all, parallels between Daniel 11 and other scriptures, parallels so close that it does not seem that they could be possible unless they apply to the same power.

1. Dan. 11:36: "He shall do according to his will."

Dan. 7:25, "think to change the times and the law, and they shall be given unto his hand."

2 Thess. 2:3, "MAN OF SIN;" "son of perdition."

2 Thess. 2:4, "as God, sitteth in the temple of God."

God's will is expressed in His holy law. "I come to do thy will, O my God," said our Lord prophetically; "yes, Thy law is within my heart." The human power that rebels against God's law, that follows his own way, that seeks to change God's law, and into whose hand that law is given, could be truly said to do according to his will. Dan. 7:25. In this way he not only sins, but becomes the man of sin.

2 Thess. 2:3, 4, are clear expositions of the character of the wilful king of Dan. 11:36; and God in His own Divine wisdom permitted all the things of earth, seemingly, to be under the control of that king, the Papacy, for so many centuries.

2. Dan. 11:36: "He shall exalt himself and magnify himself above every god."

2 Thess. 2:4, --"exalteth himself above all that is called God."

Dan. 8:11, --magnified itself even to the prince of the host."

Rev. 13:4, --"they worshipped the beast."

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indignation shall take place." Eze. 22:34. The Papacy will prosper till consumed by Christ's coming (2 Thess. 2:8); and until that time the Papacy, the wilful king, will prevail. Dan. 7:21, 23. This every one knows was not true of the French Revolution.

5. Dan. 11:36, -- "that determined shall be done."

2 Thess. 2:6, -- "that he might be revealed in his time."

Dan. 8:19, -- "in the last end of the indignation: for at the time appointed the end shall be."

"That determined shall be done." All the plans and schemes of men will not thwart God. Through all the long centuries God has permitted the development of this evil system as an object lesson in heaven and earth, that intelligent creatures might know forever the results of the outworking of the wills and plans contrary to God. But the sure punishment is bound to come. "God hath made the day of judgment for the wicked." Revealed in his time as "the man of sin" he will be revealed in the time of the judgment, "the time appointed," (Acts 17:31), as "the son of perdition."

6. Dan. 11:37, -- "Neither shall he regard the gods of his fathers."

Dan. 7:7, 24 -- "diverse from all the beasts that were before it." "shall be diverse from the first."

2 Thess. 2:3, -- "a falling away first, and that man of sin be revealed."

There was more decided difference between the Roman civil government and its predecessors than between any others, and this diversity was even more manifest in the Papacy. The ten-horned beast was diverse, -- the little horn yet

more diverse. The system of worship of the Roman apostasy, the pantheon of saints, the adoption of various objects of worship, were altogether distinctive from the systems which had existed before. The gods of the ancestors in idolatry were swallowed up by the new gods, or the new forms of worship in the Papacy. If it refers to the apostasy from Christianity, it was certainly true of the Papacy that it did not regard the God of the Bible.

7. Dan. 11:37--"nor the desire of women."

I Tim. 4:1-3,--"But the Spirit saith expressly that in later times some shall depart from the faith, giving heed to seducing spirits, and doctrines of demons. . .forbidding to marry."

If "the desire of women" means the desire of women for children, the desire of women for husbands, or the desire of men for wives, as some render, or the desire for the Lord Jesus, the Seed of woman, as some render and understand the expression, the prediction is preeminently true of Rome above that of any other power. The Papacy has not regarded it. In convent and monastery all the natural, legitimate human desires of women and men have been suppressed, or shed, reprobated, and the unnatural state of celibacy exalted high; fatherhood and motherhood are correspondingly debased. Or it may be said that if parenthood is honorable, celibacy is saintly, a distinction nowhere made in Holy Writ. God's true priests and ministers of old married; but in the Papacy the wife and mother-heart has pined away within convent walls, crushed out by rigid discipline or self-righteousness, or has had to yield to worse relationship than marriage. The celibate monks and nuns number millions. Besides these, there is the great mass of the secular priesthood who are constantly

probing open the woman's heart in the confessional, and not infrequently seeking satisfaction for awakened passion in illegitimate relationship. The normal dream of, the Divine intention for, the human race is marriage and legitimate offspring Divinely ordained.

Prof. T. R. Birks well remarks of this description of the wilful king: "the grand feature. . . his arrogant pride. This may reveal itself in two main aspects,-- impiety toward all celestial power, and contempt of all earthly and human affections. The dark outline will then be complete, and both tables of the law alike will be shattered and broken. . . The king shows his impiety by exalting himself above every subordinate Divine Power, and utters marvelous speeches of arrogance against the supreme God Himself. His impiety is aggravated by a contempt of the strongest ties of nature. The religious usages of his own fathers are not on this account the more sacred in his eyes. The bonds of marriage and the tender emotions of female love are equally despised. He will magnify himself above all--all divinities in heaven, and all the claims of kindred upon earth, above all celestial powers and all human sympathies, however sacred and reasonable, and however closely interwoven with the deepest passions of the heart."

It was centuries before the celibacy of priests was in full force in the papal apostasy, and it met with constant opposition from the very priesthood itself. See Schaff-Herzog Encyclopedia. In whatever phase we may view this expression, it has a tenfold deeper meaning in the Papacy than in France. In fact, in France during the Revolution priests were commanded to marry, and the clergy must bless the civil marriage. Priests used marriage as a "lightning rod."

8. Dan. 11:37,—"nor regard any god, ~~for xxxxxx~~ he shall magnify himself above all."

Dan. 8:25,—"shall stand up against the Prince of princes."

2 Thess. 2:4—"as God sitteth in the temple of God, showing himself that he is God."

the thought is not that he will recognize no gods.

"Nor regard" ~~xxxxxxx~~ it is not necessary to say does not mean deny. Job said that God did not regard him. See Job 30:20; Ps. 28:5. The prophecy abundantly proves that he is not an atheistic power; but he will show no obedient reverence to any God, and the reason is given: "For he shall magnify himself above all." He sits in the temple or the church of God, setting forth himself as God, even claiming the power to create a god for his devotees to worship, and interpreting all divine laws to suit his own will. Let the profession of the apostate king be what it will, his acts clearly reveal that all other gods are subject to his will, and he has demonstrated this assumption by putting to death uncounted myriads who conscientiously dared to worship God in some other way. The Hebrew word rendered "regard" is haga, also rendered "consider".. The man of sin has not considered God as God, holy, perfect, immutable.

9. Dan. 11:38,—"in his office he shall honor the god of fortresses."

Rev. 17:2,—"with whom the kings of the earth have committed fornication."

Rev. 18:3,—"kings of the earth have committed fornication with her."

Rev. 18:23—"With thy sorcery were all the nations deceived."

"The god of fortresses." The common version has "the god of forces." If this means the civil power, the god of war, it has been a decided--almost distinctive--characteristic of the Papacy as a religious power. The civil arm is the co-ordinate of the ecclesiastical, and in her days of greatest triumph the civil government executed the ecclesiastical sentence. Upon this there is no question. It would not be a strange or distinctive thing for France to honor the god of war; she was born in battle and followed Alexander and Rome, that made war profitable.

But the original word for "fortresses" is mahuzzim. What is the meaning of this word? We have its occurrence in verse 1 of Daniel 11. Gabriel says, "In the first year of Darius the Mede I stood up to confirm and strengthen him,"--literally, to be a mahoz to him. The word is several times applied to God,--"our Fortress," "our Strength." See 2 Sam. 22:33, Ps. 27:1; 28:8; Nahum 1:7, etc. The word also occurs in Dan. 11:9,10,11, 31, and is there used to denote some stronghold upon which those who trust in it depend. Boothroyd renders, "will he honor protecting powers, these considered to be what the angel declared himself to be to Darius." The margin of the common version has "Gods protectors." Boothroyd renders "together with God will he honor the protecting powers." Thus the papacy has done in the honor it has placed upon the holy and esteemed dead, the saints who have passed away. Spurrell feels that the following rendering is justified, "also: instead of God, to angels and saints shall he do honor." With nominal honor to God, the apostasy will place other lesser deities in its pantheon of

worship—circles and cordons of demigods through which men must pass to the supreme God, and by such worship God is dishonored. Many never pass through the circles. Their worship honors the creature more than the Creator, and as all these saints, protectors, once lived in mortal flesh, the honor paid is the worship of, or dealing with the dead, believing that they still live. By such superstitions as these, multiplied a thousandfold, the Papacy has deceived the nations. The worship of these Mahuzzim or protectors, resulted in the potent spells, or sorceries, by which the nations have been deluded.

10. Dan. 11:38—"A God whom his fathers knew not shall he honor, with gold and silver, and with precious stones and pleasant things."

~~xxxxxxx~~This by some translators is referred to the true God, and "whom his fathers knew not" to the mahuzzim, but both common and revised versions render as above. It is preeminently met in the wafer-god, created by a priest, yet greatly honored by the Papacy as the "host" with gold and silver and with precious stones and pleasant things. Witness the increasingly elaborate and costly honor paid to the wafer which, consecrated by a priest, is held to be God. Eucharistic processions. Truly it is a god unknown until the Papacy—one of man's creation, and marvelously honored. And mystical Babylon possesses the riches with which this god shall be honored.

11. Dan. 11:38—"with gold and silver and with precious stones and pleasant things."

Rev. 17:4,— "arrayed in purple and scarlet, and dressed with gold and precious stones and pearls."

Rev. 18:12,13—"her delicacies," "gold and silver," etc. etc. How all of these are displayed in the great eucharistic processions.

12. Dan. 11:39,--"Thus shall he do [deal with] in the most strong holds [strongest fortresses] with a strange god [by the help of a foreign god.]" And by the worship of tutelary deities in the saints, by the worship of the virgin Mary, and by the worship of the "host," the Papacy has dealt with the great countries of the earth, and conquered. We need only to recall the increasingly magnificent eucharistic processions, becoming of international import. 470

13. Dan. 11:39,--"whom he shall acknowledge and increase with glory." "Whoever acknowledgeth him he will increase with glory." (A.R.V.). This is true either way we look upon it. Those who have acknowledged the god of the papacy have certainly been honored by the Papacy, and those who have honored the papacy itself have certainly been honored by the Papacy, and exalted to higher positions. Even kings have been set up or kings dethroned because of the honor or lack of honor which was paid to the papacy.

14. Dan. 11:39,--"and he shall cause them to rule over many, and shall divide the land for gain." It is true of France that the land was divided. It could hardly be said that it was divided for gain, rather for the benefit of the people. Nor do we learn in French history that those among whom the land was divided, or those who especially honored the Revolution were made to rule over many, but not thus of the Papacy. These protecting powers have been made to rule over many. The world has been given over to their protection, and divided among the saints and their devoted adherents. Every nation, every city, has its patron saint, as every heathen

city had its tutelary deity; and the bishops' sees and cardinalates have been coextensive with the apportionment among the saints. Wherever possible the civil powers have been similarly regulated. As America is said by the Roman Catholic church to be under the patronage of Saints Lawrence, Augustin, Paul, Louis, and Francis; and after all these give objects are named. The Gulf of St. Lawrence and the cities of St. Augustin, St. Paul, St. Louis, San Francisco. England has her St. James, and so her court is called; Scotland her St. Andrew, Ireland her St. Patrick, etc., and the divisions and subdivisions have ever brought great gain to the papacy.

All these specifications of Daniel 11:36-39 have been met--are met--in the Papacy, clearly, definitely, emphatically. All, nearly, are emphasized by parallel prophecies of the same power. In France there are a few shadows of specifications that seem to apply, but all these definite declarations can not be made to apply to that power without doing violence to the language of Holy Writ and the facts of history. As, for instance, France has been made to be a little part of the time of the Revolution, an utterly atheistic power, and a little part of the Revolution a worshipping power. There needs to be no such division of application to the Papacy. The description fits her, and fits her all the way through. --Spurgeon

15. Dan. 11:40--"at the ~~xxxxxxxxxxxx~~ time of the end." Rotherham and Spurrell render "in the time of the end." What is it? When is it? The term occurs six times, Dan. 8:17,19; 11:35,40; 12:4,9. In Dan. 8:14,16,19,26, we have these expressions, --"Unto two thousand and three hundred evenings and mornings, then shall the sanctuary be cleansed." "the vision belongeth to the time of the end," "I will make thee know what shall be in the latter time of the indignation, for it belongeth to the appointed time of the end." "it belongeth unto many days to come." Dan. ~~12:4,9~~ 12:4,9, "Shut up the words, and seal the book, even to the time of the end:" "the words are shut up and sealed till the time of the end." Rev. 10:6,7: "There shall be time no longer, but in the days of the voice of the seventh angel, when he is about to sound."

"At the time of the end." End of what? This is fixed by its first occurrence. The vision embraced the 2300 evenings and mornings. That was the name of the vision. That was its vital part. That was the name of the vision. Dan. 8:14,26. But the angel expressly declared, "the vision belongeth to the time of the end;" "it belongeth to the appointed time of the end." 8:17, 19. More than this, it reaches not only to that time, but said the angel, "I will make thee know what shall be in the latter end of the indignation; for it belongeth to the appointed time of the end." The period of 2300 days would mark when the time of the end began, but the host of God would feel the persecution of the little horn and the wilful king beyond the period of days unto the time of the end, to the very indignation of God upon the persecutors; for that persecuting power was to make war

with the saints, and prevail against them till the Ancient of Days came, and judgment was given to the saints. Dan. 7:21,22; I C.R 4:3. This is also shown in Dan. 12:9,10. The persecution and refining will go on till the indignation of God falls. Compare 11:33, 34, 35, with 12:9, 10. The book of Daniel was to be sealed to the "time of the end," Dan. 12:4,9. Then the seal was lifted. Rev. 10:6,7.

This conclusively shows that Dan. 8:17, 19, and 12:4, 10 in connection with Rev. 10:7, clearly fix the beginning of the time of the end" at the close of the 2300 day period in 1844. It has also been shown from history that the events held by the old view as taking place in 1798 did not meet the specifications of the prophecies. Furthermore, the word "at" in the expression "at the time of the end," is properly rendered "in the time of the end," for all the events predicted could not take place precisely at the beginning of the ~~xxxxxx~~ period; and the Hebrew prefix both rendered "at," is rendered in in Gen. 1:1,—"In the beginning;" and may be so rendered here. The promise is "I will make thee to know what shall be in the time of the ~~and~~ indignation." Dan. 8:19. The fulfillment "And in the time of the end shall the king," etc. Dan. 11:40, 45.

Let me say further regarding the beginning date of the time of the end. It is the crucial date of the Advent movement. Seventh-day Adventists ~~xxxxxx~~ would not be, were it not for that date. I admit the importance of the close of the 1260 days. It was one of the preparation dates to the end. It was a breaking of the fibers of the tentacles of the octopus of the nations. It confirms in many hearts the truth of God's

promises. Light dawned. The world itself began to awaken. It was the first glorious gray of a breaking dawn. It was like the voice of Wicliffe, Huss and Jerome heralding the Reformation. But if no man had come the world would have drifted on, and Babylon would have still been the ~~sanctuary~~ domicile of the children of God.

X
But when 1844 came then broke the light on the sanctuary, that phase of truth peculiar to this denomination alone, though not appreciated, the mediatorship of Christ, the restoration of the continual, the exaltation of God's law in Christ Jesus, all that we have been hearing from morning to morning here. We would have been wandering stars among the other Adventists today, uncertain of fixing time, were it not for the sanctuary truth that came through our blessed Lord at the time of the end, but which it has been the devil's purpose to crush under Antiochus the god, manifesting the type among God's people of old, under the Papacy, the antitype in the last days, still waiting its greatest triumph.

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Clearly it is the more consistent view that the mighty movements predicted in verses 40-45 should occur in the time of the end, reaching even to "the latter time of the indignation", in harmony with the vision given for "the time of the end." at the close of the two thousand three hundred days; or in "the latter days," which must include the very last days.

Before our Lord comes all the world shall worship the beast, or pay it homage. That could hardly be said when the ~~was~~ millions of Moslems stand as they do, but if this power is conquered then the beast will be dominant. This struggle will

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A World Division

The King of the North in the first part of the prophecy is fixed by a division, a breaking of a great world empire -- that of Alexander.

When Rome entered, the Grecian Empire lost its dominion in all its parts, and Rome became the world empire to a greater extent than any of her predecessors. Roman rule was universal. East, west, north, and south were under her sway in both her imperial and divided state. So it has remained. There has been no kings of south and north. The divisions of Rome were the dominant powers of the western world. True Rome was scourged (Rev. 9) by Saracen and Turk, but in all the civilized, dominant world she was mistress still.

Now, after Rome became world dominant, after the Grecian Empire was swept away in whole and in part, shall we go back to the lost Grecian world to locate a last day king of the north, geographically or otherwise, or shall we wait till such division occurs in the Roman world? There never can be a king of the north till there is a king of the south, for if there is no king of the south, the king in the north must dominate the south.

December 17, 1914, Egypt was by England proclaimed a separate power under British protection, a new ruler was appointed, a lineal descendant of Mahomet, and given the title of Sultan. Not until then, since Rome took possession of Egypt, was there a king of the south. We have the King of Hedjaz in the League of Nations. The King of the South shall push at the king of the North. And there is no better time, seemingly no more auspicious time, for the King of the South to strike or push than when a League of hating, troubled,

debt-ridden, diseased, nations, deplorably weak, shall deal arrogantly with the little remnant of Mohammedan power in Turkey.

(THE INDEPENDENT)

Some day the storm, brewing under a cloud of religious hate of Moslems, of a hundred other Bolshevist tendencies in dissatisfied Hindoos, will break.

And then will be preached the last crusade of apostate Christendom, and all Europe will unite, the Cross against the Crescent, German and Slav, Frank and Saxon, Hun and Serb, Italian and Greek will unite to save not only the holy places, but Europe from ~~the~~ ^a greater oncoming plague of locusts from the bottomless pit than marked five centuries ago.

17. "At him." The antecedent is clearly the wilful king, then king of the north. By some it is concluded to be a third power at which both the kings of the north and south are at enmity, but Keil has well remarked in his "Critical Commentary on Daniel," not as an expositor of the prophecy particularly, but a Hebraist telling its meaning, that while this looks plausible to bring in a third power, the original will not permit the application, but that the "him" refers to the king of the north clearly set forth in previous verses, and is mentioned as the king of the north in the verses later, so as to prevent its being confounded with the king of the south. There was absolutely no demand for a third power, and the text is perfectly clear without it. This king of the north, as we have abundantly shown from verses 36-39, is the Papacy. All the specifications meet in that system, and the events predicted are to be fulfilled in the time of the end, in the "latter days," even to the time of God's indignation. It is another prediction of what

is implied and foretold in the restoration of the papal power elsewhere.

18. Dan. 11:40: "The king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships." Eze. 26:7, in a prophecy of Nebuchadnezzar the king of ancient Babylon, uses an expression similar to that, "A king of kings from the north, with horses, and with chariots, and with horseman, and companies, and much people." The expression of "a whirlwind" is used for the same northern power: "Behold, a whirlwind came out of the north." Eze. 1:4. And in a prophecy of the very closing days of this world's history Jeremiah declares, "Evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth." Jer. 25:32. "The king of the north shall come against him [the king of the south] like a whirl-

wind." So the prototype of the papacy, Babylon, went forth with every equipment of war, army and navy; so will the great northern confederacy go forth against the hated Moslem and all other opposers in the last great struggle. How exceedingly tame is any suggested fulfillment of this striking prophecy in this history of Turkey since 1798.

19. "He shall enter into the countries, and shall overflow, and pass through." Jer. 47:2, speaking of coming judgments,--"Behold, waters rise up out of the north, and shall be an overflowing flood, and shall overflow the land, and all that is therein." "I will bring evil from the north, and a great destruction." Jer. 4:6; 6:1.

"Shall enter into the countries" was not true of Turkey. But one country lay between Turkey and Egypt, and that was Palestine; but this belonged to Turkey, was, in fact, a constituent part of her domain. Both Egypt and Palestine, like Aleppo, Damascus, Bagdad, and other provinces and divisions, were eyalets, or pachalics, of Turkey. Turkey entered into no country; but, under the restoration of the papacy, the great northern confederacy will sweep over all the countries of Europe, overflow, pass over. A whirlwind is caused by winds from various quarters. So the overwhelming troubles upon Syria and Palestine in the days of Ezekiel were represented as a whirlwind from the north; and another prophet of Babylon's day pictures the last great warfare upon the earth as evil going forth from nation to nation, "and a great whirlwind shall be raised up from the coasts of the earth." Jer. 25:32. All Europe is involved in it. The ten divisions of Europe, the United States of Europe, as it has been called, confederated together for safety, will support the beast, will reinstate again the old regime of church and state. There will be perfect agreement. See Rev. 17:12, 13: "The ten

horns which thou sawest are ten kings, which have received no kingdom as yet; but they receive power as kings one hour with the beast. They have one mind, and shall give their power and strength unto the beast." The next verse shows that they will be apostate, antagonistic powers to God, for they make war with the Lamb. It represents another union of Babylon with the state, and the great harlot in her ~~xxx~~ self-exaltation at this time says: "I sit a queen, and am no widow, and shall see no sorrow."

"Overflow and pass through." The figure is that of a great, swelling river overflowing its banks, passing through, cutting out channels on the land overflowed. See the parallel texts before referred to. This was not true of Turkey in 1798, or for more than two hundred years previous to this. Dr. Adam Clarke's application to Turkey was made respecting Turkey's career as a conqueror back in the fourteenth and fifteenth centuries.

20. Dan. 11:41. "He shall enter also into the glorious land, and many countries shall be overthrown. These shall be delivered out of his hand, Edom, and Moab, and the chief of the children of Ammon," Jer. 10:23: "Behold, a people cometh out of the north country, to make the cities of Judah desolate."

"He shall enter also into the glorious land,"--doubtless Palestine. Turkey did not "enter" into Palestine; she was there already. The power of this prophecy enters as a conqueror. It was not his; he "enters" and sweeps on a mighty victor. But not only Palestine shall fall, but many countries shall yield to this power. It is overwhelming in its whirlwind sweep. It would be inconsistent to speak of Edom, Moab, and Ammon, or the territories they represent, as not escaping the Turkish power, for they were already a part of her empire, inhabited largely by Mohammedans, but when the great

confederated papal power sweeps down from the north, it is highly reasonable to believe that these tribal territories outside of the highway of influence should escape. God is reserving them to His own judgment.

21. Dan. 11:42, 43. "He shall stretch forth his hand also upon the countries, and the land of Egypt shall not escape: and he shall have power over the treasures of Gold, and of silver, and over all the precious things of Egypt; and the Libyans and Ethiopians shall be at his steps.

Jer. 46:20, 24: "Egypt is a very fair heifer, but destruction cometh; it cometh from the north."

"The daughter of Egypt shall be confounded; she shall be delivered into the hand of the people of the north."

"He shall stretch forth his hand upon the countries! The thought is striking. It is an eager, heavy, grasping hand which places its crushing power not only on countries professedly Christian, but Mohammedan: Egypt shall come under its power, and the typical prophecy of old time will be demonstrated. Jer. 46:20, 24. Her treasures shall be his. All this the king of the north seizes as his own. He is the world's master and dictator, and he passes through to claim sovereignty of all Africa. To say that the tribute that Mehamit Ali put upon the Mamelukes and never exacted meets this prophecy is inconsistent and absurd.

22. Dan. 11:44,— "But tidings out of the east and out of the north shall trouble him, and he shall go forth with great ^{fury} ~~fury~~ to destroy, and utterly to sweep away [to devote] many."

Isa. 41:25: "I have raised up one from the north, and he shall come: from the rising of the sun shall he call upon my name: and he shall come upon princes as upon mortar, and as the potter treadeth clay."

"With great fury to destroy." Verse 44.

Dan. 7:21, 22: "Made war with the saints, and prevailed against them until the Ancient of days came."

Dan. 8:24: "And he shall destroy wonderfully."

"Tidings." Tidings came to Babylon of old before her fall.

Tidings will trouble modern Babylon, tidings from the east, perhaps, of the coming of the kings of the East, supposed to be Christian, but with their old heathen instincts, becoming undermined(?) amidst unparalleled wickedness and falling judgments? This may be the tidings which will trouble from the East. "Tidings from the north"—God is working. He expressly tells us that the power which overthrew Babylon of old was His power, His man from the north. Isa. 41:25. God's mighty message, imbued with the spirit of the true King of the North, will have its effect. The givers of that message, raised up of God as was the deliverer of old, mightily trouble the papacy, this king of the north, this world dominator. As in the Reformation, such conduct cannot be tolerated, and the king goes forth with great fury to destroy and utterly to devote many. They are the ones which are causing trouble. It is through them that difficulties and calamities and judgments are coming upon the earth. And those who are thus destroying his peace must be put away. Like Elijah of old, they are troubling apostate Israel, and the Jezebel of modern times stirs up the Ahab of modern times to destroy them. All the kingdoms of earth will be enlisted against God's little flock.

23. Dan. 11:45: "And he shall plant the tents of his palace between the sea and the glorious holy mountain."

Isa. 2:2-7. "And many peoples shall go and say, Come ye, and let us go up to the mountain of Jehovah, to the house of the God of

Jacob . . . for out of Zion shall go forth the law, and the word of the Lord from Jerusalem."

I Thess. 5:3: "When they shall say, Peace and safety."

Rev. 17:12, 13, 17: "The ten horns are ten kings, which have received no kingdom as yet; but they receive authority as kings, with the beast, for one hour. These have one mind, and they give their power and authority unto the beast."

Rev. 18:7: "For she saith in her heart, I sit a queen, and am no widow, and shall in no wise see mourning."

Rev. 13:3: "The deadly wound was healed."

Rev. 18:3: "And the kings of the earth committed fornication with her."

Verse 23: "With thy sorcery were all the nations deceived."

Rev. 17:14: "These shall war against the Lamb."

Dan. 8:25: "Shall stand up against the Prince of princes."

The language of Daniel 11 does not indicate a power that is fleeing to the Holy City as a last refuge, as a last forlorn hope against destruction. It indicates a purpose there to plant the throne of universal dominion in this world. "He shall plant the tabernacles of his palace" there. He expects to reign there. All the world is supporting the power that shall there enthrone himself. Holier than America, holier than Constantinople (the second Rome) holier than Rome itself (the See of St. Peter), is "the city of the great King." There the sentiment of all Christendom has centered during the centuries since our Lord walked upon the earth. There the crusades beat for centuries. Millions of lives were lost in order to take the holy places from the Mohammedan, and there comes the marvelously glorious triumph of the Papacy at last, when all the world shall wonder after the beast," all" whose names are not written in

the book of life." There is one class not deceived, there is one company who look beyond, and who see that that last great world triumph is only for a little time. They are reading events, not in the light of appearances, but in the light of the prophetic Word, illuminated by the Spirit.

24. "Yet he shall come to his end, and none shall help him."

Rev. 18:8: "Therefore in one day shall her plagues come, death, and mourning, and famine."

I Thess. 5:3: "And when they are saying, Peace and safety; then sudden destruction cometh upon them. . . And they shall not escape."

Rev. 18:10, 17, 19: "In one hour is thy judgment come." "In one hour so great riches is come to nought." "In one hour is she made desolate."

Dan. 8:25: "Shall stand up against the Prince of princes; but he shall be broken without hand."

* Rev. 17:14: "The Lamb shall overcome them: for He is Lord of lords, and King of kings; and they shall overcome that are with Him, called, and chosen, and faithful."

Note that the prophecy does not say, Then he shall come to his end. Yet such has been the meaning put upon it many times, in connection with the old interpretation. Men say that Turkey shall place her throne in Jerusalem, and then shall come to her end. But "yet" is not a word of time: it does not indicate immediate collapse. It does indicate that notwithstanding all the support that this power has, all the blacmry of success which surrounds him, he shall come to his end. It is of no force applied to the Turk, absolutely none. people know that that power which began losing its empire in 1683, and even before, will sometime^{be} entirely whittled away. Everybody is

looking for that. But there is a surprise when this king of the north sweeps down through the country, "overflows," and "passes through," and "stretcheth out his hand" and grasps all the powers and the treasures of earth. The world stands amazed at this rejuvenation. It would seem as though this mighty power would continue, and continue forever, as it has predicted through all the past, and the world has come to believe it; yet--notwithstanding all this--he shall come to his end. In the very height of her glory her judgment waits. The very time that she sings her triumph song her plagues fall, and she who called herself the "mistress of the kingdoms" and who said, according to Isaiah 47, "I am, and there is none beside me," will find that the great God Who has known her career, in the very climax of that career sends ~~us~~ His avenging angel to recompense all her work of the centuries. That is the climax of all the world-wisdom and world-planning for selfishness and power. Nay, it is the anti-climax; for all the success of the world, without God, has been one constant plunging toward the gulf of perdition, and the very highest, strongest power that the world has ever known, drops from its self-exaltation ~~and~~ and becomes the son of utter destruction.

25. "At that time shall Michael stand up, the great Prince which standeth for the children of thy people."

We need no parallel texts. We know that the standing up of Michael, Christ our blessed Lord, means. The old angelic name is given Him, "the One who is like God," who began His warfare with Lucifer under that title, and ends it under the same. Think of the great prophecy as a whole. Think of it as one constant struggle for world dominion. This king shall "stand up," that king shall "stand up," and all of them reigned hoping to win the world to their ~~domain~~ domain, and all of them to a greater or less extent antagonistic to

the Prince of princess, to the One who is willing to wait for the vindication of his righteous cause. The last power of all in the world that shall "stand up" against him is the greatest power the world ever knew, the very masterpiece of Satan itself; and right in the very acme of that power's triumph, revealing all the innate wickedness, lawlessness, rebellion, and persistency in evil which can be imagined, the great King who has waited so long stands up. "And the seventh trumpet sounded, and there came great voices in heaven, saying, The Kingdom of this world is become the kingdom of our Lord, and of His Christ, and He shall reign forever and ever."

How all this last part of the 11th chapter of Daniel is confirmed by the dozen or more different prophecies of different parts of the Word of God that place the last great struggle in Palestine. Prophecies of Isaiah, Micah, Joel, Zechariah, Ezekiel, Obadiah, the Revelation, and others, all place the last great struggle in Palestine, and these prophecies give us the glorious outcome,--the coming and the reign of our glorious King. It seems to me the more I study it, and study the whole Word itself, that we are losing so much of the real force and power of the great prophecy of Daniel 11 by applying it, as we do to Turkey, by making the mis-application of history and prophecy that we have been making in the past. It seems to me a most amazing and inconsistent thing to close a noble line of prophecy for the last days with an utterly insignificant power which has little or no bearing upon the work of God for this time, a power which meets the common fate of all of the kingdoms of earth, and thus ignore the mighty rival of the kingdom of God which seemingly triumphs in the earth, aided by all the powers of earth, and meeting

its end only in the coming glory of the true King of the north, the eternal Son of God.

Such a view as the old, which I once held, is not only contrary to history and Scripture, but deplorably inconsistent and in-harmonious with itself. It is no special sign of the Lord's coming to say that Turkey is soon coming to its end. There is nothing in Daniel 11 alone to show this. Of course this may be truly said of all the kingdoms of the earth, that they are soon coming to their end, "For in the days of these kings shall the God of heaven set up a kingdom. . . which shall break in pieces and consume all these kingdoms." Of what special significance is it to say that I am to lose my little finger, when my whole hand is to be amputated? But granting, for argument's sake, that all this view contends for is to be, even then we must see the world triumph of the Papacy, and all the nations mad through drinking of the wine of her fornication, all wondering at her amazing virility and magnificence,--all this we must see before the Lord comes. For when the deadly wound is healed, and the Papacy restored, all the world will wonder after the beast. Apostate Protestantism, Spiritualism, and Roman Catholicism, the great three-fold Babylon-rival to God, must seemingly carry away all the world under her sway, except those whose names are in the book of life and who win the victory over the beast and over his image. These constitute the all-embracing message.

These three types and beasts of earth shall war against the Lamb, but the Lamb shall overcome them; for He is Lord of lords, and King of kings, and they shall overcome that are with Him, called and chosen and faithful.

DANIELLS: What is the wish of the Conference now with reference to the next step?

BOLLMAN: I move that Elder Daniells, if he is prepared, take up his presentation.

LONGACRE: We are going to give Elder Tait some time. Why shouldn't he take the time now?

DANIELLS: That is according to my wish. And any others who may have a burden on this view. I do not know whether any others have made request to speak on this side. Is there any objection to Brother Tait's taking the time now? All right, Brother Tait.

TAIT: I think I can finish in this period, of which there is still 30 minutes left.

I have a real burden upon this question, brethren. I have a very definite, strong, deep conviction. And I have this conviction notwithstanding the fact that I would be willing to give my right arm to have the old stand. I have prayed that it might, but I don't see how it can because it seems to me that the interpretation of the Scripture itself is the thing that stands against it. Now I am not going over the ground in any detailed way as some of the brethren have, to weary you because you have had that, but I do want to gather out and emphasize ~~the~~ a few points that have been made that have been leading points in convincing me that we were not right in standing on that old position.

First we come down into the 35th verse unitedly saying we are talking about Rome, and then without any break in the prophecy at all, we immediately jump off into another power entirely in the ~~xxxxxx~~ 36th verse, and there is nothing in the prophecy itself to call for that. This king that we are talking b

about in the 35th verse, shall do according to his will. I don't see how we can apply that to Napoleon Bonaparte; the wilful king. Napoleon did do mighty things without any question, but when he made his invasion into Egypt, it was not that he might strike at Turkey. He didn't have the Turk in mind, but thought he might strike England. That is the thing we will all agree upon, that he was aiming at, and his country was aiming at, was to strike England, and he said in the place of invading England, where they had an army of 50,000 men, he would go down and strike in through her Eastern possessions, in Egypt. And when he got down there, he did as some other rulers have done, turned Mohammedan, and worshipped at their shrine and ~~undertook~~ undertook to gather up a great Mohammedan army so he could sweep back through Western Europe and overthrow everything before him and become the reigning monarch of the entire world like Caesar, Alexander, and others before him. That was the will of Napoleon Bonaparte, and it was the ships of England and the armies of England and other countries that overthrew Napoleon, and not the Turk, and that is the history of it. It was his will when he started out to become world conqueror, but he didn't do according to his will. This scripture speaks of a power that will do according to his will. The Papacy is to be restored. The Papacy, brethren, is to become a world power. All the world wondered after the beast. And I believe from the time we enter this period, we must get our geography into world terms ~~rather~~ rather than on terms we have had it in western Europe. All the world is to deal with the beast; all the world is to wonder after the beast.

DANIELLS: May I ask a question. When you say the Papacy will become a world power, do you refer to a national power or to a

A G DANIELLS: When you say it will become a world power, do you refer to a national power or a political power?

A O TAIT: When the papacy becomes a world power it will be such as a spiritual power, but in order for the papacy to exercise its kind of spiritual power it has got to have the forces of earth, and so we find in Revelation 17 that those kings of the earth will unite together their power and will have one mind to give their power to the beast.

A G DANIELLS: You don't claim it will be a nation nor a political organization?

A O TAIT: It won't be a political nation, it is a religious-political organization. Its territory will be the territory of these kings. I think that Mohammedanism will head up against it. Mohammedanism is the only religion on the earth at the present time that does not quite largely fraternize with the papacy. Mohammedanism never has agreed with it and never will, because it is constitutionally opposed to it.

C P BOLLMAN: Your conception is that the papacy will become a dominating influence?

A O TAIT: Yes, I have the orthodox view on that.

C S LONGACRE: Are you sure about that?

A O TAIT: That the papacy will become the dominating influence in the world? That of course brings in the question of apostate protestantism. We have that in the Spirit of Prophecy, that the papacy in the old world, and apostate protestantism in the new will unite. I don't believe that the Catholic church will ever be a power here, but that rather the power will lie in a federation of churches.

A G DANIELLS: What about the millions of the Greek Church?

A O TAIT: I think they will swing in with it, Elder Daniels.

"And he shall do according to his will." We have had those scriptures emphasized, and had it shown that they do apply to the papacy with that in Thessalonians which applies so strikingly to the papacy. I will grant that you can bring out some portions of those verses in Thessalonians and apply them to the French. Some have made it apply to Emperor William. We can do things of that kind, but is it a correct plan of interpretation for us to jump away from the papacy in verse 35, and jump over to another power in verse 36, when the language in verse 36 is almost identical with that in Thessalonians and in Daniel 2? I think, brethren, that before we can come to the 40th verse or anywhere else, we have got to go back and clear up this which is the foundation for the work that comes in there, that we clear up the time of the end. There isn't a single thing in that prophecy but what can be clearly met to apply to the papacy, and there are portions of it that I don't see can be else applied to Napoleon Bonaparte and his campaign. There is the great gibraltar that I have never been able to get back of, and I have never seen any exposition that the brethren have given that would indicate that I should change my opinion. I can't see behind it. I can't see how we can come down a line of prophecy and have Rome enter that field and then immediately, right in the middle of that, we break in somewhere and apply it to a power that by strength of our imagination we can make it fit that power, but it fits Rome supremely, brethren, and it seems to me we must stand there on that with those verses. Verses 36-39 stand for Rome.

Now, then, when we come down to these verses 40 and onward, "In the time of the end shall the king of the south have a contention with him," and then this wilful power, the king of the North shall come against it. I believe that we are on the verge of a great struggle between the Mohammedan world and the so-called Christian powers of the old world, and we will see something right in there, brethren, that will open our eyes.

A G DANIELLS: I can't follow you. When you speak of powers, between Mohammedanism and the western powers. Do you mean the papacy?

A O TAIT: I mean powers that will support the papacy.

Here is another thing that has been a great poser to me. We take any other great big line of thought, and it is supported strongly by the Spirit of Prophecy. You take it back about 60 years ago when those knockings were started over there at Hydesville, New York, and Sister White came out with her straight statement that we would yet see the whole world get on that spiritualism train and that it would be regarded as blasphemy to speak against spiritualism. She came right out and said that was what it was working for. And now we have come down to the time when the whole world follows that lie of spiritualism. Brother Smith was about to switch us off the track, and I was there. Some of you younger men weren't there, but I was there. Brother Smith was about to switch us off the track and make it look that the papacy received its death struggle in 1798, its judgment was set, and it was to be consumed and dwindle away and peter out at the end. It was not to become any great strong power. Now then just about that time here came that great chapter in Great Controversy, The Aims of the Papacy,

and tells us what is going to be done with the papacy. We get hold of that, and start to carry that message out, and then they begin to discover in the Third Angel's Message that this message is directed against the beast and his image, and that the message is to go to every nation, kindred, tongue, and people, that the two great forces are the believers in the message on the one hand and the beast on the other hand, and those two forces drive on, one right after another, until they make their great head-on collision when the papacy reaches the world supremacy, when all the world is wondering after the beast. When the kings of the earth shall have one mind to give their power to the beast, and when they shall all stand up there, and she thinks she has gained the world, and she says there for a little time, I sit a queen, and am no widow, and shall see no sorrow; the only thing I can see about me anywhere in the world is this little despicable company of Seventh-day Adventists, and we will crush them out of existence very quickly because we are so mighty, and then I stand here, I have world power, and will do for this world what I have promised all through the centuries. Then comes the great climax when Michael shall stand up, the great prince that standeth for the deliverance of his people, and at that time shall burst forth the plagues. O, I can get a climax out of that, I can see something in that. I can't catch the inspiration in that dwindling sickly power, and have that to stand up for a power, and that will be the sign of the standing up of the great prince. I believe that we have allowed ourselves to emphasize that thing, and have not emphasized that message of the world against the beast and his image as we should have given it. I wish God would help us to see the message today.

DANIELLS: Sister White says that back in the early days when they got into much disputation over the meaning of the Scriptures, they all bowed down together and prayed for light and understanding, and the Lord blessed them and helped them to come together and see together on points that they were wide apart on and that troubled them very much. Wouldn't it be well for us to have a season of prayer?

M.C. WILCOX: May I say just one word? I want to say this: that I do not present in a dogmatic way just what will take place or just how it will be fulfilled from verse 40 on. It is only to present what would seem to me from all the other prophecies, could be very reasonably expected would take place from now on. That is all.

ANDERSON: I want to say just one word. That is, from my study of the text, I find that the evidence is overwhelming to the effect that the planting of the tents of his palace will not be in Jerusalem, but between the sea and Jerusalem. Let me read from this Jewish version. "And he shall plant the tents of his palace between the seas and the beauteous holy mountain". I have examined a great many versions of this text and have found just one, and that is the American Revised Version, that says "In the holy mountain". All the others, say so far as my memory carries me now, say it is between the sea and Jerusalem. It is a pronoun applied according to the Hebrew usage, to the Mediterranean sea. So it is between the sea and the glorious holy mountain that this power is to plant his tabernacle. I don't think we have any evidence for saying it is as the American Revised Version puts it. I think we should bear this in mind.

DANIELLS: I am now asking if there are any who wish to speak in favor of this new view before us. We have given that side a good long innings I know, but I wouldn't want to shut anyone out or prevent anyone from expressing a view to make the matter clearer. Of course, we wouldn't want to go over the ground again, but would be glad to have any statement that a brother wishes to make. We are all of us here with equal rights and responsibilities, and privileges. So I want to make it plain that none are shut out.

C.B. THOMPSON: Brother Chairman, I would like to express a conviction. We have had a pretty clear statement of this view today and yesterday. I feel that it would be a good thing for us to adjourn and pray and think about what we have heard, and then in the morning, if Brother Daniels feels so impressed, after we have had a rest, that he take time to present to us such things as are on his heart. I believe we will get along better that way than to get into argument at this juncture.

WIRTH: You have asked for those who believe the new view to speak, and as I feel inclined that way, would like to say a word. It seems to me the great thing is as Brother Lacey brought out, the fact that Antiochus Epiphanes is really the great figure in this chapter.

Really, I think he should be emphasized more than we have emphasized him, and for this reason: That to my mind, Antiochus Epiphanes stands related to the people of God at that time in a typical way as the Pope stands related to the whole people of God. You know in our prophecy and expositions we take the view that what happened to Israel of old, also happens in a

larger sense to spiritual Israel. For instance, we say what happened in the destruction of Jerusalem applies in a larger sense to the whole Christian world in the last days. We say we may draw many analogies between what happened in Israel and what will happen to God's people at the end of the world. If that be true, it seems to me what is brought out in this chapter ~~ix~~ has a primary view as Prof. Lacey brought out, and I think this primary meaning is one that so far as the Jews at that time were concerned, they could take a great deal of it and apply it to Antiochus Epiphanes and get a great deal of help out of it to show how God predicted things about themselves and their own persecution. For he was certainly a great persecutor of the Jews. He certainly did desecrate their temple and change their priesthood. He put out Annas(?) and had Jason put in, and what he did in putting hundreds of them to death changed their worship and forced upon them a Greek philosophy. He corrupted their worship and many of them left their own orthodox worship and amalgamated with Greek civilization which brought in spiritual apostasy and erroneous doctrines.

That to me is a very fine thing. Why when we think of the transition that God makes from the things that happened to the literal Jews and uses them for a type of what will happen to the Christians in the Christian era, it is one of the striking things that makes Antiochus Epiphanes a type of what the Pope is to do to the people of God. The Pope persecuted the Christians as Antiochus Epiphanes persecuted the Jews. Antiochus corrupted the worship of the Jews; the Pope corrupted the worship of the Christians. To find that Antiochus

changed the priesthood from the Levitical priesthood and put in his own priesthood, and when we come to the Pope, we find that according to our own interpretation of the daily, that is what he did, changed the priesthood and in place of the lawful priesthood put in his own priesthood. One who has studied the history of Antiochus Epiphanes will find that he did the things for that time that the Pope did later. And if we are brought up to Antiochus Epiphanes in the 30 and 31st verses, see what a beautiful, forceful transition we have from that place to what the antitypical Antiochus, or the Pope, did to the people of God in a larger sense. I don't know whether I make that plain or not, but Antiochus Epiphanes was a type of what the pope was afterwards to become.

Then it reads that the ships of Chittim and the coast lands shall come against him and he shall return and have indignation. That is what he did. Then he persecuted the Jews and tried to destroy their worship. I agree that the forces there represent the Romans. The prophet catches a vision of the larger Antiochus Epiphanes, the Pope, and goes right on and says that he will profane the sanctuary, and there is your Papacy. So it goes right from the ancient Antiochus to the Pope and goes right on with what the Pope is to do.

If there is any force in that argument, it seems strange to me, that after having introduced that beautiful analogy between Antiochus and the Papacy, showing that the Papacy was to go right on with that desolating work against the people of God, we should switch off at the ^{36th} 36th verse, the very verse that shows the character of the Papacy, and shift that on

to any inconsequential power like France or Turkey, and lose the force of that empire which brings us right up to the second coming of Christ. That is something I cannot get over in this chapter, for certain dominating empires are brought to view. For him to introduce the Papacy and then shift off to other powers, and leave Rome when we know Rome is the fourth great universal empire and leads right up to the second advent, is something I cannot understand. To my mind, the Papacy is in a larger sense the Antiochus Epiphanes of this time, and therefore the transition from the real physical Antiochus Epiphanes to the spiritual Antiochus Epiphanes.

The Person of Christ.

W.W.Prescott.

I would like to have you give special attention to one or two statements. The statements are these:

The gospel is the good news to us concerning a person who has been manifested, and the facts relating to that person.

Our Christian life is our personal relation to that person and these facts. Now

Now I would like to think about that before we study any further. If that is a correct statement, and we follow that, it will influence, it will guide the whole question of our study of the Scriptures, all our reading, all our teaching, and our preaching. These are absolute facts. We have positive testimony that can not be broken down concerning a person, Christ, who has been manifested in the world, an actual being. There is no dispute about that. There are certain important facts about that person that are absolute, concrete facts, not theological theories, not speculations, not fine-spun drawn-out imaginations. They are facts.

A.G.Daniells: That is wonderfully comforting, too, isn't it?

W.W.Prescott: Yes. We have given up everything else, we have given up any idea of seeking position or money or a good time in the worldly sense; now we want to have something positive to rest upon ~~unambiguously~~ when we think about that. We do not want to rest upon something as an imagination or something as a theological idea. When I have turned aside from everything else and given up all thought of pleasure in a worldly sense, of making money, of gaining position or influence, I want something absolutely sub-

stantial in its place. Now, I dwell upon these things as absolute facts. They are facts that have occurred to that person; they are testified to; we can establish them as absolute facts. I do not think we have dwelt enough upon that; we have been inclined to take too much for granted. But when I face the present and the future, when I face the question of death, when I look it in the face, and know it is coming to me, I must have a certainty about this thing, a certainty that will stand by me when I face the last enemy, so that I will face him without fear. But I have got to have more than a theological theory in my mind.

Our personal experience as Christians depends upon our relation to that person and these great facts. I want to build upon that. Our Christian experience, our Christian life, our certainty in these things, depends upon our personal relation to that person who has been absolutely manifested, and to the great facts concerning that person.

In order to be very definite, I have made a division of these facts, in which I group everything else, so that I can keep this,--deal with it not as a great thing in the air, but as something very definite. These great facts I have put down thus:

1. The Deity of Christ. That is my foundation.
2. The incarnation of the Son of God.
3. The atoning death of that same person.
4. The resurrection of that person.
5. The ascension of that person, as a person, into heaven.
6. The present ministry of that person in heaven as a definite person in a definite place, doing a definite work.
7. The coming back of that person to get me and all others who have kept in right relation to him and these great facts.

Now I say that if we will take these simple statements and give ourselves up to them, it will--it has with me changed my whole experience in the study of the Bible, and in my way of presenting, either in writing or in speaking the great truths of the gospel. And I want

to say that that has not taken me away from the Bible, from the ~~message~~ emphasis to be placed upon certain special truths. In fact it has been that which has helped me to see what these things mean.

Now I distinguish between that sort of an experience, that builds up the message, that strengthens the message in our minds, and that kind of an experience that belittles the message. And the faith I have I want to feel is the faith that builds constantly, strengthens my personal confidence. I am not in this thing from sentiment or theory, or because my father was in it. I am in it from a deep conviction, and I do not want to be ~~beheld~~ led away from that conviction. When I am led away from that conviction, I am out of it. There is no work that I can do that will be of any value in this movement.

So I hold that personal experience is a primary thing. Then I can try to help others. Now if I am not positive myself about it, how am I going to take any man whose feet are on a slippery foundation, and get him on solid ground.

Recently while I was gone I had an experience that was very encouraging to me. There came to our camp-meeting at Portland, Oregon a woman with children, who was a Roman Catholic. She had come in contact with our people there through one of our believers who had rendered her help that made her favorable to listen to what he might say, and he invited her to come to the meetings and she came and listened. I talked on the two phases, from the basis of personal experience, and then the message as presented in prophecy, night after night on the book of Daniel. We began Tuesday evening. Sabbath morning we called upon the people for a response and that woman came right forward and took her place with those who requested prayers and giving themselves to God.

Afterward she wanted to talk to me. She said, I have been

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raised in the Catholic faith. As a Catholic, I have not been taught the Bible. The priest only takes up the catechism. I am not acquainted with the Bible and I could not prove the things that you have presented. But since I have come onto this ground, I have received such a personal blessing and such personal help that I believe you have the truth.

Now, I think that conviction ~~in~~ was greater than logical argument could be. It was sufficient to lead her right there to renounce her church and join this movement. It was not because we had gone all through the doctrines logically, proved everything out of the Bible, but because of a blessing that came into her soul. Now there is a conviction you and I ought to have personally to bring to others. Now I want to deal with these facts. It took me some time to get them clearly.

The gospel is the gospel of God concerning His Son, Jesus Christ. Rom. 1:1-3. Now we read yesterday that he was manifested, the Son of God was manifested to human eyes, manifested by taking our flesh, becoming a man among men. That was his incarnation.

I place the deity of Christ as absolutely fundamental. I must not lose my anchor through the Deity of this person. Then he became man. The incarnation of this person. He died for our sins, the atoning death of that person. He was raised from the dead. "Except he is raised from the dead, our faith is vain, our preaching is vain." He ascended into heaven. It was not a deceptive vision that these men had. It was an actual fact. He is ⁱⁿ heaven as a person now. He is in the heavenly sanctuary the same person with a body just as really as you and I have a body. He is doing a definite work. He appears before the face of God for us as our representative. Now when I think about

it that way, there is something real about having a Saviour. But when it is a mere figure of the imagination, a composite photograph of some men, that is no strength to me.

Now he is coming ~~me~~ back again as a person. This same Jesus. That is his earthly name. "This same Jesus shall so come in like manner as ye have seen him go into heaven." He is coming back for us. "In my Father's house are many mansions; if it were not so I would have ~~told~~ told you. I go to prepare a place for you; and if I go and prepare a place for you I will come again and receive you unto myself, that where I am there ye may be also." "And so shall we ever be with the Lord." That will be an eternal association with that person. I rest my whole weight upon that foundation. And that becomes to me an absolute fact, absolute reality. And the preaching of the gospel is not to persuade people to agree with me in my theological views. The preaching of the gospel so far as I am concerned is to bring people in to personal association with that person with whom I have fellowship.

I find when I deal with such things as this, I do not get away from the Spirit of Prophecy. It struck me with great force when I came to this paragraph one day:

"O that I could command language of sufficient force to make the impression that I wish to make upon my fellow-laborers in the gospel. My brethren, you are handling the words of life; you are dealing with minds that are capable of the highest development. Christ crucified, Christ risen, Christ ~~ascending~~ ascended into the heavens, Christ coming again, should so soften, gladden, and fill the mind of the minister that he will present these truths to the people in love and deep earnestness. The minister will then be lost sight of, and Jesus will be made manifest." Gospel Workers. p.153.

Now that does not exactly catalog all my seven divisions, but it made me pretty sure that I was on the right track when I did catalog

them.

Now to crystallize this thing in such a way that it will be real personal experience and mold our reaching, our preaching, our reading, & that is what I would like,---not deal with this now as one more theory that he has presented to us to think about. If this is worthy anything at all it is worth giving very earnest attention to, and if it has any influence upon your experience as it has upon mine, it will reverse the whole way of looking at things in our teaching and preaching. And we need not say in that that it will take away from us the special message for this time. There is nothing that has made the message so sure to me as when I have viewed it from this standpoint. Now let us take it up,---that idea that what we are to deal with is a fact, an absolute fact, and present a real person, and that our experience depends upon our personal relation to him. It all of course is bound up in the statement of the apostle Paul "that I may know Him." But we have to know the way that we can deal with him, not simply a name, Christ, but facts concerning him that will enable us to know him.

We have read Scriptures concerning the Christ manifested, that he was the Son of God in a unique sense different from that in which we are said to be children of God, but in that unique sense that makes him equal with God. That is our foundation of confidence, that he is able to save to the uttermost them that come to him. Able to save to the uttermost because of his very being. That is what gives force to all that he said, all that he did is his being, and that is founded in this idea of his deity. We read of that yesterday as a revelation of God, and that he himself took that position as the Son of God in a special sense.

Now we come to the question of his manifestation as the son of man, the incarnation. It is a truth that we need to live with for some time. We can only indicate, we can only suggest, but you

take that question of the incarnation of the Son, I have been greatly interested in going back of the time when he was manifested as a man in the flesh, and see manifestations earlier ~~than~~ manifestations. I have found what seemed to me to be clearly seven at least in creature form before he was born of a woman. I made a list of them, they are called Theophanies.

Gen. 1:18. He appeared to Abram.

" 33:24-30. He appeared to Jacob and wrestled with him.

Ex. 24:9-11. To Moses and the elders.

Joshua 5:13-15. As captain of the hosts of Israel. He was the Captain of salvation then as now. It was a question of salvation from their enemies. He gave them instruction how to gain the victory then, as now.

Judges 6:11-24. To Manoah.

" 13:3,6,9,18-20. To Gideon.

Dan. 3:24,25. He was with the three faithful men in the fiery furnace.

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Here are at least seven instances where it appears from Scripture that he appeared in creature form and dealt directly with humanity. But the great thing that we deal with is when he took our flesh permanently, because that is the prominent thing. That is the whole basis, the pledge of our success as Christians, it is the basis of our pledge of eternal life,—that He has taken our flesh, to keep it to all eternity. He has united himself with humanity for an eternal relation, taken humanity upon himself for all eternity.

Now here is the question we must all decide. By nature we were born in the first Adam, our line of descent is in the first Adam. Our whole choice is whether we shall accept that descent, that birth, and stay there and take the consequences of it, or whether we shall take our place in the last Adam, and take the consequences. I make that a real definite matter of choice. I am not condemned because the first Adam sinned, I am not judged for that. When Christ took our flesh and died on the cross, he settled that whole matter about the first Adam and his sin, and I am not condemned for that. "I will send another Comforter unto you, and when he is come he will

convict the world of sin, of righteousness, and of judgment; of sin not because they are in that Adam, but because they believed not on Him. That is the all-inclusive sin, because they believe not on him. We are condemned in the judgment, not because Adam sinned, but because we reject Christ, and persist ourselves in Adam's sin.

Now let us read some Scriptures, a sweep from Genesis 3 to Revelation 22, as a series of mountain peaks of the incarnation.

Genesis 3:15. "He shall bruise thy head, and thou shalt bruise his heel." A.R.V. I like very much to use the personal pronoun as it is used in the Revised version. Right from the first gospel promise our attention is directed in a special way to a person. This person is the seed of a woman. That involves the incarnation.

Gal. 4:4. "When the fulness of the time came, God sent forth his Son, born of a woman, born under the law."

I want to direct my mind to the thought that he was born of the flesh, just as I am born of the flesh.

Luke 2:11. "For there is born to you this day in the city of David a Saviour, who is Christ the Lord."

Rev. 22:16. "I Jesus have sent Mine angel to testify unto them you these things for the churches. I am the root and the offspring of David, the bright, the morning star."

Matthew 8

W WPRESCOTT

The glory of God is revealed in the face of Jesus Christ.

Luke 2:11: "For unto you is born this day in the city of David a Saviour, which is Christ the Lord."

See how this scripture enters into the details.

Gal. 4:4: "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law."

Here we have the definite facts concerning it. Unto you is born this day in the city of David a Saviour who is Christ the Lord. Born, BORN of a woman. That brings him right into our family. It is a wonderful truth, to stop and think about that, that Christ, the Lord, Deity, the only begotten Son of God, came right into our family.

Luke 2:11 puts a new thought into that, and emphasizes the greatness of it. He who was born of a woman is Christ the Lord, the Saviour. He is the Saviour to us because he was born of a woman. If he had not been born of a woman he would not be our saviour. He was one with us. He carried that right along in this way until he said I ascend to my Father and your Father, to your God and my God. If his Father is my Father, and my Father is his Father, then he is my Brother.

Think of it as fact, and not as theology. Here is a man, standing right with men, and he says, I go to your Father and my Father, your Father and my Father, and we know that he came down from heaven. There is a wonderful thing there, that coming down to us from Heaven, being born here he became definitely related to us.

Rev. 22:16: "I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star."

See the significance of the name he assumed. He didn't say I, the Lord of glory, after this manifestation to the world. The world can't deal with anything that isn't visible. After he had gone back he said, I, Jesus, I, Jesus. He is still Jesus (Amen). Now you take that in Genesis 3:15, which brings before us the person in the whole gospel, "It shall bruise thy head, and thou shalt bruise his heel." Victory through suffering. When the fulness of time was come, God sent forth his Son, born of a woman, born under the law. The definite thing, not the mere fact, but the definite event. Unto you is born this day in the city of David a Saviour who is Christ the Lord. Go right to the last statement from heaven, after he had been manifested in the world and gone back, "I Jesus." There's the whole sweep from Genesis to Revelation. In the light of that sweep we can read the whole Bible on that point.

I wanted to call your attention to some scriptures that we won't take time to read, but first we will read two more scriptures.

Matt. 3:20: "And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head."

This is the first time that the "Son of Man" is used in the New Testament. None of the disciples used this expression in addressing him. He only used it of himself. Of course it goes right back to Daniel 7, "Behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near

before him." "And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him." Here is the first time that the phrase is used in the New Testament and what picture does it present to us? A homeless man of poverty. Poorer than the poorest.

Rev. 14:14: "And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle."

This is the last use of that phrase in the New Testament, and what is the picture? A glorious king, but it is the same king with a crown on his head, coming to take his kingdom. Between that first mention of a homeless man of poverty, not even a place to lay his head, worse than the birds and foxes, because they have a place, down to the very depths of poverty, that is the first time he calls himself the Son of Man. From that we pass on until the same Son of Man comes as the king of kings and Lord of lords. There are several things that follow through that, and one notable thing is that his pathway from that condition of the deepest poverty, the humblest position, to his being crowned as king, his pathway was by the cross. We must not forget that. I will give you some scriptures, but we will not take time to read them, showing that he passed through the crucial experience of his life as the Son of man. There is a significance there. These experiences deal especially with the crisis of his life. Remember that more space is devoted in the gospels to the experiences of the last week of Christ than to any other week of his life, and there is a significance in that fact of emphasis. These experiences have to do with the closing part of his life.

[The following texts were then given out]

Matt. 20:18, Matt. 26:2, John 32:4, Mark 9:31, Matt. 17:9
John 6:62, Mark 16:19, Revelation 1:12-15, Matt. 24:30, Matt. 25:31.

Those scriptures all deal with his experiences as the Son of Man. Why? I have said that the gospel is the good tidings concerning a person that has been manifested and known, a historical person, and certain very striking facts about that person. Here are some of the striking facts about that person. Our experience depends upon our personal relation to that person, and to these facts about him. I mean like this. We will study it more, but I would like to get this picture before our minds to think about as a whole. Our personal experience depends upon our relation to this person, and these facts concerning this person. He had these experiences as the Son of Man. We are to enter into those experiences. That is, we are to die with him. Until we are willing to do that, we won't get any further. Just as the pathway to heaven for that Son of Man was by way of the cross, our pathway is by way of the cross. There is no other way, and there is one of the fundamental things about him. We have to enter into that experience of death with him, and if we don't, the rest does not follow. Here is the cross right in the way, and if we come up to it and try to step around it to heaven, we lose our way to heaven right there, because we can't find any other way. And if I try to step around that experience of death, I will be lost in the wilderness of this world. That is very fundamental as an experience.

Just to run over it. We must enter into his experience of death. We must die with him. We must be raised with him. We must

ascend with him. We must enter into his experience of ministry with him, and we must thus be ready to sit on the throne with him. Those are facts. That is fact. And to get away from that into the realm of theoretic^{al} theology is to lose our way as Christians. Our personal experience depends upon our relationship to those facts about that person, and in this very definite way. He was born of the flesh; we must be born again. He died; we must die with him. He was raised; we must be raised with him. He ascended to heaven; we must ascend with him. As the high priest in the heavenly sanctuary ministering, we must enter into that ministry with him, as the mediator of the new covenant. If we don't enter into that experience, all our ministry is very profitless. He sits on the throne, and his word to us is, "He that overcometh will I grant to sit with me on my throne." Those are absolute facts, and the question with us as Christians is, Are we entering into those facts with him? As absolute fact now, not as to whether we assent to this statement as being according to the Bible. That all has its place, but the vital question is our personal relation to him and to those facts.

Thursday, July 10, 10 A.M. Two Covenants

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A.G.DANIELLS: The subject now is the two covenants, to be presented by Brother Tait.

R.V.

A. O. TAIT: 2 Cor. 3:4-6: "Such confidence have we through Christ to Godward: not that we are sufficient of ourselves, to account anything as from ourselves; but our sufficiency is from God; who also made us sufficient as ministers of a new covenant; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life."

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Now, we are ~~not~~ ministers of a new covenant. Our sufficiency is of God. We are not sufficient of ourselves. I confess, brethren, at the outset that I do not know how to present all these things in this covenant question that some of the brethren seem to think are necessary to ~~bringing~~ bring into it, but when he makes us the ministers of a new covenant, I turn to His word to find what that new covenant is, and it seems to be a very simple, clear, statement of truth that any child may understand. Turn now to Heb. 8:10:

"For this is the covenant that I will make with the house of Israel after those days, saith the Lord;" That is very plain, simple and direct: "This is the covenant that I will make." If He will tell us in what follows things that are plain and clear to us, we may understand what the ~~new~~ covenant is, that God wishes us to be ministers of:

"After those days, saith the Lord; I will put my laws into their mind, and on their heart also will I write them: and I will be to them a God, and they shall be to me a people: and they shall not teach every man his fellow-citizen, and every man his brother, saying Know the Lord: for all shall know me, from the least to the greatest of them. For I will be merciful to their iniquities, and

their sins will I remember no more." That is a quotation from the 31st chapter of Jeremiah, as we all know.

The new covenant that we are to be ministers of places God's law in the heart, ~~xxxxx~~ or, rather, God says, "I will put my laws in their minds and on their hearts will I write them." We will not only learn the ten commandments with the mind, but those commandments will be received into the affections of the heart by the power of God, so that we will love to do God's will. God puts it there, and that gives us power to do it.

Then He says, "I will be to them a God, and they shall be to me a people." God himself comes right into the life, takes possession of the soul,--not only puts the law into the mind, but writes upon the heart so that the individual may have the power to lead the divine life, and then, for our encouragement, he tells us that He will be merciful to our iniquities, and that our sins will be remembered no more.

In the final fulfillment of this closing new covenant relation, when our sins are blotted out through the mediatorial work of Christ, in the sanctuary, no sin that we have ever committed will be remembered again in all the universe of God. They are blotted out and gone, so that we do not have to stand in the presence of our heavenly Father as culprits, but as men and women that have been redeemed through the blood of Christ, and that are in harmony with His great law, and have that law in our hearts and are sons and daughters of God.

I ~~xxxxx~~ understand that is the new covenant. This new covenant, as we learn from the 3d chapter of Galatians, the 15th to the 17th verses, was given to Abraham 400 years before we came to Sinai;

And we know, of course, if we study the question further than we will take time to study it this morning, that the new covenant came in through the assurance of Christ right at the beginning.

This new covenant that was given to Abraham,--we find the first mention of that in connection with Abraham in the 15th of Genesis and the 18th verse, where he promises that He will make a covenant with him: "In that day Jehovah made a covenant with Abram, saying, Unto thy seed have I given this land, ~~xxxxxx~~ There is where he begins to talk about the promise to the seed that the Apostle Paul comments upon in his scripture. But the 17th chapter of Genesis gives more in detail this story of the covenant, and we will just gather from this a few thoughts.

of Gen. 17

The first 21 verses, especially are given up to this covenant question. In the 7th verse it says: "I will establish my covenant between me and thee and thy seed after thee." That is the covenant with Abraham through Christ. He said, /Not unto seeds, as of many, ~~as~~ but as of one, and that is Christ.

In this same verse he speaks of it as an everlasting covenant. "And I will establish my covenant between me and thee and thy seed after thee throughout their generations for an everlasting covenant, to be a ~~go~~ God unto thee and to thy seed after thee."

Don't you see how the covenant given to Abraham here is _____ in the new covenant that we have read about in the 8th chapter of Hebrews? "I will be to them a God, and they shall be to me a people. All through these first 21 verses he is speaking about the promise to the seed.

Again in the 13th verse he speaks of this covenant as being an everlasting covenant, and then in the 18th verse,--"I will establish

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my covenant ~~xx~~ with him [that is, Isaac] for an everlasting covenant for his seed after him." "My covenant will I establish with Isaac. Over and over again we have references showing how God was continually calling up this covenant all through the Israelitish wanderings, and referring to the covenant he had made with Abraham and with Isaac and with Jacob,—this wonderful covenant that gives us the law of God in our hearts through the power of God and of Christ.

We have the old covenant spoken of in the 19th of Exodus, verses 5-8:

"Now therefore, ~~x~~ if he will obey my voice indeed, and keep my covenant, then ye shall be mine own possession from among all peoples: for all the earth is mine: and ye shall be unto me a kingdom of priests, and a holy nation. These are the words which thou shalt speak unto the children of Israel. And Moses came and called for the elders of the people, and set before them all these ~~xx~~ words which Jehovah commanded him. And all the people answered together, and said, All that Jehovah hath spoken we will do."

No man has any right to make any such promise as that, because there is no man in his own strength that can keep the law of God and do all these things. The only way that can be done is for the Christ himself to come into the life and take possession of the individual, and live the life of God and keep the law of God in the individual by His divine power. But they said, "All that Jehovah hath spoken we will do."

In the presence of great, overpowering influences we know from our own experience that we are led to make great resolutions. We will form strong resolutions, and we will say that we will do so and so; that never again will I do this wrong thing that I have done. And

at that particular moment we thought we could carry them out; but the first thing we knew we slid right back into the same place we were in before, and found ourselves doing those things that we were doing before, because we have undertaken to do that in the strength of some great resolution or of a powerful will. But we need the will of Christ himself in our lives, living these things out for us. We cannot do it ourselves.

The old covenant, as we find in Ex: 24:7, 8, was ratified and the same promise was repeated. "He took the book of the covenant, and read in the audience of the people; and they said, All that Jehovah hath spoken will we do, and be obedient. And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which Jehovah hath made with you concerning all these words."

It has been the characteristic of humanity all the way through his course of sin to try to save himself. We do not like to give up to the idea that we can not do anything good. We do not like to yield to the inevitable on that point. Humanity from the beginning all the way through has continued to make the effort to save himself. And there were Israelites, or people belonging to the Israelitish nation, who were not Israelites, who were doing that all through their career and undertaking and promising to do things that they were absolutely unable to do.

(A.O.TAIT--Cont'd)

This Old Covenant was ratified by the blood of these animals; and the people said, "We will do that. We will obey." But as we study the question in the Bible we find but very little made of that old covenant in comparison with what is said of the new covenant that was given to Abraham. Let us turn to the third chapter of Galatians and read verses 15 to 18: (Reading)

"Brethren I speak after the manner of men; Though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto. Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. And this I say, that the covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise; but God gave it to Abraham by promise."

Now Paul goes right back to the Abrahamic covenant and the Abrahamic promises to find the salvation promised to the seed through Christ. It seems to me that that makes it very plain and clear.

Now there is a point or two I would like to call your attention to concerning this Abrahamic covenant, in Genesis 26:5. "Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." Then Abraham had kept God's law. He had this specification of the new covenant because he was able to keep God's law.

Then here in the 3rd chapter of Galatians verses 6-14 there is a further statement in regard to this arrangement with Abraham:

"Even as Abraham believed God, and it was accounted to him for righteousness. Know ye therefore that they which are of faith, the same are the children of Abraham. And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham. For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith. And the law is not of faith; but The man that doeth them shall live in them. Christ hath redeemed us from the curse of the law, being made a curse for us, for it is written, Cursed is every one that hangeth on a tree: That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith."

These scriptures very plainly carry us back to that Abrahamic covenant through the seed, which was Christ. And he says that the law which was given 430 years after does not disannul the promises that were given before..

The covenant of works, or the Old Covenant which the people promised they would obey, was ratified by the blood of animals. It seems to me when we reach that point in the history of the world--and it has been true every since the entry into the world of sin--that "evil men and seducers have been waxing worse and worse"--the race has been going down--so that God has to change his plan to ^{changing} meet the conditions of man from time to time. His plan at that time had to be amplified and drawn out into more ceremony in order to attract the people and to meet the needs down in Moses time; and so God gives them a covenant. He ratifies that covenant by the blood of animals, that through the death of these animals they might look forward to the death of Christ. Moses did it, Joshua did it, Abraham did it, others did it. They looked forward through the blood of these animals to the One who would ratify the true covenant, the new covenant under which he himself came, and of which we are the ministers at present. ^{In those times} ~~they~~ might have looked forward and got a vision of the Cross, but they did not catch that vision. They simply saw ceremonials. They were looking to some work that they could do. They would offer the blood of an animal; ~~they fixaklyxxgaxxxatixthax~~
~~mandixxxxxxaxrtixefxmasaxx~~ They looked upon the ark of the covenant as a sort of mascot that would bring them out of difficulties, and bring victory to them. But God had to keep leading them continually to show them that it was by their works but by his promises that he would plant his law in their hearts, that they would be able to stand.

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The new covenant is a covenant of faith. We have seen how in the first part of Galatians third chapter that Abraham received the righteousness of Christ by faith, and then the 21 and 23 verses say that the scripture shut up all things under sin that the promises of faith in Jesus Christ might be given to them that believe. Now we must believe in the Christ. We must have him come into our lives as the living personal Christ that he is if we are to obey the terms of the new covenant.

Three of the Evangelists--Matthew, Mark, Luke, mention the ratification of the new covenant. We will read only in Matthew (26th chapter, 28th verse.) "For this is my blood of the new testament (covenant--R.V.), which is shed for many for the remission of sins." I like the word "covenant" used in the Revised Version better, The Master is saying to them and to us that all through the old dispensation they have been looking forward to the Lamb of God that should be slain for the sins of the world. They have been looking forward through sacrifices of animals to the great Sacrifice. "You have seen how that old covenant was ratified by the blood of bulls and goats," he says, "but now is come the supreme moment when the new covenant is to be ratified by the precious blood of the Lord Jesus Christ himself." And so in the room there with his disciples he gives them the cup and says, "This is my blood of the covenant, which is poured out for you." "That back yonder was typical. It had its place, but now the supreme sacrifice is about to be made and that which was typified by these sacrifices back there is about to become the reality, and the new

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covenant is now about to be ratified in my own blood."

I like to read the references the Apostle Paul makes to this
vs. 23-25
in the 11th chapter of First Corinthians. "I received of the Lord
that which also I delivered unto you, That the Lord Jesus the
same night in which he was betrayed took bread: And when he had
given thanks, he brake it, and said, Take, eat: this is my body,
which is broken for you: this do in remembrance of me." "This
cup is the new covenant in my blood" The Lord Jesus Christ
poured out his life completely for us in the ratification of
the new covenant in order to make it possible for ~~maxxxxxxxx~~
~~xxxxxxxxxxxx~~ the Father's love that had been taken away from
us by sin, to be brought back into our lives again, not only
inscribed on our minds but enshrined in our hearts by the power of
the precious blood of the wonderful Christ our Saviour.

Now the keeping of the law is vital in both covenants.
Let us turn to the 4th chapter of Deuteronomy, the 13th verse.
(I believe, brethren, that we sometimes, in the place of pre-
senting the real vital thing in this covenant--in order to
meet some objector we sometimes fail to ^{get} ~~give~~ the beautiful power
there is in this teaching.) "And he declared unto you his own
covenant, which he commanded you to perform, even ten commandments;
and he wrote them upon two tables of stone. Now there is a
covenant commanded. There is a covenant we are to perform. It
is found in the ten commandments, and it is written upon two
tables of stone. So there is no evading the question as to just
what that refers to. Now the object of the ^{new} covenant is that that
law which was engraven upon two tables of stone shall be engraven

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upon our hearts. That was what the people promised in the old dispensation they would do; but God promised it in the new covenant that he would do it for them--that which they were not able to obey--which it was impossible for them to work out themselves.

A O TAIT: So we find the ark called the ark of the covenant in numerous passages. Numbers 10:33 and 1 Kings 8:21 are two passages. And the whole process, all the way through, from whichever angle you study it, shows the supreme importance of the law of God, that the law of God is to be brought back into the souls and minds of men. But man of himself could not do those things. God taught that to ancient Israel. Read that text in Zechariah, a familiar one, the seventh chapter and the twelfth verse: "Yea, they made their hearts as an adamant stone, lest they should hear the law, and the words which the Lord of hosts hath sent in his spirit by the former prophets: therefore came a great wrath from the Lord of hosts." Now the individual who will hear the law by the spirit of God as God sends it by the form of a prophet, gets a Christ in connection with that law, and will get a power with it that will enable him to observe that law, because it will be enshrined in his heart. But "they made their hearts as an adamant stone" lest the law would come into their lives. Then we have that familiar text in the seventeenth of Jeremiah, where the heart is deceitful above all things and so desperately wicked that man of himself cannot know it. And then the one in the thirteenth of Jeremiah and the twenty-third verse where he tells us that the leopard cannot change his spots nor the Ethiopian his skin, no more can men who are devoted to sin change their lives or their characters, and so those who try to change their own lives are trying to work as those men did under the old covenant back there. They saw Jehovah there upon the mountain, and they felt as though they had power to make that promise, but even while the cloud of glory was still hovering over the mount, they went away and committed

that terrible sin of making the golden calf. So we see the futility of trying to do these things without Christ himself.

Now we will not have time to study as we might study, but I wish to suggest in connection with this study of the new covenant, especially the eighth to the twelfth chapters of Hebrews. It tells the story there,, and I wish to get a view of those points brought out.

of

In the first verse of the eighth chapter he says that the things we are saying the chief point is this, significance or doctrine of the priesthood. Then he brings in the question of what the new covenant is, quoting from the thirty-first of Jeremiah, saying that the covenant is established upon better promises, and finding fault with them he said, Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel and the house of Judah. Then in the ninth chapter he speaks of the ark of the covenant, and brings in many important points there with which we are familiar. And the twelfth verse, "Nor yet through the blood of goats and calves, but through his own blood, entered in once for all into the holy place, having obtained eternal redemption. For if the blood of goats and bulls, and the ashes of a heifer sprinkling them that have been defiled, sanctify unto the cleanness of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without blemish unto God, cleanse your conscience from dead works to serve the living God." It is the blood of Christ that will cleanse our conscience from dead works, to serve the living God, and for this cause he is the mediator of a new covenant, that a death having taken place for the redemption of transgressions that were under the first

covenant, they that have been called may receive the promise of the eternal inheritance." Now he enters into the two covenants, and shows how the one of which we are to receive is to come through the promise of the blood of the Christ himself.

Tenth chapter: "For the law having a shadow of the good things to come, not the very image of the things, can never with the same sacrifices year by year, which they offer continually, make perfect them that draw nigh. Else would they not have ceased to be offered? because the worshippers, having been once cleansed, would have had no more consciousness of sins." I like to hang upon that verse. When we are cleansed through the blood of Christ, the consciousness of sin dies out, the consciousness of the power of the divine life comes in to take its place, and we are looking forward into the great life of power that comes through our Lord Jesus Christ himself. Now he says, "But in those sacrifices there is a remembrance made of sins year by year. For it is impossible that the blood of bulls and goats should take away sins." Some of those people trusted in it, and the whole heathen world got into the habit of offering sacrifice in order that they might deliver themselves from their difficulties, and the Israel who kept under the old covenant followed that same view. "Wherefore when he cometh into the world he saith." Now he quotes from the fortieth Psalm, and I would like to turn and read that, because there is a little more in the Psalm than there is here.

"Sacrifice and offering thou hast no delight in; mine ears hast thou opened: burnt-offering and sin-offering hast thou not required. Then said I, Lo, I am come; in the roll of the book it is written of me: I delight to do thy will, O my God; yea, thy

law is within my heart. I have proclaimed glad tidings of righteousness in the great assembly."

Now let us get the picture there. Mankind has been trying to do things through his own power, and by his own strength try to keep the law by working along through it, and making a failure of it, with only a man here and there catching a vision of its meaning, like Abraham, and Moses, who looked forward to him who is to come. Now here comes a supreme moment when he fulfills this promise, and when he comes, he says In the roll of the book it is written of me, I delight to do thy will, O my God, yea thy law is within my heart. Mankind could not keep the law by himself; God sends his son to this earth with His law enshrined in his heart, and then sends that Son into our lives with his Father's law in his own heart, that he may live through us the life that we cannot possibly live ourselves. How beautifully and wonderfully this is stated in the twentieth verse of Revelation three, "Behold I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." I like to think of that scripture and these that we have read, in this light, that when Christ comes into our lives, that he brings in his own heart his father's law, and he brings with him the power that we may live that law and do the life that Jesus Christ himself lived. Humanity is not equal to the occasion, it requires divine power.

A G DANIELLS: The next topic will be The 1260 Years of Daniel 7, presented by Brother Premier.

[Brother Premier presented the chart and read the outline that follows]

H. S. PREMIER, on the 1260 DAYS

I would like to read several quotations from "Great Controversy." The first is from page 54, the second paragraph:

"In the sixth century the papacy had become firmly established. Its seat of power was fixed in the imperial city, and the bishop of Rome was declared to be the head over the entire church. Paganism had given place to the papacy. The dragon had given to the beast ~~this power and great authority~~ 'his power, and his seat, and great authority.' And now began the 1260 years of papal oppression foretold in the prophecies of Daniel and the Revelation."

Page 55: "The accession of the Roman Church to power marked the beginning of the Dark Ages."

Here you see the thought of power, spiritual power, of a system, not necessarily monarchical, but a spiritual system and a persecuting power.

Page 266; third paragraph: "The periods here mentioned--'forty and two months,' and 'a thousand two hundred and threescore days'--are the same, alike representing the time in which the church of Christ was to suffer oppression from Rome. The 1260 years of papal supremacy began with the establishment of the papacy in A.D. 538, and would therefore terminate in 1798."

Fourth paragraph: "The persecution of the church did not continue throughout the entire period of the 1260 years. God in mercy to his people cut short the time of their fiery trial. In foretelling the 'great tribulation' to befall the church, the Saviour said, 'Except those days should be shortened,' and so on.

Page 306: (End of third line) "The ~~1260~~ 1260 years of papal persecution, concerning which he had promised that the tribulation

"The 1260 days, or years, terminated in 1798. A quarter of a century earlier, persecution had almost wholly ceased. Between these two dates, according to the words of Christ, the sun was to be darkened. On the 19th of May, 1780, ~~xxxxxxxxxxxxxxxxxxxxxxxxxxxx~~
~~sixth~~ this prophecy was fulfilled."

And right on that point, if I had time, I would like to give you a lot of my research on that question, answering that theory of the burnt leaves and forest fire theory. She says it was an "unaccountable darkness."

Again: "It was not caused by clouds, or the thickness of the atmosphere, for in some localities where the darkness extended, the sky was so clear that the stars could be seen."

H. C. LACEY: That extract is omitted in the new edition of "Great Controversy."

H.S.PRENIER: Turn to page 356: But at the time of the end, says the prophet, 'Many shall run to and fro, and knowledge shall be increased.' "

"This period ended in 1798," she says; then farther down, "But since 1798 the book of Daniel has been unsealed, knowledge of the prophecies has increased, and many have proclaimed the solemn message of the Judgment near." This, then, fixes the end of the period as 1798, the beginning of the time of the end, when the book of Daniel was unsealed.

Page 439, second paragraph: "The forty and two months are the same as the 'time and times and the dividing of time,' three years and a half, or 1260 days, of Daniel 7,--the time during which the papal

power was to oppress God's people. This period, as stated in preceding chapters, began with the establishment of the papacy, A. D. 538, and terminated in 1798."

W. W. PRESCOTT: You understand that there was no papacy before 538 and no papacy since 1798?

PRENIER: No, we understand that temporal power was temporarily taken from the papacy in 1798.

W. W. PRESCOTT: Was it?

H.S.PRENIER: I believe we can understand that better as we go on in this study.

Professor Prenier then introduces the "South Lancaster Academy Bible Notes" on "Time Prophecies," from which he quotes largely.

See next page:

THREE P.M. SESSION

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E R PALMER: It seems to me that we should not leave the subject matter of the eleventh of Daniel as it is, but that there should be further presentation of it. Much time has been given to the consideration of the new view, and very little time to the presentation of the view that has generally been held among us. I move that a committee of three, made up of Professor Wilkinson; Professor Sorenson and Professor Longacre, be appointed to arrange for the further presentation of the old view, and that they be given such time as they may require in the forenoon of next Monday to present the results of their study.

[This motion was seconded]

W W PRESCOTT: I would like to suggest along with it, that if the brethren can also do so, that they give attention to the propositions of Brother Wilcox.

A G DANIELLS: You mean to that list of statements?

W W PRESCOTT: Yes.

A G DANIELLS: That could be included. Did you think best to limit that presentation?

E R PALMER:

~~W-W-PRESCOTT~~: I did not have that in mind, but rather that a definite time should be set apart, as much as is necessary.

[The motion was carried]

A G DANIELLS: The meeting now is to consider the study given this morning. I would like to ask Professor Prescott if he would state to us the difference or the changes of the meaning he attaches to the Saviour as Lord, Son, Christ, and Jesus, that is, those different names. I have observed that he places emphasis

upon the use of these names in different places like in Revelation where the Saviour said I am Jesus, and then in other places. It seemed to me that if we could have a statement right through brought together, it would help us to understand it better, and we could get in the records.

W W PRESCOTT: Perhaps we can do this best by reading some scriptures. In acts 2:36, after referring to what David said concerning him in the 31st verse, that Christ did not see corruption, he says: "Let all the house of Israel therefore know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified."

The Christ, the Messiah. He was talking about the anointed one. The Revised Version often introduces the definite article, as you see. "The resurrection of the Messiah."

Thirty-second verse: "This Jesus did God raise up, whereof we all are witnesses." Back in the 22nd verse he spoke of him as Jesus of Nazareth, a man approved of God unto you." He has told of his crucifixion now, and he applies what David said, this Jesus of Nazareth, this man, did God raise up, "Whereof we all are witnesses. Being therefore by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath poured forth this, which ye see and hear.. For David ascended not into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand, Till I make thine enemies the footstool of thy feet. Let all the house of Israel therefore know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified."

They crucified Jesus the man of Nazareth. God in raising him up made him both Lord and Christ. He brought testimony to that fact. Therefore when the apostles went out to preach, they preached those two phases. Acts 5:42: "And every day, in the temple and at home, they ceased not to teach and to preach Jesus as the Christ." That is one phase. 2 Cor. 4:4: "In whom the god of this world hath blinded the minds of the unbelieving, that the light of the gospel of the glory of Christ, who is the image of God, should not dawn upon them. For we preach not ourselves, but Christ Jesus as Lord, and ourselves as your servants for Jesus' sake." There are the two phases. "He hath made this Jesus," this man of Nazareth, the events concerning him, what God did for that man Jesus of Nazareth has made him both Lord and Christ. If he had remained in the tomb he would not have been the Messiah spoken of in the prophecy, nor Lord, but now, as Peter says to Cornelius, He is Lord of all. Does that suggest any answer to what you want?

A G DANIELLS: Hardly. David called him Lord. Well, he was Lord before he came. He was Son before he came. But he was not Christ? Or was he Christ and Jesus before he came. These were those terms used of him. Was he called by those names? What do they signify?

W W PRESCOTT: Take "Jesus." "Jesus" emphasizes his name as a man. This Jesus of Nazareth, a man. "There is one mediator between God and man, the man Christ Jesus." Both terms are used here, because he is proved to be the Messiah. The name itself, "They shall call his name Jesus, for he shall save his people from their sins:" I think I suggested that that name Jesus, in Greek, is just the same as Joshua, so we have it in Hebrews 4. Now the word

is the Greek form of the contract Hebrew y'hosea, but that letter y that is in our English there to sort of ~~reemine~~ Romanize it, is the same as what we have in the Psalms Jah, which is a contract for Jehovah; so when you get the word all together, it is Jehovah-osea, which is briefly Jehovah, salvation.

F M WILCOX: When the birth was pronounced, "They shall call his name Jesus, for he shall save his people from theirsins," is there any of that meaning in the original meaning of the word?

W W PRESCOTT: That is what I was just giving. Jehovah, saviour.

C SLONGACRE: Was he recognized as Christ before he was baptized and anointed?

W W PRESCOTT: We read that Moses esteemed the reproaches of Christ of greater riches than the riches of Egypt. I confess I don't know how to use that unless it is used of that person who is now anointed and became the Messiah.

M C WILCOX: I have been told that it comes in the Psalms ^{out} in the original, the "anointed One."

W W PRESCOTT: Yes. You take it in the second Psalm, and in Daniel 9.

F M WILCOX: Sometimes it is said that Moses was saved through faith in the Saviour to come. Was he not saved by a present Saviour there with him, just the same as we are saved?

W W PRESCOTT: I think so. And yet there had not been the same manifestations of that person, and the same fulness of the revelation of the gospel as we have now.

A G DANIELLS: I don't know as you quite get it. What is the difference between Jesus and Christ in the meaning of those two

words. Why should you place emphasis upon the scripture which says, I am Jesus. Why not I am Christ?

W W PRESCOTT: When the word Jesus is used that way, it brings up and emphasizes the human side of that person.

A C DANIELLS: That is what I wanted to get at.

W W PRESCOTT: When Christ is used it represents the anointing of that person as the Messiah. Sometimes you see the words Christ Jesus, and sometimes Jesus Christ. While I wouldn't be prepared to demonstrate it in every case, yet I think when the two words are used the word used first is the more emphasized one in that connection.

F M

W W WILCOX: It would indicate the human and the divine in him.

W W PRESCOTT: That would indicate that man of Nazareth, who by his anointing and his resurrection is the Messiah.

W C WILCOX: There are some that render Jesus "The Anointed."

W W PRESCOTT: We have in Luke the second chapter --

DANIELLS: The Jews always speak of Him as the Messiah, don't they?

PRESCOTT: Yes. In the second chapter of Luke, verses 25-26, we read:--"And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ;" or the Lord's anointed. As you know, that was used by Kings, priests, and persons in various offices. So Isaiah said, The Spirit of the Lord is upon me, and Jesus went into the synagogue and read that text and said This Day is this Scripture fulfilled in your ears.

The next reference I want to read is John 1:40-41. which and "One of the two who heard John speaking, followed him, was Andrew, Simon Peter's brother. He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ."

DANIELLS: I gather from your use of it, you take the Son, and sonship more to express the Deity of Christ, and Jesus to express the human side, and Christ to express his office.

PRESCOTT. Yes. Now see how this is brought out in the Scripture. In the first of Hebrews, the first name mentioned is the Son. That whole first chapter is to show the deity of the Son. In the second chapter you do not have it mentioned at all, but you have the name Jesus. He is not called Lord, or God, but Jesus. That fits exactly what you said. As the Son of God ^{is set forth} ~~his deity/ xxxxxxxx~~ ~~but~~ As the son of Man, his humanity is set forth. He is the perfect man, and at the same time the perfect God.

CAVINESS: I am glad for the distinction, for I recently had a letter from a sister who was troubled about the preexistence of Jesus. ~~It~~ She said the Bible talks about the Son of God before the incarnation, but she couldn't understand that of Jesus. So I decided the trouble was over the names. That He did preexist, not as Jesus, but as the Son of God.

LACEY: Isn't Michael his prehuman name?

C.B. THOMPSON: I want to ask a question. The Son ^{is} eternal. You argue from that his deity and eternal existence. We know there are three persons ~~a~~ in the Godhead, and Paul speaks about the eternal Spirit. What about the eternal existence of the third person?

PRESCOTT: It is plainly said there, isn't it? You wouldn't place a beginning to the spirit. They are eternal. God, and the Spirit.

DANIELLS: Another thing I thought we might spend a minute on. It is really a quiz, but yet it has to do with this line. It is our use of the name of God and His Son in our preaching and conversation and all. I have thought of it a great many times, and I have wondered if there was a way of a more reverent use of these names. Now sometimes I hear our own speakers speak of God Almighty. That always grates on me. It is a kind of shock to me. Of course He is God, and he is ~~a~~ Almighty, but as I have thought of it, it seemed to me that there is a note of irreverence about it.

BOLLMAN: Isn't it more in the manner in which ~~is~~ it is said?

DANIELLS: Yes. It seems to me that we might speak of the Almighty God, or the Almighty One, the Omnipotent One. Then too, I have heard some preachers use the two names Jesus Christ so often and flippantly,--or if I shouldn't use that word, carelessly, in

a talk. I don't like to combine the two. I know they are in the Bible, but we are such careless people that I think as a body of ministers and teachers, we might give a little study to the reverent use of the names of the Deity.

M.C.WILCOX: I read not long ago a Catholic writer who spoke of the irreverence of the Protestants in speaking of the Deity. The Catholic way is "Our Lord".

DANIELLS: You cannot help noticing that in their literature. Of course they have the form, but isn't it right for us to have the form and the Spirit both? And having the spirit, of reverence, to express that spirit by the use of language? So I believe that somehow

we ought to sound a note on that, either through our papers or in some of our institutes or somewhere, and with the reverence we do feel for God, manifest and express that reverence in the use of the names and the manner, the tone of voice and all, in which we use them. I think it would be a proper thing when we are speaking to a crowd of people and use the name of God, Christ, or Jesus, to give it a bit of expression that would convey in it a sense of reverence for the One whose name we use.

ANDERSON: What would you think of using "you" instead of "thou" in prayer?

DANIELLS: I have heard brethren use it, but I incline very strongly to the sacred form.

WAKEHAM: There is, somewhere in the Spirit of Prophecy, a place where that expression, "God Almighty" is expressly forbidden, and we are admonished not to use it.

VOICES: It is in Early Writings.

DANIELLS: It doesn't sound a bit like profanity with the

right expression and inflection, to speak of the Almighty God. Well, I don't know that I need to say more, but I have been impressed with the studies Brother Prescott has given, anew, with the difference of meaning of the names of the Deity, and I thought I would like to have a little emphasis put on that and then a suggestion with reference to greater reverence in our use of these names in preaching and in prayer, and in our talk as well.

FIELD: I offer this suggestion: I have made it a rule for myself in prayer, that I would try to follow the example of the Saviour in the Lord's prayer and say "Our Father". I teach my students reverence in the use of the names of God.

WAKEHAM: Here is the statement I had in mind. It is in EARLY WRITINGS page 122, the paragraph entitled "Irreverence". "I saw that God's holy name should be used with reverence and awe. The words "God Almighty" are coupled together and used in a careless, thoughtless manner displeasing to Him. Said the angel, couple them not together, for fearful is His name." A direct statement from the angel of God that they should not be coupled together.

DANIELLS: Now the teachers can do a great deal in bringing up the young men. You can do a great deal to encourage reverence in the use of these expressions.

WIRTH: Do you think it would be too stilted to say "The Christ"? That is the way it is in the original.

DANIELLS: You have heard the question. Would it be too stiff and stilted to speak of Jesus as "The Christ"? I never felt drawn that way.

PRESCOTT: The Scripture does not use it that way all the time, though it does occasionally.

G.B. THOMPSON: This question has been raised. Is it proper to pray to Christ or the Holy Spirit, or should we make our requests only to the Father in the name of the Son? Of course we have the Doxology which says gives praise to the Father, the Son, and the Holy Ghost, but the Lord's Prayer is to our Father.

PRESCOTT: What is the last prayer in the Scripture?

VOICE: Come Lord Jesus.

DANIELLS: I have always felt, of course, the one to go to is the Father in the name of Jesus, but with the aid and help of the Holy Spirit, and it has always seemed to me when I come in that attitude and with that recognition, that in the course of earnest prayer,--free, earnest supplication, I have always felt as free then to address Jesus and even the Blessed Spirit and speak to them in the course of prayer, especially alone, as any other way. I have been drawn that way a great many times and do not know why one shouldn't.

PALMER: Is there any example of prayer being addressed to Christ or the Spirit, in the Bible? I have thought that one mentioned by Prof. Prescott is a message addressed to the church rather than a prayer addressed to a person. I wonder if there is an instance in the Scriptures where any other prayer is addressed.

WAKEHAM: I confess I was very much surprised when I saw in one of our periodicals a very severe criticism upon those who would address Jesus in prayer, and especially with reference to little children. To me, there is nothing more beautiful than to hear my little children lisp their thanks to Jesus, and I remember Stephen, when being stoned to death, his last words were "Lord Jesus receive my spirit", and in the face of that and other

not
statements, it seems to me it is ~~not~~ only proper, ~~and~~ but most
beautiful to address prayers to Jesus my Saviour. While I recognize
of course, that ordinarily we speak to the Father in the name of
Jesus, to restrict ourselves to that use is in my mind very
unscriptural.

LACEY: The first instance of prayer in Acts seems to be to
Jesus. It is in Acts 1st chapter. Peter is talking, in verses 21-22
23 and 24. "Wherefore of these men which have companied with us
all the time that the Lord Jesus went in and out among us, Beginning
from the baptism of John, unto that same day that he was taken up
from us, must one be ordained to be a witness with us of his resur-
rection". They are waiting for one to be chosen in the place of
Judas and prayed to Jesus. 24th verse. "And they prayed, and said,
Thou, Lord, which knowest the hearts of all men, shew whether of
these two thou hast chosen." Christ had chosen the other disciples,
and they wanted him to chose that one. And why shouldn't they
pray to Christ? Isn't he in the Godhead? Aren't we losing sight of
the beautiful truth of the unity of the Godhead? Why can't we
pray to the Son and the Holy Spirit just as to the Father? Brethren,
the hymns we sing, unless they are just formal, are expressions of
heartfelt praise both to the Father, to the Son, and the Spirit
of God. Why can't we pray to the Son and the Spirit as well as to
the Father?

(Discussion on the Two Covenants)

UNDERWOOD: There are two or three things I would like to emphasize in the covenants. I think the covenant question covers the entire Bible. It is a big question and no one can cover it in one or two hours or a day. I would like to speak of the New Covenant and emphasize one point. I understand the new covenant was made with Adam. . It was ~~firmly established~~ It was confirmed to Abraham by an oath. I would like to emphasize one point in the 15th chapter of Genesis, when God renewed or confirmed that covenant with an oath he asked Abraham to take an heifer and cut it up and get some doves, etc., and to walk between those parts and take a solemn oath of allegiance to the covenant. He took that oath; and I understand none can enter into the new covenant without taking a pledge,

We come into that covenant as aliens, and no government on earth will permit a person to come in and have the privileges of a citizen without taking an oath of allegiance. That was required, and I just want to read an extract from "Patriarchs and Prophets," page 137, where Sister White says, in describing Abraham walking between these parts: [The following has not been verified]

"This being done, he reverently passed between the parts of the sacrifice, making a solemn vow to God of perpetual obedience."

Sometimes we get the idea that when we make a vow to obey God, we have entered into the old covenant, and that is what the old covenant consists in. Far from it!

Now one more statement from the spirit of prophecy. In commenting on Ex. 19:18, Sister White says this in the Review and Herald of June 23, 1904: "And all the people answered together and said, All that the Lord hath spoken will we do." That is a quotation of that text. Then she makes this comment: "This is the pledge that God's people are to make in these last days. Their acceptance with God depends ~~on~~ on a faithful fulfillment of the terms of their agreement with Him. God includes in the covenant all who obey."

M.C. WILCOX: Is that what she elsewhere calls the baptismal vow?

R. A. UNDERWOOD: I do not know. I would like to emphasize, brethren, and to our teachers especially that are going out, that simply making a solemn vow to obey God and pledge eternal allegiance to his government is in keeping with, and in fact, a part of our new covenant relation with Jesus Christ. The fact that most of the Children of Israel trusted in themselves to carry out that covenant or pledge is another question. We do the same thing? But their pledge to obey God was very proper, and just what God asked

them to do. Caleb and Joshua made that pledge; and the record says they ~~went~~ went through into the promised land. When the others said that there were giants in the land, compared to which they were but as grasshoppers, Caleb said, "If God be with us, we are fully able to go in." He relied on God. The point I want to emphasize is that no one will get the idea that when a man makes a pledge to obey God he is going into the old covenant relations.

F. M. WILCOX: Do you understand that the old covenant had a national application as well as a spiritual? I have wondered if, in a national sense, you can say that the old covenant extended down to the time of Christ.

R. A. UNDERWOOD: Yes, it did. I will give you just two expressions here. In the 7th, 8th, 9th, and 10th chapters of Hebrews, and after bringing in what our good brother referred to of those promises which take us over when every man shall know the Lord,—and that is away in the future,—and I like several translations when it says "able to make a new covenant. One reads "able to accomplish," and another "able to complete," carrying out the idea that the covenant began away back in the beginning, but was not complete, and it is not complete now. It was ratified on Christ, established forever, but it is not complete until all shall know the Lord, and that is when a lot of sinners will have perished, and there will not be anybody but what knows the Lord.

There is something more to the old covenant than simply the agreement. I want to read this statement from the first part of Hebrews 9: "Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary." As I understand the whole ceremonial law and the sacrificial system, a large amount of requirements of the people of God were simply offered as a schoolmaster or tutor to draw the mind back to

the everlasting covenant or the means of salvation. There was no salvation in the old covenant at all.

I want to just read a statment here. Our good brother in quoting in Galatians, used the verses there in the 3d chapter, up to the 18th verse, I want to just relate briefly a little experience that may help some of the younger men. I hdd in my hand a copy of a discussion by Elder J. H. Waggoner and Peter Vogel. That discussion was published in the Review and Herald, and also in the Christian Standard in 1873. Seven years after this I had to debate with Elder Vogel for three or four days, and he quoted some of the other verses which our brother did not touch. In the 19th verse, it says, "Wherefore serveth the law ? of the 3d chapter It was added because of transgressions, till the seed should come to whom the promise was made."

Elder Waggoner held the same view on that that his son Elliott that it was the moral law, held, and when they came in the debate to that question Elder Vogel quoted that verse, and then said that christ has come, therefore the law has served out its time, and is discharged. And as Elder Waggoner held the same view, he did not reply to that at all. Elder Vogel said the law was, not is, our schoolmaster to bring us unto Christ, that we may be justified by faith.

When I debated with Elder Vogel, he used this same text, and I did ~~xxxx~~ reply to it. Now, as to why Elder Waggoner did not touch it: In a testimony written in Switzerland in 1887, Sister White said: "I have something to address to Brother Waggoner and A. T. Jones. I have something to say to you that I should withhold no longer. I have been looking in vain for an article that was written nearly twenty years ago in reference to the 'added law.' I read this to Elder Waggoner, and I stated then to him that I had been shown that his position in regard to

the law was incorrect, and from the statement I made to him he has been silent upon the question for many years." When he debated with Peter Vogel, he was silent. That testimony was written to the old gentleman, J. H. Waggoner.

Just a word now with reference to the experience that I had with Elder Vogel. Of course I showed to him very clearly that the added law was a part of the old covenant, was added, not to the moral law, but added to the promise made to Abraham, and was to continue till the seed, Christ, should come; and I just want to read one statement from the spirit of prophecy right on that in closing:

"The distinction between the two systems is bright and clear. The ceremonial system was made up of symbols pointing to Christ, to His sacrifice, his priesthood. This ritual law, with its sacrifices and ordinances, was to be performed by the Hebrews, and type met antitype in the death of Christ, the Lamb of God that taketh away the sin of the world. Then all the sacrificial offerings were to cease. It is this law that Christ took out of the way, nailing it to His cross."

I have had some of our students in our schools come to me and say that when they asked their Bible teachers about this, they said they could not tell whether it was the moral or the ceremonial law that was abolished. I think our teachers ought to be able to tell that.

new covenant
UNDERWOOD: This question of the ~~maxims~~ is a big question.

The new covenant has the same specifications as the old, the only difference is that it is God who helps us to keep that covenant. If we try to keep the new covenant in our own strength, we are doing the same as those people back there. We have all got to make that solemn allegiance to obey the covenant. Only on these terms can God accept us.

PRESCOTT: The best definition I have ever found of the Covenant is on page 371 of Patriarchs and Prophets. It is one that has helped me most to get a clear view of this matter. It is there defined to be an arrangement for bringing men again into harmony with the divine will and placing them where they can obey God's law. Now just on the basis of that definition I want to add a little.

An arrangement for bringing men again into harmony with the divine will, and placing them where they could obey God's law. In the 3rd chapter of Second Corinthians, sixth verse it says, "Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life." Now, want to ask what that means--to be ministers of the new covenant? The new covenant--an arrangement for bringing men into harmony with the divine will--placing them where they could obey God's law. We are to be ministers of this arrangement.

F.M.WILCOX : To represent in our own lives and teaching that provision of salvation.

PRESCOTT: We are ministers of the new covenant, not of the letter but of the Spirit. Let us turn to the 8th verse which contrasts this ministration, "How shall not the ministration

of the spirit be rather glorious?"

Now what is the arrangement? Hebrews 8:⁸10: (May I remark with reference to this quotation there are three different Greek words translated by the same expression in the English text. The first is in the 8th verse, "Behold the days come when I will make a new covenant." Here ~~ixix~~ the word "make" is rendered "accomplish". In the ninth verse it says, "Not according to the covenant I made", and the word "made" has a different rendering. Then in the 10th verse it is still another word that is given, the rendering being, "This covenant I will covenant". What I want especially to call your attention to is the rendering in the 10th verse, "This covenant I will covenant." That word translated "put", is the verb "to give". The new covenant is a gift.

Now turn to I Cor. 11:25: "In like manner (R.V.) also, the cup, after supper, saying, This cup is the new covenant in my blood." What is the arrangement that will bring men into harmony with the divine will and make it possible for them to obey the law? the blood of Christ. That arrangement we may express in different terms, such as "the blood of Christ" "the spirit of Christ", "the Holy Spirit" or "the Person of Christ."

Now the new covenant is not the law. It is an arrangement to bring men so that they can obey the law (Amens). That arrangement is a personal arrangement. It is not an abstract idea. That person is Christ; but the death of Christ was absolutely necessary for that. So it is expressed as the blood of the covenant. Sometimes blood means death and sometimes it means life. I think here it means life. It is a life

arrangement. And if we are to be ministers of the new covenant we must minister to the people that arrangement--that life--that Person, or else the law that we deal with will be the old covenant affair after all. It is the same law. Now the difference between being ministers of the old covenant and ministers of the new will be that ~~now~~ we are actually ministers of that arrangement--and that arrangement centers in a Person and is the ministration of the Spirit.

I want to call attention to one or two other things with reference to this covenant which has not been referred to at all. It says, "They continued not in my covenant." Now there is a great deal in that expression. This Epistle to the Hebrews which is dealing with the priesthood of Christ and his ministry and comes up to this as a sort of climax--this putting the law in the heart--begins with the Person of Christ in the first chapter, and it says, "Thou continuest" contrasting him with the created things ~~that perish~~. That expression refers to no definite time, beginning or ending, simply "thou continuest." Now in the old covenant that does not continue. Why, Because the same thing has been done with that that has been done about the Papacy.

W W PRESCOTT: They didn't have the continual. Do you get the idea, Brother Field? Why didn't they continue in the covenant? Because they didn't have the continual. Putting all doctrine as personality, who is the continual? Christ. That is why they didn't continue. They didn't have the continual, and that is not abstraction, that is the person, Christ. This work of the Papacy turns back the new covenant and makes it the old covenant, the ~~earrying-away~~ taking away of the continual, and that is why they didn't continue. Another thing in the ninth of Hebrews. I don't think there will be time now, but I would like to call your attention to this question of the use of the term covenant, and the use of the term testament, whether it makes any difference which one we use. But I don't think two or three minutes will be sufficient, so I will have to beg your indulgence another time.

I want to emphasize in Galatians 3 the gift idea that is there. (Verse 15) "Brethren, I speak after the manner of men: Though it be but a man's covenant, yet when it hath been confirmed, no one maketh it void, or addeth thereto. Now to Abraham were the promises (Here is the word promise) spoken, and to his seed. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. Now this I say; A covenant confirmed beforehand by God, the law, which came four hundred and thirty years after, doth not disannul, so as to make the promise of none effect." I want you to notice the use of the words promise and covenant. "For if the inheritance is of the law, it is no more of promise: but God hath granted it to Abraham by promise." The word used here for granted is "Freely given." He has freely given it.

There is that idea of the gift by promise, and he uses the word promise sort of interchangeably with covenant.

W R FRENCH: Do we understand that the use of the plural word there would include two covenants made with Abraham?

W W PRESCOTT: Do you mean by that the old and new covenants? No. I don't understand it refers to the old covenant ~~where~~ there. He is referring to a gift, a promise. What I want to emphasize is that this arrangement includes the unspeakable gift. That is what I want to emphasize. It was not the law. The new covenant is not the law, it is an arrangement. That arrangement is a personal arrangement. It is a gift. It is a promise. The scripture uses a promise as equivalent to the thing promised. Peter says "having received the promise." The promise had in it the thing. This gift idea, this arrangement, is a personal gift, and the new covenant, in order for us to be ministers of the new covenant, we must be ministers of the life of Christ to the believer. Otherwise we will be ministers of the old covenant. We must be ministers of Christ; He is the ~~eternal~~ continual one. We must minister his life, his spirit, he is the power. Put one where he can obey the law, and he brings forth the fruits of righteousness.

PERSCOTT: It appears to me after the presentation this morning, that there is a question that we need to consider back of this matter of the 1260 days. The question comes to me like this: whether it is an open question for historical study or whether we are shut off from historical study.

Now why I speak of that is this: I asked, you remember, this morning, whether we had any Papacy since 1798, because it was read to us that the Papacy was abolished in 1798. There came immediately an explanation of that meaning that it does not mean abolished. Well, I don't think it was abolished. But just as soon as you do that, I want the same privilege about some other words that are used,--the privilege of explaining their meaning in harmony with history and fact.

Now I don't want to stir up any trouble or make anybody think I am an apostate and a heretic, but I want to call your attention to a sample of this principle, that the author and editors of 'Great Controversy' have recognized the propriety of correcting statements when the facts have required it, and that without any attack upon the Spirit of Prophecy at all. This is their own work and not mine.

GREAT CONTROVERSY, page 224, at the top of the page the first statement in the old edition is: "On the day following its appearance, Henry Dana Ward wrote thus of the wonderful phenomenon:". The same paragraph in the revised edition reads: "In the New York Journal of Commerce of Nov. 14, 1833, appeared a long article regarding this wonderful phenomenon, containing this statement:". Why doesn't it say in the new edition that Henry Dana Ward wrote it? Because it was found out that it was a contributed article and there was

no connection between the article and Henry Dana Ward. But if I am to stick by this, it was him regardless.

On the same page in the old edition, I read:

"In the year 1340, another remarkable fulfillment of prophecy excited widespread interest. Two years before, Josiah Litch, one of the leading ministers preaching the second advent, published an exposition of Revelation 9, predicting the fall of the Ottoman empire, and specifying not only the year but the very day on which this would take place."

In the revised edition it reads: "In the year 1840, another remarkable fulfillment of prophecy excited widespread interest. Two years before, Josiah Litch, one of the leading ministers preaching the second advent, published an exposition of Revelation 9, predicting the fall of the Ottoman empire. According to his calculations, this power was to be overthrown 'in A.D. 1840, sometime in the month of August;'. So instead of saying the particular day, the revised edition says "sometime in the month of August". Why did it not say the very day in the revised edition? Because we had in the General Conference vaults the pamphlet, and it did not specify the day. Therefore it was perfectly proper to correct it, and I am glad it was corrected because it puts it now in harmony with the fact.

I wanted to call attention to this for it was done by the author while she was living, and shows that the author and editors recognized the propriety of making changes necessary when newly discovered facts were brought forward.

QUESTIONS: Didn't Elder Litch say that event would occur on August 11, 1840?

PRESCOTT: Yes. Read on in the revised edition and it will say that: "According to his calculations, this power was to be overthrown 'in A.D. 1840, sometime in the month of August; and only a few days previous to its accomplishment he wrote: 'Allowing the first period, 150 years, to have been exactly fulfilled before Descozes ascended the throne by permission of the Turks, and that the 391 years, fifteen days, commenced at the close of the first period, it will end on the 11th of August, 1840, when the Ottoman power in Constantinople may be expected to be broken. And this, I believe, will be found to be the case.' " Josiah Litch, then, set the date at August 11, 1840, but instead of doing it two years before the event, it was ten days before the event. That being discovered, it is corrected to agree with the fact, but that doesn't destroy the Spirit of Prophecy.

QUESTIONS: The actual thing he said is there however, isn't it?

PRESCOTT: Yes, but I refer to the statement in the first place that it was made two years before the event. When evidence or fact was presented, the book was changed to conform to those facts, and it is proper that it should be.

Now turn to page 583, old edition: "The message of Revelation 14 announcing the fall of Babylon, must apply to religious bodies that were once pure and have become corrupt. Since this message follows the warning of the Judgment, it must be given in the last days, therefore it cannot refer to

the Romish Church, for that church has been in a fallen condition for many centuries."

Revised edition: "The message of Revelation 14, announcing the fall of Babylon, must apply to religious bodies that were once pure and have become corrupt. Since this message follows the warning of the judgment, it must be given in the last days; therefore it cannot refer to the Roman Church alone, for that church has been in a fallen condition for many centuries."

The word "alone" is added in the revised edition. The difference made is that in the old edition it says it cannot refer to the Roman Church, while in the new edition it says it cannot refer to the Roman Church alone. It would really infer that the Roman Church is head of the whole thing, but not all of it.

Page 589, last full paragraph. "Protestants little know what they are doing when they propose to accept the aid of Rome in the work of Sunday exaltation. While they are bent upon the accomplishment of their purpose, Rome is aiming to re-establish her power, to recover her lost supremacy. Let history testify of her artful and persistent efforts to insinuate herself into the affairs of nations; and having gained a foothold, to further her own aims, even at the ruin of princes and people. Rome openly puts forth the claim that the pope 'can pronounce sentences and judgments in contradiction to the right of nations, to the law of God and man.'" The reference at the bottom of the page is the "Decretalia."

Revised edition, same page. "History testifies of her artful and persistent efforts to insinuate herself into

the affairs of nations; and having gained a foothold, to further her own aims, even at the ruin of princes and people. In the year 1204, Pope Innocent III. extracted from Peter II., King of Arragon, the following extraordinary oath: "I, Peter, king of Arragonians, profess and promise to be ever faithful and obedient to my lord, Pope Innocent, to his Catholic successors, and the Roman Church, and faithfully to preserve my kingdom in his obedience, defending the Catholic faith, and persecuting heretical pravity." This is in harmony with the claims regarding the power of the Roman pontiff, that 'it is lawful for him to depose emperors,' and that 'he can absolve subjects from their allegiance to unrighteous rulers.'"

Why was that entirely different paragraph put in in the revised edition? Because it was found that upon investigation that this statement concerning the Papacy was misapplied in the old edition and could not be used as it was there at all. Therefore it was wholly discarded and a different paragraph substituted; very appropriately, too.

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W WPRESCOTT

Page 50, bottom of the page, in the middle of the paragraph.

[Reading] "More than this, the pope has arrogated the very titles of Deity. He styles himself "Lord God the Pope," assumes infallibility, and demands that all men pay him homage. Thus the same claim urged by Satan in the wilderness of temptation is still urged by him through the Church of Rome, and vast numbers are ready to yield him homage." [Old Edition]

"More than this, the pope has been given the very titles of Deity. He has been styled "Lord God the Pope," and has been declared infallible. He demands the homage of all men," etc.

[New Edition]

You can see the difference between others' doing it with reference to the pope, and his doing it himself. That is what makes the change. It was not true that the pope has styled himself Lord God the pope, in fact I don't think that quotation itself should be used at all. The quotation "Lord God the Pope" is not in the old edition of the canon law. The laws are simply the expression of opinions regarding the matters of the law. That expression was discarded after 1532. Roman Catholics deny the whole thing, and they claim to bring forth evidence that the original manuscript has been discovered in the Vatican library, and that the word God is not in it. They say that the word is not there, and say "Our Lord the Pope. He never styled himself such, and the pope never assumed infallibility. It was conferred upon him by the action of the council.

Page 261, the last full paragraph: [Reading] "This monstrous doctrine is essentially the same as the Romish claim that "the pope

can dispense above the law, and of wrong make right, by correcting and changing laws;" that "he can pronounce sentences and judgments in contradiction . . . to the law of God and man." Both reveal the inspiration of the same master-spirit, -- of him who, even among the sinless inhabitants of Heaven, began his work of seeking to break down the righteous restraints of the law of God." [Old Edition]

"These monstrous doctrines are essentially the same as the later teaching of popular educators and theologians, -- that there is no unchangeable divine law as the standard of right, but that the standard of morality is indicated by society itself, and has constantly been subject to change. All these ideas are inspired by the same master-spirit, -- by him who, even among the sinless inhabitants of heaven, began his work of seeking to break down the righteous restraints of the law of God." [New Edition]

Why were those quotations left out in the revised edition and a new wording given? Because it was discovered that this was a wrong use, and part of it is not Roman Catholic teaching at all. That quotation that we have used so much that the pope can of wrong make right by correcting and changing laws, that isn't an exact translation of it, but it comes from an article on the question of transferring a bishop from one see to another see. There was a long struggle between the pope and the bishops, whether the pope had the right of himself to change bishops from one place to another. The pope claimed the right to transfer them, and the bishops opposed it. One of their arguments was that the law does not confer the right to change a bishop from one place to another. The answer was, O that doesn't touch the case at all. The pope can

make what is wrong right by simply changing the law. But it was with reference to the law of changing bishops, and not the law of the ten commandments. Then very properly that whole paragraph was changed in the revised version with those facts were brought to light. The quotation to which Brother Comer refers, I can dispense even with the *precepts* of Christ, referred to Pope Nicholas. I hunted off and on from five to ten years, and finally found it in the British Museum library in Fox's Acts and Monuments. And Fox in writing sort of personified himself, and said "I can do thus and so". He referred to some statement of Pope Nicholas that he thought had that idea, but Pope Nicholas never used those words at all. But we have used that quotation for a long time as being a statement from Pope Nicholas.

The point is this, that when it was found that these statements needed to be revised because of any evidence of fact, they were revised with the cooperation and consent of the author.

F M WILCOX: I didn't know that Brother Prescott was going to take up this question today, but when the question had been raised regarding the changes in Great Controversy, I thought I would bring over and read part of a letter that Sister White wrote me personally under date of July 25, 1911. This is signed in writing by her own hand, and is her own original signature.

[WILCOX TO FURNISH COPY]

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F M WILCOX: Now in connection with that statement I want to read here just a brief statement from this old book of Sister White's, Spiritual Gifts, Volume 2. The position that Sister White has taken with reference to the revision of Great Controversy is the very position she took in the preparation of her early works. This book was printed in 1860. She says in the preface signed by her initials:

[WILCOX TO FURNISH COPY]

Near the close of the book she says:

[WILCOX TO FURNISH COPY]

She prints in the remaining pages a number of testimonials from different brethren and sisters who saw her in vision, and who were witnesses of incidents she relates, and some of these, in their testimonials say that that incident was correct with this exception. Another says this was correct with this exception. That is just a little different than you presented it.

I speak of that and read that to show that Sister White back there used the same care and the same means in making her work regarding the historical data correct, that she has used in Great Controversy. Those things, instead of causing me to lose my confidence in the work of Sister White, they confirm it, because I believe she was an honest woman and adhered to the truth in the fear of God. My faith in the testimonies doesn't turn on a phrase. I don't judge the testimonies of Sister White in her visions by some things that I hear my brethren mention.

F. M. WILCOX: Some things are brought forward concerning the Testimonies of Sister White that are perplexing(?), But I look at the spirit in Sister White's work. I look at the fruit of her labor. I look at the manner in which she saved this cause from destruction and disaster. I think in her life work, the general spirit attending her life is evidence of her divine call from God as the messenger of this denomination. (Amens).

PRESCOTT: Whether one believes in the Spirit of Prophecy or not, can be decided from a very practical test. My experience has been such as to give me more faith in the Spirit of Prophecy. I will mention our experience in coming to Washington in this connection. I was right in that myself. We were finally directed by Sister White to come to Washington from Battle Creek. When we left Battle Creek there were those that said we had better save our packing cases to bring our things back; and they said there was not any one coming down to Washington that had business experience enough to run the thing at all, and that we were cutting ourselves off from our business connections of half a century. I tell you to go through that was a test of whether you actually believed the Guidance or not. Well we took that guidance and came here, and you know the rest. I have seen many things of that kind. I have been with Sister White myself and we had some association about things I cannot well refer to here. I have seen for myself what the guidance meant to us, and in practical affairs, and I do not have any question of the Spirit of Prophecy. I believe in it. But I must face ~~confront~~ this, that it is here of her own work, and draw my own conclusions. Please do not understand I mean we are to try to upset everything stated in the Spirit of Prophecy or the books. I do say that when you come to a simple statement of facts

of history, she herself by her own course appeals to the facts, 561
and we can do the same.

TAIT: In other words, she never claimed she had inspired evidence in regard to these dates and historical facts. Others made that plain for her but she never claimed it herself.

PRESCOTT: I talked to Eld. W. C. White about this matter, as I had something to do with this book, and he has told me that there was no claim that this book was to be an inspired authority on ~~the~~ facts of history.

G. B. THOMPSON: I have a long statement here that was sent out by W. C. White giving an explanation of these corrections, in which ~~Sister White says:~~ he says:

"When we presented to Mother the request of some of our canvassers that there should be given in the new edition, not only scripture references, but also references to the historians quoted, she instructed us to hunt up and insert the historical references. She also instructed us to verify the quotations, and to correct any inaccuracies found; and where quotations were made from passages that were rendered differently by different translators, to use that translation which was found to be most correct and authentic.

"In a few instances, new quotations from historians, preachers, and present-day writers, have been used in the place of the old, because they are more forceful, or because we have been unable to find the old ones. In each case where there has been such a change, Mother has given faithful attention to the proposed substitution, and has approved of the change.

"When we came to go over this matter for the purpose of giving historical references, there were some quotations which we could not find. In some cases there were found other statements making the same point, from other historians. These were in books accessible in many public libraries. When we brought to Mother's attention a quotation that we could not find, and showed her that there was another quotation that we had found, which made the same point, she said, "Use the one you can give reference to, so that the reader of the book, if he wishes to go to the source and find it, can do so." In that way some historical data have been substituted."

PRESCOTT: I want to emphasize this. It cannot be considered an attack on these books when I simply compare them and point out the differences she herself approved of.

ROBINSON: I suppose I was with Sister White at the time of the revision of Great Controversy, and in my thirteen years' experience as her secretary I am naturally interested in some of the questions raised. I know that Sister White appreciated the work of Brother Prescott and others in calling attention to some of these slight inaccuracies in the historical work; and when the plates were worn out and a new edition became necessary, she did instruct us as her workers to do everything we could to make everything accurate. I think that Brother Crisler and myself spent nearly six months in the study of Great Controversy. There were many points raised. I will say this, that not all the suggestions that were sent in by our brethren were followed. And as a personal testimony I want to say that in all my experience with Sister White I had nothing that more distinctly confirmed my faith in the divine guidance than the work with we did in the revision of Great Controversy. As Bible and History teachers, you know how hard it is to write history and how even the best historians err. In the revision of Great Controversy we went to the library and compared these points that were raised, one by one; there were really over a hundred questions that had been raised. We went carefully into these in the libraries at Stanford and Berkeley. In some instances where strong ~~statements~~ quotations were made regarding the claims of the Papacy she took this position for making the

change: not because it was not true the statements she had made, but because of the fact that the Papacy had succeeded in destroying the evidence, and it was very difficult to find the things that would back it up; and in some cases she suggested alterations because of that. In one instance—I do not remember the details—the evidence was found several months afterwards, but the change had been made already. It is a fact that in history as well as in science modern ideas are being moulded largely by the Papacy and apologies are made and history is being covered up today, and I feel that we should be cautioned against taking statements by some of the modern historians as against the Great Controversy. I think that some of the suggestions were sent in because of this principle. Modern history is very popular, but when we go to the libraries and look up other histories we find contradictions. I think that to each of our publishing houses there was sent a large document in which the authentic histories are quoted. You will notice in the Appendix of Great Controversy references are given. These references were copied out and sent to our publishing houses.

TAIT: There is an Idea that I believe Satan himself is trying to press in upon this people, that the founders of this message never had ~~xxx~~ in their heads at all in regard to the standing of Sister White's work. I understand that some of our younger men have taught—or have been taught—that Sister White's writings are on a par with Isaiah, Jeremiah and all the rest of the Bible writers. I heard Elder Butler and other elders stand up in our camp meetings and teach so earnestly that

Sister White's writings were measured by the Bible, and the Bible was brought to show whether these writings were correct. And Elder White himself never spoke of the infallibility of Sister White's writings. But I do believe they are inspired; and if you allow Sister White herself to carry things along, and not a few men with extreme and fanatical ideas, we won't get into any trouble. But I have observed that the men who carried these extreme views have many of them left the faith. Sister White's teaching is always directing us to the infallibility of the Bible, and never to herself or her writings as a standard. She is so much different from these others who have come forward.

W.G.WIRTH: I believe thoroughly in the spirit of prophecy, but I have believed it in the way it was brought out this afternoon. I have never believed that the history of the spirit of prophecy was to be taken as inspired. I have believed that the philosophy of the books was to be accepted, but have thought that the history was merely thrown in to substantiate the principles.

It is all very well to say that here, as brethren together, but I want to know what to do with my brethren out in the field and with the young men that want to know about some of these things. Because I did not teach that the history of "Great Controversy" was absolutely inspired, I got into trouble with some of the brethren out there. I think that is a real question for us to get information on as teachers. I would like to ask what Professor Prescott would do in a Bible class.

~~W.W. Prescott:~~

W.E.HOWELL: This whole question will be brought before the conference again, probably the coming week.

W. W. PRESCOTT: Will you let me state my position with reference to the matter of dates that Brother Premier has brought up? In view of what we have said here, my personal position is simply this, that the whole question of history in fulfillment of prophecy is a field for study. My study of this question has led me to the position that 533 is the primary date for the beginning of the 1260 years, and that 538 is the secondary date. I do not consider myself as disbelieving the spirit of prophecy because I take that position, and I do not condemn anybody as a heretic who does not believe that.

F. M. Wilcox: I take 538 and 1798.

W. W. PRESCOTT: I do not have the least trouble with Brother Wilcox on that question. All I ask is, Do not brand me as a heretic and

as ~~an~~ one who sets at naught the spirit of prophecy. My study of history led me to the conclusion that 533 is the primary date.

R. A. UNDERWOOD: I believe there are two extremes. Some of our good brethren present the Testimonies just the same as the Bible. I never have believed that. I think the Bible is the thing to measure everything else by; and when we add to the Bible we are liable to get the plagues added to us. We cannot do that. ~~I think~~

At one time Sister S.M.I. Henry was in great trouble over this question, and she prayed most earnestly for light. ~~Others~~ Others of us prayed, and this was the light that came to her: She could not harmonize the idea that what Sister White had written was on the same basis as the Bible,--I cannot, either,--and it was represented to her that the writings of Sister White were like a great telescope through which we were to look at the word of God. It magnified the word of God, it broadened it out. When she saw that idea, it was a great source of comfort and help to us all.

D.H.KRESS: Isn't that true of all the prophets? They magnify the law.

5 UNDERWOOD: But the canon of the Scriptures was closed, and Sister White says so. She does not put ~~herself~~ her words on the same basis. Take the tithing question that Sister White has endorsed absolutely over and over again as the method by which Gods servants should be supported. You go back in history when I embraced the truth, and we not have any tithing system. We had then what was called systematic benevolence. But Elder Butler and Elder Morrison and a few of us studied the question of tithing, and Elder Butler first wrote a book on tithing; but I could give you the names of men who are now sleeping, and one who is living, who said, No sir, Sister White has endorsed systematic benevolence, and

she used the strongest language that I have ever heard anywhere. And if you read my little article in the Review and Herald recently on finance, you have it there. She said it came right down from heaven; but that was very different from tithing. A man paid 2% on his holdings, whether his income from his property was 10% or 50% or ~~xxxxx~~ 100%, he paid 2% on the value of his property.

I wrote a series of thirteen lessons on the tithing question for the Sabbath schools to study, making the basis of the whole thing Christ's ownership. Our brethren came around and said Sister White never indorsed this; but later on she endorsed it absolutely, as you know. I think that is a fair illustration. The spirit of prophecy comes forward to bring unity into the church. But the basis, I believe, should be the Bible. I believe Elder Prescott is right here. That doesn't destroy faith in the Spirit of prophecy, either. I think it is very improper for us to get up in public and say, reading from the spirit of prophecy, "God says so and so." I think it has all that effect when reading to believers, but the Bible is for ever_body.

(Adjourned to 9 A. M. Friday, the 11th)

PROFESSOR W.W.PRESCOTT -- 9 o'clock Bible Study

Referring to the thought in the statements with which we commenced the study yesterday morning: The gospel is the announcement of good tidings concerning a person, and facts concerning that person. Our Christian experience is the relation that we sustain to that person and those facts. The facts are largely presented to us in the gospel. Taking now the idea of the personal manifestation -- the manifestation of the person set before us in the gospel; therefore the gospels are the very foundation of Christian life.

We must deal with these things now as a mere system of theology, but I deal with this matter as a fact; and when we come to the manifestation of the person the facts are before us in the gospel, therefore the need of familiarity with the gospel and of dealing with these matters as matters of fact concerning the person, the manifestation, what he said and did while here as a person upon earth; compassing the whole field in the gospel.

QUESTION (Elder Tait): When you mention "compassing the whole field," do you mean the four books of the gospel?

ANSWER: Those four books, Yes.

We find a solid basis of fact, an authentic record. I mean that as authentic records they set before us the facts concerning the person. I cannot take time, of course, to dwell upon the facts as brought out in that thought. The matter turns upon the interpretation of these facts, the meaning of these facts. There are certain facts set before us at times without any

further word than mere record of fact, but in the meaning, the interpretation of those facts, and our personal relation to those facts, it is in the epistles that we find very largely the interpretation, the key ~~xxxxxxxx~~ that interprets the facts to us, and which shows us our personal relationship to those facts. That is our Christian experience. Therefore I want to go on with you now, leaving you to remember the facts and deal with the facts, and we will deal with the interpretation of those facts.

First as to the death of that person. 1 Cor. 5:7; Eph. 5:2; John 10:17-18 -- those three texts first.

1 Cor. 5:7, as to the interpretation of the death of Christ: "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us."

"Even Christ our Passover hath been sacrificed." The death of Christ was a sacrifice. It was not a suicide. In a certain sense it was a murder. But as we go on we will see further light.

Eph. 5:2: "And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour." Again that ^{death} idea that the ~~xxxxxxxx~~ of Christ was a sacrifice -- that is what I want to emphasize.

John 10:17-18 -- tells us that while it was a murder in a certain sense, yet what? "Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This

commandment have I received of my Father." This Scripture brings in the thought that the death of Christ was a voluntary sacrifice.

Now as to the meaning -- as to the hint on his part as to the meaning. Matt. 16:24; John 19:17; Luke 23:26. In the gospel I think you will usually find some germ of the thought that is developed in the epistles; there will be some hint in his teaching on which the interpretation or development as set forth in the epistles, is based.

Matt. 16:24: "Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me." Now there is the relation of the individual to Christ. What did taking the cross mean to Christ? -- Denying himself. When he was bearing his cross he was on the way to death. Here he unites us with that experience. He died on the cross. His followers must also take up the cross, and they must die. That thought is developed in the epistles.

Let us take the other two Scriptures together: "And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha." ~~xxxxxx~~ John 19:17. "And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus." Luke 23:26.

Now see these two facts brought out in these texts without any particular comment. One tells us that He bore his cross, and the other tells us that they made

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Simon bear the cross. And both facts are true. By putting them together, John is presenting to us the work of Christ from one standpoint, and Luke from another. Luke especially emphasizes the human side of human experience. He bore the cross; Simon bore the cross also. These two facts are facts teaching the same thing as read in Matt. 16:24 -- "If any man will come after me, let him deny himself, and take up his cross, and follow me." He bore the cross; we bear the cross: he bore the cross; Simon bore the cross. The fact and the teaching go together.

We see in the epistles ~~xxxxxx~~ the more direct meaning. The Revised Version presents the question as it is, and if you will excuse me, I will read from the Revised Version, for it brings out this point in a different way from the Authorized Version.

2 Cor. 5:14; Rom. 6:1-4, 6, 7, 11; Rom. 7:4, 6; Gal. 2:20; Col. 2:20; Col. 3:3, 5; Rom. 8:13. These are the key that open up the subject to our study. I would like to have you turn to these texts with me and just see the force of them.

2 Cor. 5:14: "For the love of Christ constraineth us, because we thus judge that one died for all, therefore all died."

ELDER DANIELLS: How does the first part of that read?

PBBF. PRESCOTT: "For the love of Christ constraineth us, because we thus judge, that one died for all, therefore all died." When Christ took the flesh he was given to us as the head of a new order of beings -- of a new humanity,

and he was the head of that humanity. And inasmuch as he was the divine Son of God himself, coming to be the head of that humanity, in him was all the humanity, that new order, just the same as in the first Adam was all humanity of that order. In the first Adam the whole human family was looked upon, in the last Adam it is the same.

To illustrate that, turn to Romans 5:12, and see how this law works: "As by one man sin entered into the world, and death through sin, and so death passed unto all men, for that all sinned." That is the first Adam. The penalty of that sin is death. The last Adam -- "one died for all, therefore all died." In the first Adam all sinned, in the last Adam all died.

ELDER DANIELLS: That makes a very different meaning in this verse here. I do not like the meaning very well.

PROF. PRESCOTT: I am sorry.

ELDER DANIELLS: It spoils the beautiful harmonious thought, it seems to me.

PROF. PRESCOTT: The practical question with us is whether we shall decide to keep our place in the First Adam, or whether we will take our place in the second Adam. That is the whole question. If we take our place in the first Adam, we shall have to suffer the result of that position. If we take our place in the last Adam, we are also to enjoy the results of that position. But taking our place in the last Adam means that we die, that we accept that death.

QUESTION (PROF. LONGACRE): Do all accept of it?

Do you mean that all died?

PROF. PRESCOTT: I think it does not apply to those who do not accept that experience. Because all died in him, no man is punished because of the sin of the first Adam. But he is punished because he rejects the provision and prefers to stand on his own ground. The work of Christ is available only to those who personally accept it. The provision is for all, the acceptance is a personal matter. The death of Christ settled the whole question of the sin of the first Adam and its consequences; therefore we are judged, convinced of sin, because we believe not on him.

Romans 6:1-4. This is very fundamental to me.

"We who died to sin"-- accepting his death as our death,

"we who died to sin, how shall we live any longer therein.

Or are ye ignorant that all we who were baptized into his

~~death~~ Christ Jesus were baptized into his death. We were

buried therefore with him through baptism into death."

That is the ^{acceptance} ~~experience~~ of his death is our death. Further

in the same chapter, 4th, 6th and 7th verses: "For he that

hath died is justified from sin." Sixth verse: "Knowing

this, that our old man was crucified with him, that the body

of sin might be done away, that so we should no longer be in

bondage to sin; for he that hath died is justified from sin."

Eleventh verse: "Even so reckon ye also yourselves to be dead."

~~experience~~ There is a definite experience. He died; we

accept our death in him. It is a continual experience --

reckon yourselves to be dead. How often are we to die?

VOICE: Daily.

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Rom. 7:4,6: "Wherefore, my brethren, ye also were made dead to the law through the body of Christ; that ye should be joined to another, even to him who was raised from the dead, that we might bring forth fruit unto God. --(6th verse) But now we have been discharged from the law, having died to that wherein we were held; so that we serve in newness of the spirit, and not in oldness of the letter."

These Scriptures emphasize the idea of death, of union with Christ in that death; and to make it a definite thing we died with him, we were ~~and~~ crucified with him. There is a definite experience in it which we must enter with him, and that is the very first step in discipleship.

Gal. 2:20: "I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me." A definite experience, made very definite -- "I have been crucified with him."

Col. 2:20 -- If I die with Christ, then what? "If ye died with Christ from the rudiments of the world, why, as though living in the world, do ye subject yourselves to ordinances." The third verse of the third chapter -- "For ye died, and your life is hid with Christ in God" -- referring to a definite experience. "For ye died, and your life is hid with Christ in God. When Christ, who is our life, shall be manifested, then shall ye also with him be manifested in glory."

Rom. 8:13. That is the last of this series of texts. "For if ye live after the flesh, ye must die;

but if by the Spirit ye put to death the deeds of the body, ye shall live." We die daily. This is the practical side of this matter. It is putting to death the old man. It begins with a very definite experience, and is referred to in this way as a definite experience at some time. When that death is entered into, that is where we conquer the old man. There is no such thing as civilizing the old man. There is no such thing as improving the old man. That is what has been attempted all the time -- to improve, and civilize, and cultivate the old man so he will appear better and do better things. The only way to deal with the old man is to put him on the cross. He cannot be improved; he cannot be civilized. You cannot deal with him from that standpoint. The only way you can deal with the old man is to put him on the cross with Christ. I will tell you frankly how I deal with him myself; make a personal application which helps me. I just take these Scriptures and repeat them -- I take it just as definitely as that, and I say to the Lord in the morning, "This morning I accept your death as my death, and I die with you."

I make this as a definite fact in my experience. I do not always say this in public prayer, but when I am talking to him alone -- I just say to him "This morning I put the old man on the cross. This morning I accept your death as my death; I have been crucified with you. I accept that." But I go further -- "I accept your life as my life." (Amen)

QUESTION (PROF. ANDERSON) This dying on our part is a spiritual process, is it not, and not a physical process?

PROF. PRESCOTT: Yes, but it is just as real as the physical process -- of being on the cross and undergoing a physical death. I do not want to philosophize on that. It is not a matter to philosophize on. It is a question I have not been able to answer myself. But what I am interested in is the fact, and the fact that comes to us in experience; and I am speaking out of my own experience. In what I say to you of this experience I refer to that which has helped me in my own personal experience, and I would like to have all get hold of these facts; but I am not able to philosophize. I try to accept it as it is, and apply it; and it is in the application of this, not in theory but in application, that I get my help; and it is in the application that my struggle comes. That is where my struggle comes every day. When I take hold of these facts for myself, and I say, "Lord, I accept your death as my death this morning, I have been crucified with you; I put myself there; I put the old man on the cross this morning, help me to keep him there." But I go further. John 11:25: "Jesus saith unto her, I am the resurrection, and the life." The resurrection is before the life. No man can be raised from the dead who has not died. That is plain enough, isn't it. So we cannot obtain the resurrection life of Christ unless there has been a death.

W W PRESCOTT: We can't claim the resurrection life of Christ unless we have entered with him into the death. Isn't that plain? That is just a simple fact. We know as a matter of fact that a man can't be raised from the dead if he has not died. The first step to a resurrection is death, so that the first step in this whole matter of the power and victory of life is Christ, his resurrection life, his death. And if we are not willing as an actual fact of experience to accept death of the old man, we can't look for the victorious resurrection life. That's right. I know it's right. You see what is involved in the death of the old man. That is an absolute falling upon the rock and being broken, and an absolute surrender of all that is ourselves. Just like a man that is buried in the physical death and physical grave. That involves a constant struggle. The way I put it is this. We surrender the old man on the cross in the morning, and perhaps in an hour we find he wants to come down. We have to go through that constant struggle to keep him on the cross, or else he is down. active, revealing himself in our experience. I find that means a struggle every day.

I know we hear about going to heaven on flowery beds of ease, because Christ does it all for us. But I tell you it does mean a daily struggle, because persistently the old man tries to come up and assert himself in some wrong word or expression of a wrong thought or wrong feeling, and in not being able to conquer our feelings. The only thing that will conquer our feelings is the love of Christ, and that love is life. That love is his resurrection life. We can't force ourselves to love each other and like each other. We may be able to force ourselves to grit our teeth

and keep still.

F M WILCOX: Must we be able to keep up the struggle as long as we are in this life?

W W PRESCOTT: A man doesn't mind a fight if he is sure of victory. That is the thing, to be sure of conquering in it.

A G DANIELLS: But may not this struggle resolve itself into a pleasant, sweet, pas-sive surrender? Must it be an agonizing struggle all the time?

W W PRESCOTT: Each one has his own experience over that. I want to tell you frankly my brethren, fellow workers, that I have had a tremendous struggle over this matter in the last year, and you know it. A tremendous struggle to submit to what has come to me. I know what it means, and I know what I am talking about, and that is why I am speaking of it. Because I know this, that unless I can come to that, that I don't get on. I have to come to that in spite of all these circumstances. And I know that it involves a struggle. But I am thankful for the peace that does come, and I am thankful for the assurance of victory that enables us to go on victorious in spite of all those things. But I have not got by the struggle yet. It is a struggle for a man to die to self every day in the face of temptations and difficulties and all that. It is a struggle, but it is a surrender, it is a passive experience, but a very active passive experience. There are so many paradoxes there. I like that word "put to death my body" rather than "Mortify my body," because mortify is a latin word. I like that expression "put to death" some way it is a stronger term.

I think we accept this experience in the experience of Christ. Don't you think it was a struggle for him? Didn't he say over and over again, My Father, if it be possible, let this cup pass from me? I know that as a man, and I am somewhat comforted in reading those things. I know that he was so human, like me, that he faced that experience and it affected him, and you read further that when he was on the mount of transfiguration that Moses and Elias appeared and talked with him about his death. Now don't you think that those men talked with that Man about the death that he was to accomplish, gave him the human encouragement that he looked for from his disciples and they didn't give it to him because they were asleep? He was facing that tremendous experience, and those two men appeared and talked to him about it. The disciples were weary and fell asleep and couldn't talk with him about it. But those two men, Moses and Elias, appeared and talked with him about his death. I don't think there is anything out of the way to see in that that a Man was facing the tremendous trial and crisis of his life, and those two men appeared and talked with him over it, and helped him.

R D QUINN: While the old man of the flesh is not converted or improved or expunged from the life, yet by a constant surrender will not the old life, the old man, that is, will not its resistance against the spirit become weaker and weaker as a man holds himself on the cross? Here is a quotation that I feel is to the point?

"All true obedience comes from the heart. It was heart-work with Christ. And if we consent, He will so identify Himself with our thoughts and aims, so blend our hearts and minds into conformity to His will, that when obeying Him we shall be but carrying out our

own impulses. The will, refined and sanctified, will find its highest delight in doing His service. When we know God as it is our privilege to know Him, our life will be a life of continual obedience. Through an appreciation of the character of Christ, through communion with God, sin will become hateful to us." Desire of Ages, Chapter 73, paragraph 22.

The thought I had was that by living this life, that the flesh will become increasingly less able to overcome the higher life of man.

W W PRESCOTT: Well, no theory or statement will get me away from my daily experience with it. I may be assured by someone that there is no struggle, but I know there is. My comfort is that in that struggle I am assured of victory if I am willing to surrender to him.

M C WILCOX: The one great thought that came to me was those expressions in the eighth of Romans, "If by the Spirit ye put to death the deeds of the body, ye shall live." And in Coll. 3:5: "Put to death therefore your members which are upon the earth."

W W PRESCOTT: You take Ephesians for instance, the most wonderful unfolding of the blessings and privileges that are in Christ, but it is right in that epistle that we find something about Christian experience. What it means. The application of those experiences. He wrote to the ~~Geria~~ Colossians, and he called them saints in Christ Jesus, and yet he gives them some warning there about their living.

The first step is death to the old man, and that is not any pleasant process, and he is always protesting against it. We daily have to insist upon it.

It begins every morning and it may continue all day. Yet in that very experience we may have the peace of God which passeth all understanding, and the assurance of victory right along with it. I don't discount that a bit.

Let us go on. As to this resurrection and the significance of the resurrection, He is the resurrection. He is the life. It is the resurrection life, that life that we have is the life that has conquered. When we consider that it was a temptation to Christ all the way through his human experience, a risk -- it is only when he has completed the whole thing, he has actually died and been raised from the dead -- there is where we come in to this victorious life. I am he, he states in the first chapter of Revelation. "I am the first and the last, and the Living one; and I was dead, and behold, I am alive for evermore, and I have the keys of death and of Hades." The words are not the words one word I live, but the verb I am, followed by the participle living -- I am living forevermore. That is the life we take hold of, the life that has conquered, and that is where we get the victory. If these facts have become fact in his life, we take hold of the life that has conquered. It is a victorious life, and therefore right in the experience we have the victorious life. The struggle is to be able to let that victory manifest itself in our experience. Put to death these things. That is the manifestation of the victorious life in our experience.

Let us read some scriptures. Romans 6 again. These experiences are so closely connected that they come right together. Rom. 6:4: "We were buried therefore with him through baptism into death: that like as Christ was raised from the dead through the glory of the

Father, so we also might walk in newness of life."

Eighth verse: "But if we died with Christ, we believe that we shall also live with him."

Not,
There the two are put right together. If we are dead we shall live, but, if we die ~~we~~ if we pass through that definite experience of acceptance of his death as our death, this daily dying is simply the holding on to that experience. There is a definite time. We died with him. Our daily dying is holding on to that experience, not letting it go. Now if we die with Christ, we believe that we shall also live with him.

Eleventh verse: "Even so reckon ye also yourselves to be dead unto sin (There is the present. We died with him. That is a definite thing. Daily we hold to that experience.) but alive unto God in Christ Jesus" our Lord. There is where we get a victory, an experience in living. So in the sixth verse of the seventh chapter: "But now we have been discharged from the law, having died to that wherein we were held: so that we serve in newness of the spirit, and not in oldness of the letter."

Romans 8:9: "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwelleth in you." I get the meaning of that when I read it in this way. But I would not have you being in the flesh ~~but~~ in the spirit. It is the plain verb are in the text, but it is just the same word that is in Acts 17 where it is rendered "In him we live and move and have our being." That is the same word. But if we take it in this phrase, We are not in the flesh but we are in the spirit, that is not the idea, because we know we are here in the flesh.

W. E. Howell: There is no article with flesh or spirit there. The emphasis is on the are.

W W PRESCOTT: I get the meaning when I say, You do not have your being, you are not men, of flesh and depending upon flesh and yourself, you don't have your being in flesh, but in spirit. How will that be? Why, I do not have his being in flesh, but in spirit, "if so be that the spirit of God dwelleth in you." That's our life. We have our being there. We are spiritual beings there, not fleshly beings.

Another Scripture: Eph. 2:4-6: "But God, being rich in mercy, for his great love wherewith he loved us, even when we were dead through our trespasses, made us alive together with Christ (by grace have ye been saved), and raised us up with him, and made us to sit with him in the heavenly places, in Christ Jesus."

PRESCOTT: There are the three steps. We die with him, we are raised with him, we ascend with him, we sit with him in heavenly places. Now here is a statement, a sort of interpretation of this experience—the experience of Enoch, as related in Gospel Workers, pages, 52, 53:

thus

" Communing with God, Enoch came more and more to reflect the divine image. His face was radiant with a holy light, even the light that shineth in the face of Jesus. ~~xxx~~ As he came forth from these divine communings, even the ungodly beheld with awe the ~~extraordinary~~ impress of heaven upon his countenance. . . .

#But Enoch's heart was upon eternal treasures. He had looked upon the celestial city. He had seen the King in His glory in the midst of Zion. The greater the existing iniquity, the more earnest was his longing for the home of God. While still on earth, he dwelt by faith in the realms of light."

- That is what I understand to be this experience: We die with him, we are raised with him, we ascend with him; and yet all the time we are right here on earth. While still here upon the earth, by faith we commune with Christ in realms of light, even as did Enoch.

(Discussion on the Covenants) 584

PRESCOTT: I would like to say something about the interpretation and translation of Hebrews 9:15. The question is as to the proper rendering, and therefore, understanding of Hebrews 9:15-18:

"And for this cause he is the mediator of a new covenant, that a death having taken place for the redemption of the transgressions that were under the first covenant, they that have been called may receive the promise of the eternal inheritance. For where a testament is, there must of necessity be the death of him that made it. For a testament is of force where there hath been death: for it doth never avail while he that made it liveth. Wherefore even the first covenant hath not been dedicated without blood."

The marginal rendering for the Greek word "testatment" here signifies both "testament" and "covenant". But I would reverse it and put it "covenant" instead of "testament" and not put "testament" in the margin. These verses, 16 and 17 are the only places in the Epistle to the Hebrews where the Revised Version reads the word "testament". In every other place it is called "covenant." I would read the text substantially this way: "For this cause (15 vs.) he is the mediator of the new covenant, that a death having taken place for the redemption of the transgressions that were under the first covenant, that they that have been called may receive the promise of the eternal inheritance, for where a covenant is there must of necessity be the death of that which (or him) who made it, for the covenant

is in force where there hath been a death, for it doth not
avail while that which establisheth it is still liveth, where-
fore even the first covenant hath not been established without
blood." (15 verse)"a death having taken place for the
transgressions that were under the first covenant" & You
see how the logic of the passage lays. Now what difference
does it make which way you read it? It makes the difference whether
we are swung off from the main line of the epistle with reference
to the covenant and on to what is really a false view of this
question.

Take for instance this matter of the inheritance.
That includes of course the New Earth--eternal life. Now we
don't derive the new earth by testamentary disposition of one
who had it and died and left it to us. In the ordinary appli-
cation of a will the party who gets the benefit of it, does
so because somebody else died and left it to him, but that
somebody else must die and ordinarily stay dead. If I have a
relative of mind die and leave me a large estate, and when I
come to prove up my claim to it, I am informed that that person
has come back to life, I do not get my estate. Now we do not
get the inheritance because of the death of some one who. (I speak
of this because I think it has a marked influence upon our view
of the gospel.

Now take the promise of the inheritance in Genesis
12:7. The first promise of the inheritance to Abraham was
not made to him in person. The promise is not "Unto thee
will I give this land," but "unto thy seed will I give this
land." That seed was Christ. Abraham gets that inheritance

just as we do, by his union with Christ, the One to whom it was given--the Seed. When he is identified with the one to whom it was given he comes in. We come in the same way.

Romans 8:16,17 (Reading): "The Spirit himself beareth witness with our spirit; that we are children of God; and if children, then heirs; heirs of God and joint-heirs with Christ."

We do not receive the inheritance because he had it and died and left it to us. We are joint-heirs with him, and we get the inheritance the same as we get every blessing of the gospel, by union with him and not as ~~some~~ something that comes to us because he had it and died and left it to us.

Second Psalm, 2nd verse: "I will tell of the decree: Jehovah~~xxx~~ said unto me, Thou art my son; This day have I begotten thee. Ask of me, and I will give thee the nations for thine inheritance, and the uttermost parts of the earth for thy possession.."

Heirs of God, and joint-heirs with Christ, //We share with him to whom all these things are given, and not because he is finished with them and passes them on to us. And so the whole thing centers in the person of Christ. It is a question of personal relationship with him.

Now as to the use of this word. My attention was called to this comment on the Greek Text~~xxx~~ --"The Expositor's Greek Testament" on verses 15 to 17 of the 9th chapter of Hebrews, in which it says: (Reading) "He is the mediator of a new covenant"--"The old covenant with sacrifices which could only cleanse the flesh allowed sins to accumulate, But Christ, as above stated, obtained cleansing from sins, and so laid the essential foundation of a new covenant, that a death having taken place for deliverance from the transgressions[committed] under the first covenant.

The meaning of these words ["Covenant"; "testament?"] is doubtful. In the Septuagint ~~xxx~~ this word occurs about 280 times and in all but four instances ~~xxxxxx~~ translates "covenant". In classical and Hellenistic Greek, however, it is the common word for "will" or "testament". . . . Accordingly it has been supposed by several interpreters that the writer, taking advantage of the double meaning of the [word], at this point introduces an argument which applies to it in the sense of 'will' or 'testament', but not in the sense of 'covenant'--Expositors Greek Testament."

H.C.LACEY: There is an interesting contribution to that discussion in the latest issue of the "Vocabulary of the Greek Testament," by Moulton and Milligan, published in 1915. It gives the vocabulary of the New Testament as illustrated from the papyri and other non-literary sources. Notice this under the word diathēkē:

"In papyri and inscr. the word means testament, will, with absolute unanimity, and such frequency that illustration is superfluous." And then he goes on and gives some illustrations:

"This passage is enough to prove that diathēkē is properly dispositio, an 'arrangement' made by one party with plenary power, which the other party may accept or reject, but cannot alter. A will is simply the most conspicuous ~~exam~~ example of such an instrument, which ultimately monopolized the word just because it suited its differentia so completely." "Diathēkē in its primary sense, as described above, was exactly the needed word."

Then he says: "The view to which we have capitulated, after strongly supporting the Westcott doctrine, is less heroic than consistent holding to one English word, but it can claim to account for its inconsistency."

The use of the word was absolutely will, without exception.

W.W.PRESCOTT: I do not care technically about the word, one way or the other, but I like to keep the interpretation that will keep me in this line, the vital line of the scripture, that it all depends upon Christ and our union with him. We are joint heirs with him, not heirs that receive our inheritance because he died and handed it on to us.

F.M.WILCOX: How will that affect the old argument we used to use?

W.W.PRESCOTT: It will make a lot of trouble with it; but that

was one of the arguments I have always thought was better omitted.

H.C.LACEY: I look at the matter like this, that it is by virtue of our union with Jesus that everything we have is ours. When He died, we died in him, potentially; when He ascended to heaven, we ascended with him, potentially; when He sat down at the right-hand of the Father, we did the same, potentially.

W. W. PRESCOTT: I do not care to take the time to argue far on this question, but here is a special edition of "The Epistle to the Hebrews," with notes, which goes into this question at considerable length. I had come to this conclusion before I found these books, but they helped me to phrase up the thought. Here is a book that takes the same view exactly, and shows the difference between accepting these blessings through the nature of the will, and what it means to accept it as a gift by the covenant. "The Epistle to the Hebrews" is edited by F. Randall, published by Macmillan. "The Mediation of Christ" is by Terry (?), published by the Methodist publishing house in 1903. I did not get these books to find that, but I found it in them, and it appeared to me to be the proper rendering.

R. A. UNDERWOOD: Let me read this from H. L. Hastings,--his comment on this same thing: x (Not verified) "The subject under discussion in Hebrews 9 is not two testaments or wills, but two covenants or agreements. The death referred to seems to be not the death of the testator, or mediator, but the death of the sacrifice, ~~which is the sacrifice~~ ~~sacrifice~~ . . . The first covenant was sealed with the blood of calves and goats, and the second covenant with the blood of the Son of God."

Here is another: "And for this purpose he is the mediator of the new covenant, that by means of death for the redemption of the transgressions under the first covenant, those who are called might

BPF

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7-11

receive the promised blessing of the everlasting inheritance, for where a covenant is there must also of necessity be the death of that which establishes it, for it is of no force while that which establishes it liveth. This translation of this passage makes it consistent with the dedication of the first covenant as recorded in Ex. 24:6-8.*

That comes right along the line of what Brother Prescott said.

PROF. HOWELL: How do you harmonize the covenant idea with the idea of being an inheritance?

PROF. PRESCOTT: We can do it in the light of the Scriptures. We cannot do it by going to the dictionary. We have to take it from the Scriptures, and not from the dictionary definition. If we go to the dictionary, a covenant is "an agreement between two parties," and then we are under the old covenant. This does not depend upon our agreement.

ELDER UNDERWOOD: It embraces the fact that there must be an agreement, but that that agreement is not ours.

PROF. PRESCOTT: The inheritance is given. It is spoken of as given -- "I have given you." He has appointed him heir of all things. Christ is not heir of all things because his Father has died and left it to him, and he gives it to us. It is not that idea when he is spoken of as "heir of all things." Taking that in the dictionary meaning of the word "heir" that he receives all things, it cannot be because his Father has died and left it to him. We cannot understand that to be the meaning. That is the ordinary use of the word "heir." The "heir" receives his property after one has died; but as long as the original owner is alive, it is not his, only in a will. His father is alive, but he has it in a will; he has to wait until the relative is dead before he gets it. I do not understand that Christ was "appointed heir of all things" on that basis at all. He is heir of all things. The inheritance is given to him. We do not get it because he got through

with it and handed it over to us. We get it because we are in union with him to whom it has been given, and he has been appointed heir of all things.

ELDER UNDERWOOD: Heirs with him.

PROF. HOWELL: The difficulty in harmony is that we take the term "inheritance" and stop short of carrying out the full meaning, and apply it only as a gift, while with the other part, the will is carried clear through in every aspect of it to make it appear that that is not that kind of a gift. We do not establish the harmony, the reconciling between the two terms. The inheritance is in the nature of a gift when it comes to our relationship to Christ; but does not the Scripture attempt at every point to make these highly spiritual things conceivable to us by the use of these terms within the range of our experience? I cannot see why it was proper to call the gift to Christ an inheritance, using the other term as we do, as receiving from one who is dead, why the other does not harmonize very fully with that thought; why should we make the application to one and not to the other? If we give this passage this interpretation, we have some very serious difficulties with the reading in the original.

PROF. PRESCOTT: It appears to me that there is no opposition in the meaning, as I have referred to, and that that is the only way to make the original harmonize.

In Heb. 1:14 it is stated "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation." Do we get that by a will? Do we get salvation by a will?

PROF. HOWELL: Salvation is certainly a will.

PROF. PRESCOTT: Do we have salvation through a will or a testament?

QUESTION: (Two or three words -- could not hear)

PROF. PRESCOTT: That is not the point.

PROF. LACEY: This is just a question of a little hair-splitting, I think. Whether it is testament or will, it makes no difference to me, so far as that is concerned. But this strikes at the very ^{root} ideal of the gospel to me. My thought is this. He has blessed us with every spiritual blessing in Christ; every blessing comes to us through our Union with Him, and we are joint heirs with Him, and we are heirs, then, in the same sense that he is, and I cannot think that he gets his inheritance by will from his Father.

PROF. HOWELL: Don't get it all through will from the Father.

----- That is the will of document; a will expressed by other things.

PROF. PRESCOTT: There is quite a difference. When we take it in the dictionary sense the idea is that one must die and stay dead.

PROF. HOWELL: It does not state, die and stay dead.

PROF. PRESCOTT: You know full well that a will is not in force when a man is alive. We do not want to try it on that question.

PROF. LACEY: There is another little point.

It ^{is} ~~was~~ connected with the ratifying of the covenant.

Do I understand that we are to look upon the covenant as ratified on the cross? In order to present the truth as it is, and the faith in its beauty, we must keep in mind the sacrificial service. And we notice that the ratifying of the old covenant was more than the death of the victim. First the animal had to be slain, then the people were sprinkled with the blood, and the books were sprinkled. The death of the victim was not the ratifying of the old covenant. After the victim was slain, the books, representing the covenant, had to be sprinkled with the blood, then the people had to be sprinkled, signifying their acceptance of the covenant. Is it not the same with reference to the new covenant, that on the cross Jesus did not fully ratify the covenant. He provided the blood; he died; and in the intent of God, of course, it was ratified. Then the terms have to be delivered to the people. And we are living in the time when the terms are being presented -- between the first and the second advents of Christ. As they accepted these terms, in the old covenant, they, the people were sprinkled; and as we accept Christ now, so we are sprinkled with his blood. By and by, at the end of the judgment, the books will be sprinkled, and then the covenant is completed, and when the Lord returns he will come and deliver the everlasting covenant.

And Sister White speaks of this, when she says the voice of God rings through the land. . . . and the everlasting covenant is delivered to the people. And so it is ratified.

The statement was made before, that it was ratified on the cross. Would it not be more consistent to say that the blood was shed -- the victim was provided on the cross, and that we are living in the time of the presentation of the terms, that every individual who comes into covenant relationship with God is personally cleansed from his sins, he is sprinkled; by and by the books will be sprinkled -- God's part of it in heaven-- then the everlasting covenant will be delivered *to the people*.

ELDER UNDERWOOD: Could we use this expression -- "ratified on the cross; made certain, and finished or completed," when the goods are not delivered?

PROF. LACEY: *No, on the contrary,* The Bible does ~~not~~ say that the time will come when he will complete the *covenant*. The Lord *ratifies it now* ~~and~~ *everything* potentially. But historically we are living in the day of receiving the terms of acceptance, of *our* cleansing *by the blood of Christ* ~~ourselves~~, the books are yet to be sprinkled, and by and by the everlasting covenant will be finished and delivered.

PROF. PRESCOTT: That would make the new covenant just like the old covenant, then?

PROF. LACEY: *In that respect, yes;* It is all in Christ. And all the lessons we are to bring out is how we ~~xxxxxxxxxxxxxxxxxxxx~~ may realize in ourselves these things which are potentially ours in Christ.

PROF. WIRTH: I should hate to believe, brethren, that it took any of us to ratify that covenant.

PROF. LACEY: I do not mean that we ratify it.

PROF. WIRTH: You said it was not ratified fully on the cross, but that it was to come to the people and be ratified by them. I do not place my faith on that.

PROF. LACEY: I think there is a parallel between the two. That when the old covenant was made the Lord provided the victim, the blood was sprinkled on the people and on the books. The world --everybody in the world is being sprinkled with the blood of Jesus today. When a sinner comes into covenant relationship with God, he then accepts Christ's death, and then he is sprinkled with the blood, and it cleanses him. That is the people being sprinkled. That is not ratifying the covenant. By and by the books will be sprinkled --the books containing the life records; and when it is all over, then is completed the covenant, and when he comes he delivers the everlasting covenant to the people -- "I will be to them a God and they shall be to me a people. And they shall teach no more every man his neighbor, and every man his brother, saying Know the Lord; for they shall all know me."

ELDER DANIELLS: It is at that time the atonement is completed. Does not that idea give the atoning work, the atoning idea from the death of Christ to the judgment? I think there is something in there, brethren, that ought to be developed from the old view of no atonement until we come to the judgment hour.

QUESTION (By Prof. Prescott -- three or four words, could not hear)

ELDER DANIELLS: No I do not mean that. I said it

was an idea that ought to be developed more fully, as far as I have seen.

QUESTION -- as to whether the atonement and ratification of the covenant were synonymous.

PROF. WIRTH: I have had to study this question, because we have taken it up schools as the two covenants, referring to this in the 9th chapter of Hebrews, and I have had to give study to the matter. I wish to substantiate what Professor Prescott has brought out. It is in harmony with the whole context of what Paul is talking about in the Epistle to the Hebrews. We need not necessarily think, because the word "inheritance" is brought in, that it must necessitate a will. When we come to the Old Testament we find that "inheritance" is used by the Jews without any idea of a will. I refer to the passages which relate to the promised land: Deut. 4:20-27; 1 Chron. 16:15-18; Ps. 105:8-11. We find that the inheritance in all of these references refers to the possession in the promised land. "I will give them the land for an inheritance." There was never any idea of a will, and I fail to find anything there that reveals a will. But you do find that the inheritance there meant possession that was to come to them as a result of the covenant question.

W G WIRTH: Here are some texts on that point: Deut. 4:20-23, 1 Chron. 16:15-18, Ps. 105:8-11. There we find the inheritance refers to the possession. It refers to the land. I will give them the land for inheritance. Wills were not made back there. You can read the whole text, and you fail to find anything there that reveals a will, but in others we find that the inheritance means a possession that was to come to them as a result of the covenant blessing. In summing this up, I don't know of anything better than to read a few extracts from "Word Studies in the New Testament" by M. R. Vincent, and if I may be indulged I would just like to read some of his articles.

"Against the rendering testament for diatheke, and in favor of retaining covenant, are the following considerations: (a) The abruptness of the change, and its interruption of the line of reasoning. It is introduced into the middle of a continuous argument, in which the new covenant is compared and contrasted with the Mosaic covenant (ch. 8:6-10, 18). (b) The turning-point, both of the analogy and of the contrast, is that both covenants were inaugurated and ratified by death: not ordinary, natural death, but sacrificial, violent death, accompanied by blood-shedding as an essential feature. Such a death is plainly indicated in verse 15. If diatheke signifies testament, Thanaton, death, in verse 16 must mean natural death without bloodshed. (c) The figure of a testament would not appeal to Hebrews in connection with an inheritance. On the contrary, the idea of the kleronomia was always associated in the Hebrew mind with the inheritance of Canaan, and that inheritance with the idea of a covenant. See Deut. 4:20-23; 1 Chron. 16:15-18; Ps. 105:8-11. (d) In LXX from which our

writer habitually quotes, *diatheke* has universally the meaning of covenant. It occurs about 350 times, mostly representing covenant. In the Apochryphal books it has the same sense, except in Sir. 38:33, where it signifies disposition or arrangement, *diatithesthai*, to dispose or arrange represents to cut off, new divide. The phrase to cut (i.e., make) a covenant, is very common. The verb marks a disposing by the divine will, to which man becomes a party by assent; while *sountithesthai* indicates an arrangement between two equal parties. There is not a trace of the meaning testament in the Greek O. T. In the classics *diatheke* is usually testament. Philo uses the word in the sense of covenant, but also shows how it acquired that of testament (*De Mutatione Nominum*, 6ff.). The Vulgate has *testamentum*, even where the sense of covenant is indisputable. See Ex. 30:26; Num. 14:44; 2 Kings 6:15; Jer. 3:16; Mal. 3:1; Luke 1:72; Acts 3:25; 7:8. Also in N. T. quotations from the O. T., where in its translation of the O. T., it uses *foedus*. . . . (e) The ratification of a covenant by the sacrifice of a victim is attested by Gen. 15; Ps. 50:5; Jer. 34:18. This is suggested also by the phrase to cut a covenant, which finds abundant analogy in both Greek and Latin . . . (f) If testament is the correct translation in verses 16, 17, the writer is fairly chargeable with a rhetorical blunder; but verse 18, ff., is plainly intended as a historical illustration of the propositions in verses 16, 17, and the illustration turns on a point entirely different from the matter illustrated. The writer is made to say, A will is of no force until after the testator's death; therefore the first covenant was ratified with the blood of victims."

H S PREMIER: Now the premise is that the 1260 days ended in 1798....I have given a statement from an eye-witness, Mr. Richard Duppa, of London, England, in a book written in 1798, of the thing that he saw. The French troops were advancing toward the city, and I like to make determination of the 1260 days, not necessarily the captivity of the pope for he was taken captive more than once, but the proclamation of religious liberty and the proclamation of the Roman republic for the first time since the Caesars.

[Reading] Till the 15th, the day on which the tree of liberty was planted on the capitol, nothing of any importance took place." Now from that time till this, religious liberty I think has been the order in Italy. So 538 marks the ascendancy of Vergilius, and the liberty given to the popes to govern themselves, though we know they had their difficulties now and then, but the election of popes was the privilege of the papacy until 1798, when we find religious liberty proclaimed on the Capitaline Hill.

There is much more I could say, about correcting anything that may be in your minds, but time will not permit. I enjoyed studying this matter of corroborating the date given to us for so many years. We have in the last paragraph of page 2: "Corroborated by Jose Nicholas de Azara, Ambassador of Spain to Rome during 40 years. "Revoluciones de Roma." Original Memoirs of the celebrated Diplomat and distinguished Spanish Literary man." He tells us the whole story, picturing it out in the Spanish, telling us of the revolution of Rome and the fact of this revolution of 1798 marking a great crisis. This man was a mediator between the Pope, Pius the 6th,

and Berthier, the French general.

Now Allison, mentions this in his letter that he quotes, one of the confidential letters of Napoleon during this period. I wish I had time to read these many things that he says, taken from the original confidential letters of Napoleon with the Directory and his agency in Italy, and leading up to the great event in 1798. I don't know just where to begin because the time is limited.

"Joseph Bonaparte, brother to Napoleon, had been appointed ambassador at the court of Rome; but as his character was deemed too honourable for political intrigue, General Duphot and Sherlock were sent along with him, the former of whom had been so successful in effecting the overthrow of the Genoese aristocracy. The French embassy, under their direction, soon became the center of the revolutionary action, and those numerous ardent characters with which the Italian cities abound, flocked there to a common focus, from thence the next great explosion of Democratic power was to be expected. In this extremity, Pius 6, who was above eighty years of age, and sinking into the grave, called to his counsels the Austria General Provera, already distinguished in the Italian campaigns; but the Directory soon compelled the humiliated pontiff to dismiss that intrepid counsellor. As his recovery then seemed hopeless, the instructions of the Government to their ambassador were to delay the proclamation of a Republic till his death, when the vacant chair of St. Peter might be overturned with little difficulty; but such was the activity of the revolutionary agents, that the train was ready to take fire before that event took place, and the ears of the Romans were assailed by incessant abuse of the ecclesiastical

government, vehement declamations in favor of Republican freedom."

(From Allison's Modern History of Europe)

I think it all turns on the fact of a republic in Rome, and not necessarily the downfall of the pope himself, the captivity of the pope.

[Reading] "In this temper of men's minds, a spark was sufficient to occasion an explosion. On the 27th of December, 1797, an immense crowd assembled, with seditious cries, and moved to the palace of the French ambassador, where they exclaimed, 'Vive la Republique Romaine!' and loudly invoked the aid of the French to enable them to plant the tricolor flag on the Capitol.

Peoples paper for the

~~they followed;~~

South Lancaster Academy Bible Chart No. 6

603

Arranged by Prof. H. S. Premier

B. C. 457 Autumn

To prove
456 1/4
the correct date for beginning

I. Study outline of Book
of Ezra in Chart Five.

Proclamation of third decree
"Going forth of command-
ment to rebuild and restore
Jerusalem" Dan. 9:25
equals

456 1/4

II. Study margin of Chart
Five.

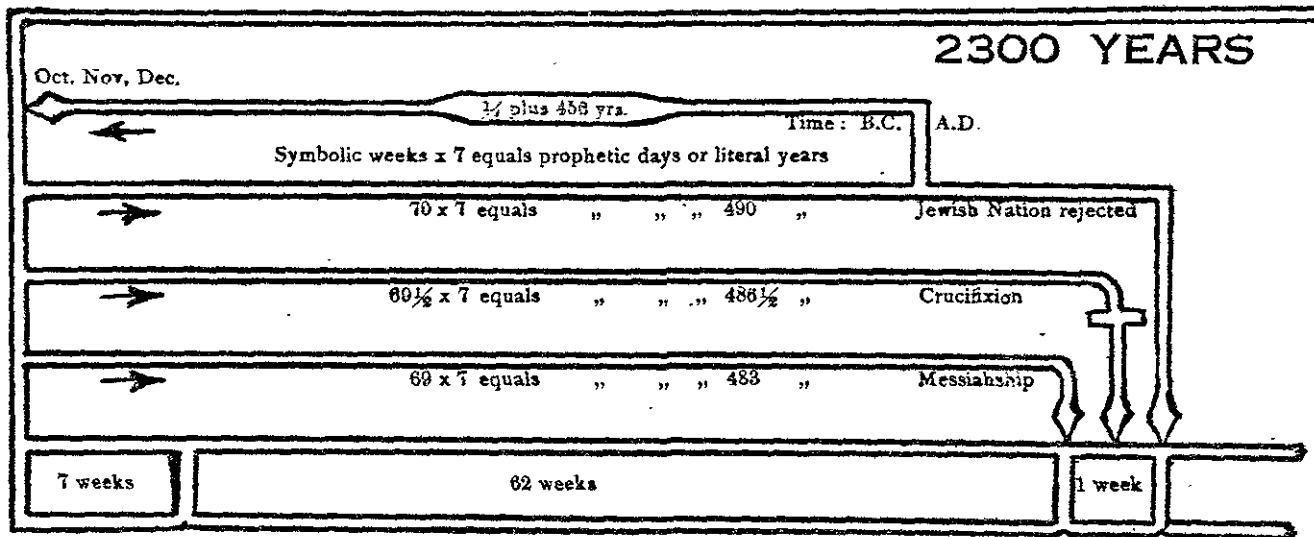
By adding the years of the
Persian Kings from Cyrus to
7th year of Artaxerxes.
[Proclamation] equals

456 1/4

III. Christ crucified on
April 7th, A.D. 31 known by
Hebrews as Passover, called
Good Friday by the Christian
world.

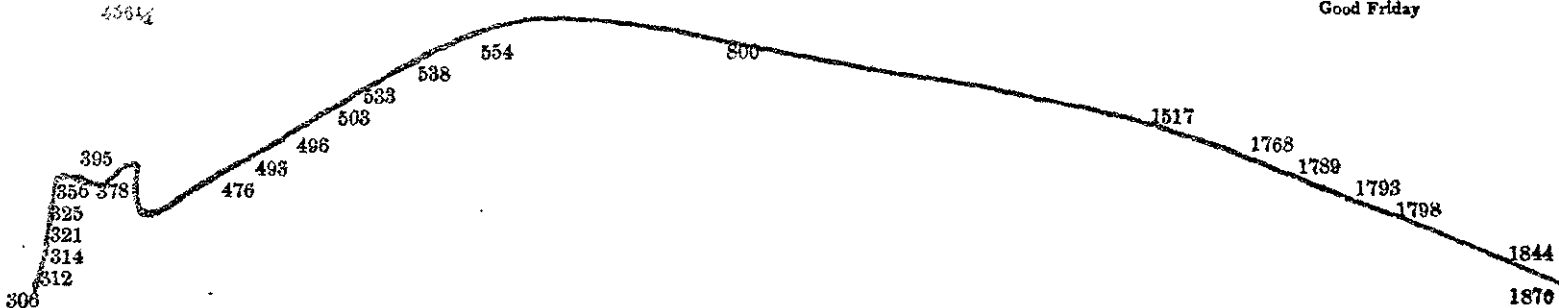
Actual time 30 years plus
three months [Jan. Feb. and
Mch.] or 1 yr. year equals
30 1/4 subtracted from the
number of years to the cruci-
fixion [see diagram 486 1/2
equals

456 1/4

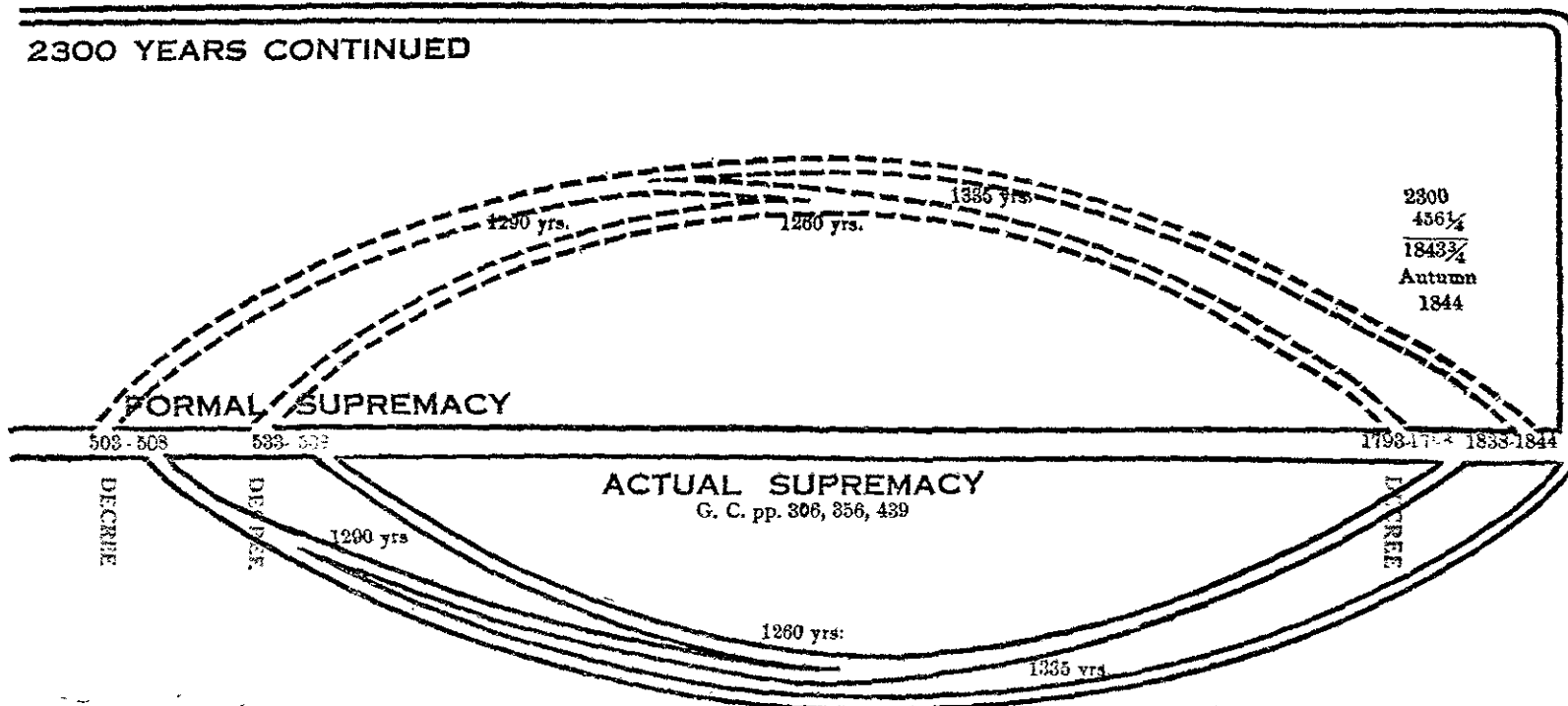


456 1/4
40
407 1/4 equals 408 B. C. in autumn

483	486 1/2	490
B. C. 456 1/4	458 1/4	456 1/4
A. D. 26 3/4	30 1/4	33 1/4
Autumn	Spring	Autumn
27 A. D.	Ap. 7 A.D. 31	A.D. 34
	Passover or Good Friday	



2300 YEARS CONTINUED



See Explanatory Notes with History references.

DANIEL AND THE REVELATION

604

TIME PROPHECIES

Events and dates which stand out clearly in the history of the Papacy, and which mark the beginning of new eras in its development.

By W. W. Prescott

Rearranged Abridged Reprint by H. S. Premier

Explaining Bible Chart—No. 6

Introduction:

A candid reader of the prophetic books of Daniel and the Revelation can hardly escape the conviction that the "time and times and half" of Dan. 7: 25, the "time, times, and a half" of Dan. 12: 7, the "forty and two months" of Rev. 11: 2, the thousand two hundred and threescore days," and the "time, and times, and a half a time" referring to the same period in Rev. 12: 6, 14, and the "forty and two months" of Rev. 13: 5, all refer to one and the same portion of time, viz., twelve hundred sixty prophetic days, or twelve hundred sixty literal years. So ably and so convincingly has this view been presented and so generally has it been accepted by many thinkers and writers that, it may be regarded as one of the axioms of prophetic interpretation. It will therefore simply be necessary to suggest that in the expression "at the end of times, even of years." (Dan. 11: 13), "years" is explanatory of "times," and to state the well-established conclusion that "a time and times and half a time" is equivalent to three and one-half prophetic years, which being translated into literal time would be twelve hundred sixty years. We are in consequence now called upon to show that the supremacy over the things of God and the people of God was conceded to the Papacy for this period of more than twelve centuries.

It may simplify the subject, and make it easier for the reader to appreciate the force and value of the evidence submitted, if we first give a brief outline of the facts to be viewed, and state the conclusion to which we shall endeavor to lead.

THE OUTLINE

The removal of the seat of empire from Rome to the East in A. D. 329, the suppression of paganism by Theodosius in the latter part of the same century, the fall of the empire in 476, the baptism of Clovis in 496, the official act of a

Roman council in 503 by which the Pope was acknowledge to be the vicegerent of God, and as a climax to all these steps the decree of the emperor Justinian in 533 recognizing the Pope as the head of all the churches. When the Pope, by an act of the hierarchy, had become the representative of God on earth, and this assumption had been recognized by a decree of the emperor, then the supremacy of the Pope in ecclesiastical affairs was formally established, and the way was soon cleared for the application of this authority in acts of repression and persecution.

We therefore conclude that 533 is the primary date for the commencement of the twelve hundred sixty years of papal supremacy, although, as we shall show later, we allow a five-year period, ending in 538, as extending to an important turning-point in the practical development and persecuting tendency of that supremacy. The period thus commencing in the first half of the sixth century terminates at the close of the eighteenth century, the primary date being 1793, the pivotal year of the French Revolution, and the five-year period extending to 1798, when the Pope was deposed by the civil power.

According to this interpretation the twelve-hundred-sixty-year period of the papal supremacy specified by the prophecy commenced with the period which has 533 for its primary date and 538 for its secondary date, and extended to a similar period having 1793 for its primary date and 1798 for its secondary date. This is the time which includes both the formal and the actual supremacy. The prophecy does not say "during," but "until the time, and times, and half a time," and there was a respite from tribulation before this limit was reached, according to the words of Christ. Matt. 24: 22.

We are now prepared to deal MORE FULLY with the events to which reference has been made in this outline. Of conditions in the West after the downfall of the empire, 476 A. D. and of the way in which the authority and influence of the head of the church were augmented by this national catastrophe, one writes:—

After the conquest of Rome, where was the barbaric conqueror to look for any guide to internal unity, or any relic of the vanquished empire by which to connect himself with the past? There was only the church, which was now not only the professed teacher of obedience, peace, and holiness, but the only undestroyed institution of the state. The old population of Rome had been wasted by the sword, and famine, and deportation. The emperors of the West had left the scene; the Roman Senate was no more. There was but one authority which had any influence on the wretched crowd who had returned to their ancient capital, or sought refuge in its ruined palaces or grass-grown streets from the pursuit of their foes; and that was the bishop of the Christian congregation—whose palace had been given to him by Constantine, who claimed already the inheritance of St. Peter, and who carried to the new government either the support of a willing people, or the enmity of a seditious mob.—*The Eighteen Christian Centuries*, Rev. James White, New York, 1865, page 118.

THE OVERTHROW OF PAGANISM during the reign of Theodosius, A. D. 378-395, and the conversion of Clovis, the king of the Salian Franks, in 496, were further steps in preparation for the exaltation of the ambitious Bishop of Rome. The historian Gibbon gives a detailed account of the former event, from which we take these significant statements:—

The ruin of paganism, in the age of Theodosius, is perhaps the only example of the total extirpation of any ancient and popular superstition; and may therefore deserve to be considered as a singular event in the history of the human mind. The Christians, more especially the clergy, had impatiently supported the prudent delays of Constantine, and the equal toleration of the elder Valentinian; nor could they deem their conquest perfect or secure, as long as their adversaries were permitted to exist.

The generation that arose in the world after the promulgation of the Imperial laws [forbidding the pagan worship], was attracted within the pale of the Catholic Church: and so rapid, yet so gentle, was the fall of paganism, that only twenty-eight years after the death of Theodosius, the faint and minute vestiges were no longer visible to the eye of

the legislator.—*Decline and Fall of the Roman Empire*, chap. 28, pars. 1, 10.

The same writer states in a few words the great meaning attached to the conversion of the Frankish king:—

But earth, as well as heaven, rejoiced in the conversion of the Franks. On the memorable day when Clovis ascended from the baptismal font, he alone, in the Christian world, deserved the name and prerogatives of a Catholic king. The emperor Anastasius entertained some dangerous errors concerning the nature of the divine incarnation; and the Barbarians of Italy, Africa, Spain, and Gaul were involved in the Arian heresy. The eldest, or rather the only, son of the church, was acknowledged by the clergy as their lawful sovereign, or glorious deliverer; and the armies of Clovis were strenuously supported by the zeal and fervor of the Catholic faction.—*Id.*, chap. 38, par. 6.

As a result of a combination of the influences thus far enumerated the Bishop of Rome and his sycophants now indulged in aspirations concerning the Roman See which would have astonished, and perhaps shocked, their earlier predecessors. The form in which these aspirations took expression and the meaning of the blasphemous assumption concerning the headship of the church have been so well expressed by other writers of good repute that we will permit them to rehearse these facts:—

With Rome would have fallen her bishop had he not, as if by anticipation of the crisis, reserved till this hour the master-stroke of his policy. He now boldly cast himself upon an element of much greater strength than that of which the political convulsions of the times had deprived him; namely, that the Bishop of Rome is the successor of Peter, the prince of the apostles, and, in virtue of being so, is Christ's vicar on earth. In making this claim, the Roman pontiffs vaulted at once over the throne of kings to the seat of gods: Rome became once more the mistress of the world, and her Popes the rulers of the earth.

In the violent contention which raged between Symmachus and Laurentius, both of whom had been elected to the pontificate on the same day, we are furnished with another proof that at the beginning of the sixth century not only was this lofty prerogative claimed by the Popes, but that it was generally acquiesced in by the clergy. We find the council convoked by Theodoric demurring to investigate the charges alleged against Pope Symmachus, on the grounds set forth by his apologist Ennodius, which were "that the Pope as God's vicar, was the judge of all, and could himself be judged by no one." "In this apology," remarks Mohseim, "the reader will perceive the foundations of that enormous power which

the Popes of Rome afterward acquired were now laid." Thus did the pontiffs, providing timeously against the changes and revolutions of the future, place the fabric of the primacy upon foundations that should be immovable for all time.—*"The Papacy,"* by Rev. J. A. Wylie, pages 34-36.

A council having been convened at Rome, A. D. 501, by King Theodoric's command, to judge of certain charges against him. [Pope Symmachus], the council demurred to entering on the matter, on the ground of incompetency; considering that the person accused was supreme above all ecclesiastical jurisdiction. And, a little after (to crown all) another Roman synod [A. D. 503], with Symmachus himself presiding and consenting, in the most solemn manner adopted a book written by Ennodius, in defense of the resolutions of the former synod: in which book it was asserted "that the Pope was Judge as God's vicar, and could himself be judged by no one."

"Vice Dei judicare Pontificem,"—"a nullo mortalium in jus vocari posse docuit." (scil. Ennodius.)—*Mosh. VI. 2. 2. 4.* On its adoption by the Roman synod under Symmachus, assembled A. D. 503, see Hard. ii. 983. It was just in accordance with the previous Roman council, that has shouted in acclamation to Gelasius, "We behold in thee Christ's vicar:"—a term thus sometimes incautiously applied before to bishops generally, in their own particular restricted spheres of action, and in the character of Christ's *ambassadors*; but now attached to, and assumed by, this one bishop *distinctively* and *alone*, with the world itself as his sphere, and in the character of God's own appointed and supreme *administrator* and *judge*. It was a step *per saltum*, mightier than imagination can well follow, by which he vaulted at once from the mere ecclesiastical rank of patriarch, to that of supremacy over all the kings of the earth.—*"Horæ Apocalypticae,"* ~~Three~~ Vol. Ed., Vol. III, pages 132, 133.

"The bishops re-assemble on the 6th of November and decide that in the eyes of men Pope Symmachus is free from crime and stain; but that the question of his culpability or innocence in the sight of heaven must be reserved to God, who alone has jurisdiction to judge the Vicar of Christ. They pronounced him "free from all and every alleged incrimination and outside the reach of legal pursuit in all things that regarded men, re-established in full jurisdiction over all churches dependent on the Holy See and entitled to all the ecclesiastical rights of Sovereign Pontiff within and without the city of Rome. Let no Christian, therefore, in those churches hesitate to communicate with him or to receive Holy Communion at his hands."—"Totam causam Dei judicio reservantes, universos hortamur, ut sa-

cram communionem (sicut respostat) ab so percipiant."

Just at the moment when the Church seemed almost strangled by sedition her voice rings out clearly, to be carried down through the centuries on the wings of time, her unchanging and infallible accents. It was a decree of colossal importance, at once solidifying and entrenching the Papal supremacy, while it thrust back in confusion and impotence the powers of hell that had charged with such desperate ferocity. *Digitus Dei est hic*; undoubtedly, but humanly viewed the brunt of the fight was born cheerfully and well by the material resources, the tact, the ability and the Christian fortitude of Ennodius, powerfully supported by the Senator Faustus.—*"Catholic Quarterly Review,"* 1912, pp. 527-528.

"Nothing further remained to be transacted by this Council except the question of dealing with the vile and dangerous pamphlet that assailed so insidiously the legality and motives of the Syodus Palmaris. A commission is formally given to Ennodius in the name and by the authority of the Council to embody the views of the assembly and the arguments supplied by the Canon Law, with which he was known to be so intimately conversant, in an orderly and exhaustive reply to all the enemy's statements of law and fact. Some writers are of opinion that this order was issued by the faith Council; that Ennodius happened to be at Rome, as indeed we may fairly assume, and that a few days sufficed to enable this brilliant and ready expert in pleading to prepare his famous "Apologia." It matters little from which assembly he received the command; both possessed the same supreme authority under the presidency of the Pope, and even in personnel there is not any notable difference. The opening address supplies the *date*, "after the consulship of Avenius," or 503, and proceeds to announce the object for which the synod was convened, namely, to hear the "Apologia" composed by Ennodius read by that eminent ecclesiastical and to approve of it as embodying the principles of true doctrine and right discipline.—*"Catholic Quarterly Review,"* 1912, p. 531-532.

It thus appears that in 503 the ecclesiastical authorities took a most important action, which, so far as human intent was concerned, robbed the Son of God of the place which belonged to him as the true vicerent of the Most High, the one mediator between God and men, and exalted a man in the place of God.

It only needed the concurrent action of the civil power to place this claim upon a legal basis and by force of arms to bring into subjection any who might refuse voluntary submission to this supreme authority on earth. This need was supplied by the emperor Justinian, concerning whose famous decree we quote the words of a student of prophecy who wrote nearly a century ago:—

The Papacy being a spiritual power within the limits of the Roman empire, Mr. Faber argues, I think rightly, when he says that the giving the saints into the hand of the Papacy, must be by some formal act of the secular power of that empire constituting the Pope to be the head of the church. It is not, in fact, easy to conceive in what other mode the saints could be delivered into the hand of a spiritual authority, which, in its infancy at least, must have been in a great measure dependent upon the secular power for its very existence, and much more for every degree of active power which it was permitted to assume or exercise.

Accordingly we are informed, by the unerring testimony of history, that an act of the secular government of the empire was issued in the reign of Justinian, whereby the Roman pontiff was solemnly acknowledged to be the head of the church. . . . At an early period of his reign, he promulgated a severe edict against heretics [aimed especially at the Manicheans], which contained a confession of his

own faith, and was intended to be the common and universal standard of belief to his subjects. The severest penalties were enacted by it against all who refused implicit submission.

A second edict of the same nature was issued by Justinian in the month of March, 533; and on this occasion he formally wrote to the Pope, as the acknowledged head of all the churches, and all the holy priests of God, for his approbation of what he had done. The epistle which was addressed to the Pope and another to the patriarch of Constantinople, were inserted in the volume of the civil law; thus the sentiments contained in them obtained the sanction of the supreme legislative authority of the empire; and in both epistles the above titles were given to the Pope.

The answer of the Pope to the imperial epistle was also published with the other documents; and it is equally important, inasmuch as it shows that he understood the reference that had been made to him, as being a formal recognition of the supremacy of the See of Rome.—*Wm. Cunninghame, Hatchard, 1813: cited in "History Unveiling Prophecy," by H. Grattan Guinness, pages 341, 342.*

For the benefit of those who may desire to know the exact wording of this remarkable document we print herewith the portion vital to the question at issue as it runs in the original Latin, and also a translation, for which we are indebted to "The Petrine Claims," by R. F. Littledale, LL. D.:—

Reddentes honorem apostolicæ sedi et vestræ sanctitati (quod semper nobis in voto et fuit et est) ut decet patrem honorantes vestram beatitudinem, omnia quæ ad Ecclesiæ statum pertinent, festinavimus ad notitiam deferre vestræ sanctitatis: quoniam semper nobis fuit magnum studium, unitatem vestræ apostolicæ sedis et statum sanctorum Dei Ecclesiarum custodire, qui hactenus obtinet et incommote permanet, nulla intercedente contrarietate: Ideoque omnes sacerdotes universi Orientalis tractus et subijcere et unire vestræ sanctitati properavimus. In præsentem ergo quæ commota sunt, quamvis manifesta et indubita sint, et secundum apostolicæ vestræ sedis doctrinam ab omnibus semper sacerdotibus firme custodita et prædicata: necessarium duximus, ut ad notitiam vestræ sanctitatis perveniant. Nec enim patimur quicquam quod ad Ecclesiarum statum pertinet, quamvis manifestum et indubitatum sit quod movetur, ut non etiam vestræ innotescat sanctitati, quæ caput est omnium sanctorum Ecclesiarum. Per omnia enim (ut dictum est) properamus honorem et auctoritatem crescere vestræ sedis.—*Cod. Justin. lib. I, tit. I. Baronii Annales Ecclesiastici, tom. vii, Ann. 533, Sec. XII.*

Paying honour to the Apostolic See and to your Holiness, as always has been and is our desire, and honouring your Blessedness as a father, we hasten to bring to the knowledge of your Holiness all that pertains to the condition of the Churches, since it has always been our great aim to safeguard the unity of your Apostolic See and the position of the holy Churches of God which now prevails and abides securely without any disturbing trouble. Therefore we have been sedulous to subject and unite all the priests of the Orient throughout its whole extent to the See of your Holiness. Whatever questions happen to be mooted at present, we have thought necessary to be brought to your Holiness's knowledge, however clear and unquestionable they may be, and though firmly held and taught by all the clergy in accordance with the doctrine of your Apostolic See; for we do not suffer that anything which is mooted, however clear and unquestionable, pertaining to the state of the Churches, should fail to be made known to your Holiness, as being the *head of all the Churches*. For, as we have said before, we are zealous for the increase of the honour and authority of your See in all respects.

This "formal recognition of the supremacy of the See of Rome" on the part of Justinian, although it established "a legal intolerance," did not result in the immediate persecution of

those who refused to acknowledge this supremacy and who were from that time until the present regarded as heretics. The conditions in Italy were unfavorable to the en-

forcement of the Catholic faith. The Ostrogoths occupied the territory, and their king, Theodoric, was an Arian—a most offensive heretic. So long as an Arian king exercised any control over the papal succession, orthodoxy was in danger. It mattered not that Theodoric had treated much more considerately those who differed from him in faith than had Justinian; his disposition might change, as it did in later life, or his successor might adopt a different policy; the power of Arianism in Italy must be broken. This was accomplished by the forces of Justinian under the leadership of Belisarius in the campaigns of 535-538, although the Ostrogothic kingdom was not completely overthrown until fifteen years later under his successor, Narses. That the year 538 marked an important point in the fortunes of Rome and of the Papacy is evident from the testimony of various writers. Thus we read:—

With the conquest of Rome by Belisarius, the history of the ancient city may be considered as terminating; and with his defense against Witiges [the Ostrogothic king in the siege of Rome which ended so disastrously to the Goths in 538], commences the history of the Middle Ages, of the times of destruction and of change.—“*Greece Under the Romans*,” George Finlay, London, 1844, page 295.

The vigor of the Goths [in the same siege] was excited by the hope of victory and spoil; and if a single post had given way, the Romans, and Rome itself, were irrecoverably lost.—“*Decline and Fall of the Roman Empire*,” chap. 41, par. 25.

Vigilius, a pliant creature of Theodora, ascended the papal chair under the military protection of Belisarius (538-554).—“*History of the Christian Church*,” Schaff, Vol. III, page 327.

From the evidence here submitted we feel justified in declaring that the long period of papal supremacy designated in the prophecy as “a time and times and half a time” (*twelve hundred sixty years*), dates from Justinian’s decree in A. D. 533, with a notable turning-point at the end of a five-year period, A. D. 538.

It is at once evident that if we have correctly located the beginning of this period, it would terminate in 1793, with a probable event of importance in 1798. Our next inquiry will therefore be whether at that time history testifies of any occurrences which would appropriately mark the close of papal supremacy—any final and successful protest against the arbitrary authority of the papal hierarchy. A few brief statements present the leading and striking facts. The year 1789 marked the commencement of the French Revolution. It was then that the untoward circumstances in France

induced the king, Louis XVI, to decide upon the convocation of the States-General. With rapid steps after this came the fearful outbreak against the monarchical supremacy both in state and in church. “The proud and tyrannical monarchy, which had persecuted and banished the Huguenots, was overthrown and abolished in a national convulsion of revolutionary crime and excess in which all restraints of law and order, human and divine, were relaxed and dissolved; government delivered into the hands of sanguinary wretches; monarchy brought to the scaffold; aristocracy abolished; estates confiscated or plundered; the nobles slain or exiled; youth, talent, beauty ruthlessly sacrificed; prisons glutted with victims; rivers choked with corpses; churches desecrated; priests slaughtered; religion suppressed; an infidel calendar substituted for the week and its sabbath; and the worship of a harlot as the goddess of reason for the worship of the host on the altars of the Church of Rome.”—Guinness. *The central year of this terrible carnival of crime was 1793, with its Reign of Terror.*

From the very beginning of the Revolution the Papacy was as much the object of attack as the monarchy. In vain did the Pope attempt to use his oldtime power of decree and anathema to stay the tide and to restore the waning authority of the monarchy. The same nation which under the leadership of Clovis so many centuries ago had been a most powerful factor in establishing the papal rule now tore down what it had formerly built up. The limit of the supremacy, as foreseen by the prophet Daniel, had been reached, and the events justified the prophecy.

This destructive protest against a monarchical hierarchy was not confined to France, but spread to other countries. In Italy it resulted in a deadly blow to the Papacy, signalized in the year 1798 by the establishment of the Roman Republic by the French arms under General Berthier, the capture of the Pope, who died afterward in exile, and the spoliation of Rome and especially of the Vatican. In this way a five-year period, 1793-1798, corresponding to the five-year period already mentioned, 533-538, was distinctly marked, and all the requirements of our outline have thus been fully met. The close of the period of papal supremacy was just as distinctly marked as was the commencement, and the time covered was 533-538 to 1793-1798.

Price 15 cents. Address Bible Department, South Lancaster Academy.

THE CONTINUAL

(The Daily) of Daniel Eight

By W. W. Prescott

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Introduction:

Every interpretation of a fulfilled prophecy must be in harmony with facts; and questions of difference are to be settled, not by mere assertions or unwarranted claims, but by such evidence as will stand the closest examination. It should be our sincere aim to know and teach the truth, and we should be prepared to do what we are constantly asking others to do, viz., to accept evidence, and to change our views when they are proved to be incorrect. . . . To rectify a mistake which has been made in the interpretation of the "daily" does not make any change in a fundamental doctrine of the third angel's message, but rather brings out with greater clearness the importance of that prophecy which has shaped this advent movement—the 2300 days. There is the most convincing evidence, both Biblical and historical, that this period commenced in B. C. 457 and terminated in A. D. 1844, at which time our great High Priest commenced his ministry in the most holy place of the heavenly sanctuary, and our interpretation of the "daily" only serves to emphasize the importance of this prophetic period in its relation to our work for this generation. It, therefore, seems a thousand pities that any effort should be made to withhold this knowledge from our people by attempting to maintain an interpretation of this prophecy which is contrary both to history and to sound principles of Scripture interpretation.

W. W. PRESCOTT.

THE CORRECT INTERPRETATION OF THE PROPHECY

We think it is satisfactorily proved that it will not be possible to maintain longer that the "daily" of Daniel 8 refers to paganism, and that it was taken away in 508. The history of that period positively forbids such an interpretation, and there is nothing in the spirit of prophecy which requires it. Furthermore, we regard such an exposition of the prophecy as contrary to the sound principles of Scripture exegesis. To this proposition we now briefly

invite attention, and in order that the reader may judge the better for himself, we print herewith the text according to the American Standard Revised Version:—

"And out of one of them (the four horns of the goat) came forth a little horn, which waxed exceeding great toward the south, and toward the glorious land, and it waxed great even to the host of heaven; and some of the host and of the stars it cast down to the ground, and trampled upon them. Yea, it magnified itself, even to the prince of the host; and it took away from him the continual burnt-offering, and the place of his sanctuary was cast down. And the host was given over to it together with the continual burnt-offering through transgression; and it cast down truth to the ground, and it did its pleasure and prospered. Then I heard a holy one speaking; and another holy one said unto that certain one who spake, How long shall be the vision concerning the continual burnt-offering, and the transgression that maketh desolate, to give both the sanctuary and the host to be trodden under foot? And he said unto me. Unto two thousand and three hundred evenings and mornings; then shall the sanctuary be cleansed." Dan. 8:9-14.

Let the word "sanctuary" in this passage refer in every instance to the heavenly sanctuary, and the "host" to the people of God. The word "continual" includes all the leading features of the priestly mediation typified by the morning and evening sacrifice (Ex. 29:38-42), the incense offering (Ex. 30:1-8, the word "perpetual" in this text being from the same Hebrew word as is elsewhere translated "continual"), and the shewbread. Num. 4:7. (Compare also 2 Chron. 2:4.) These were symbols of the great Mediator. To make this clear, we supply the word "mediation" in the text instead of the word "sacrifice," and apply the statement to the heavenly sanctuary. We, therefore, give to the prophecy, beginning with the tenth verse the following interpretation:—

"And it (the little horn, the Papacy), waxed great, even to the host of heaven (the people of God); and some of the host (the

people of God), and of the stars (their leaders) it (the little horn) cast down to the ground, and trampled upon them. Yea, it (the little horn) magnified itself, even to the prince of the host (Christ); and it (the little horn) took away from him (Christ) the continual (mediation), and the place of his (Christ's) sanctuary (the heavenly sanctuary) was cast down. And the host (the people of God) was given over to it (the little horn) together with the continual (mediation) through transgression and it (the little horn) cast down truth to the ground, and it (the little horn) did its pleasure and prospered. Then I heard a holy one speaking; and another holy one said unto that certain one who spake, How long shall be the vision concerning the continual (mediation), and the transgression that maketh desolate (the same transgression as in verse 12), to give both the sanctuary (the heavenly sanctuary) and the host (the people of God) to be trodden under foot? And he said unto me, Unto two thousand three hundred evenings and mornings; then shall the sanctuary (the heavenly sanctuary) be cleansed."

WHAT THE PAPACY HAS TAKEN AWAY

The brief space at our command will prevent us from giving more than an outline of the many weighty reasons for adopting this interpretation of the prophecy. A more extended treatment of the subject must be deferred until another time, but attention is now invited to the following facts.

Christ is the only and exclusive mediator between God and men (1 Tim. 2:5), and to put any man in his place is to take from him his mediatorial work and to cast down the place of his sanctuary. The Papacy has done just this in making the Pope the vicar of God and the vicerent of Christ. The vital doctrine upon which the whole Roman Catholic system rests is stated by Cardinal Newman (Roman Catholic) in these words:—

We observe that the essence of the doctrine that "there is one only Catholic and apostolic church" lies in this—that there is on earth a representative of our absent Lord, or a something divinely interposed between the soul and God, or a visible body with invisible privileges. All its subordinate characteristics flow from this description.

Upon this claim to be the vicerent of God and vicar of Christ is based the authority for the priesthood which derives all its power from the Pope:—

All the power of the Western priesthood is summed up in the Pope, who according to the Roman dogma, by virtue of divine appointment, is head of the collective church, the viceroy of Christ upon earth.—*Von Hase*.

From these claims have been developed the whole system of the priesthood and the sacrificial service of Rome. By thus usurping the mediatorial work of Christ, and establishing upon earth a complete counterfeit of the true sanctuary service, the Papacy has taken away from Christ his continual mediation, and has established another way of access to God. This has been clearly expressed by another writer in the following language:—

Few of us have ever grasped the full significance of sacerdotalism as a papal device. It puts the priest between the soul and all else, even God, at every stage of development, in the most ingenious and subtle system ever imagined. . . . From cradle to grave, and even afterward (in masses for the dead), there is always a human mediator to interpose; and this alone accounts for the marvelous power of the priesthood wherever this eternal tribunal holds sway.—*Dr. Arthur T. Pierson*.

That the Papacy has actually accomplished the work described in this prophecy will hardly be denied by any Protestant who is familiar with its history. It has trampled upon the people of God and magnified itself in place of the Son of God. Instead of maintaining the teaching of the Scriptures concerning the heavenly sanctuary, and the mediatorial work of our great High Priest therein, it has established an earthly sanctuary with an earthly altar, and an earthly offering, and an earthly priesthood, and claims to be "the medium of all intercourse between Christ and Christian people (the laity)—so that the gate of heaven is open to no one to whom it is not opened by the priest." All this has been summed up in a remarkably forceful way by that eminent writer on the Papacy, Rev. J. A. Wylie:—

Popery has a god of its own—him, even whom the canon law calls the "Lord, our God." It has a savior of its own—the mass. It has a mediator of its own—the priesthood. It has a justification of its own—that even of infused righteousness. It has a sanctifier of its own—the sacrament. It has a pardon of its own—the pardon of the confessional. And it has in the heavens an infallible, all-prevailing advocate unknown to the gospel—the "mother of God." It thus represents to the world a spiritual and saving apparatus for the salvation of men; and yet it neither sanctifies nor saves any one. It looks like a church. It professes to have all that a church ought

to have, and yet it is not a church. It is a grand deception—"the all deceivableness of unrighteousness."

By such substitutions as these, the Papacy robbed Christ of his mediatorial function, and shut away from the people the knowledge of his intercession in the heavenly sanctuary, making, in fact, such an office entirely unnecessary by substituting another mediator and another intercessor. Thus did the man of sin sit in the temple of God, and set himself forth as God.

WHAT THE THIRD ANGEL'S MESSAGE RESTORES

After such a work as this had been revealed to the prophet Daniel, he then heard the inquiry as to the limit of this usurpation of the mediatorial work of Christ, and the reply was given, "Unto two thousand and three hundred evenings and mornings, then shall the sanctuary be cleansed." This period extended to A. D. 1844, immediately after which this great threefold message had its rise. And in view of the facts already stated, it is of great significance that in this movement there was brought back to the people the knowledge of the mediatorial work of Christ in the heavenly sanctuary. This is in perfect harmony with the prophecy that the Papacy would be allowed to tread down both the host and the sanctuary until the expiration of the period of the 2300 years. When the time came for our great High Priest to enter upon his final work of atonement in cleansing the sanctuary, then the knowledge of his mediatorial work must be restored to his people so that they may co-operate with him.

Inasmuch as the leading feature of the third message, which after 1844 would give the distinct character to the threefold movement, is its pronouncement against the worship of the beast and his image, it is certainly an essential part of this work to show clearly that the Papacy has taken from Christ the very means by which he would reconcile man unto God, and has substituted a merely human means of salvation. What the Papacy took away, this message is to restore; and for this reason the everlasting gospel must now be proclaimed in the sanctuary setting, in order that it may do its most effective work both among Roman Catholics and Protestants. Thus Christ is to be proclaimed again as the "minister of the sanctuary, and of the true tabernacle,

which the Lord pitched, not man." This gives a significance to this great movement such as it derives from no other source; and this prophecy in the eighth chapter of Daniel, when correctly interpreted, is a most important means of apprehending an essential feature of the work which we are called upon to do.

THE "DAILY" IN "EARLY WRITINGS"

(edition of 1893), page 64 of the first part:—

I have seen that the 1843 chart was directed by the hand of the Lord, and that it should not be altered; that the figures were as he wanted them; that his hand was over and hid a mistake in some of the figures, so that none could see it, until his hand was removed.

Then I saw in relation to the "daily" (Dan. 8:12) that the word "sacrifice" was supplied by man's wisdom, and does not belong to the text; and that the Lord gave the correct view of it to those who gave the judgment-hour cry. When union existed, before 1844, nearly all were united on the correct view of the "daily"; but in the confusion since 1844, other views have been embraced, and darkness and confusion have followed. Time has not been a test since 1844, and it will never again be a test.

The Lord has showed me that the message of the third angel must go, and be proclaimed to the scattered children of the Lord, but it must not be hung on time. I saw that some were getting a false excitement, arising from preaching time; but the third angel's message is stronger than time can be. I saw that this message can stand on its own foundation, and needs not time to strengthen it; and that it will go in mighty power, and do its work, and will be cut short in righteousness.

The reading of this extract will make it clear that the topic under consideration is the question of time. The application of the counsel here given will be understood more clearly by a consideration of the experiences of the Advent believers up to the time when this testimony was given in 1850. The orthodox interpretation of the little horn of the eighth chapter of Daniel was that it was a symbol of Antiochus Epiphanes; that the 2300 days were literal days, commencing with the time when Antiochus polluted the temple at Jerusalem; and that "the daily sacrifice" referred to the daily offerings made according to the ceremonial law. In harmony with this view the translators supplied the word "sacrifice" in the expression "the daily sacrifice." The Adventists, on the other hand, maintained that the little horn was a symbol of Rome, pagan and papal; that the 2300 days were prophetic

days, fulfilled in literal years; and that this period commenced in B. C. 457 and ended in 1844. After the passing of the time in 1844, there was an effort made to readjust this period of 2300 years to some point in the future; and up to 1850 at least six different adjustments had been made, bringing much confusion into the Advent ranks. Then came this counsel through the spirit of prophecy, that the word "sacrifice" should not be supplied, and that, therefore, the interpretation which found in the work of Antiochus the fulfilment of this prophecy was incorrect; that the view entertained previous to 1844, which made the year 1844 the true termination of the prophetic period of 2300 years, was correct; and that a true time message would never again be proclaimed. "Time has never been a test since 1844, and it will never again be a test."

This same general statement was made later, and is found on page 107, second part of the same edition of "Early Writings," being the seventh paragraph of the article entitled "The Advent Movement Illustrated":—

Jesus did not come to earth as the waiting, joyful company expected, to cleanse the sanctuary by purifying the earth by fire. I saw that they were correct in their reckoning of the prophetic periods; prophetic time closed in 1844, and Jesus entered the most holy place to cleanse the sanctuary at the ending of the days. Their mistake consisted in not understanding what the sanctuary was and the nature of its cleansing.

That this is the right view of this instruction given through the spirit of prophecy, will appear more plainly when we remember that since 1844 there has been until recently no difference of opinion as to what the "daily" was, and that the confusion which arose after 1844 was not on account of a change of interpretation in this respect, but because of the many attempts to readjust the prophetic period of 2300 years and to set new times still in the future for the expiration of this period, and for the appearance of Christ in the clouds of heaven; therefore, it is said: "When union existed before 1844, nearly all were united on the correct view of the 'daily'; but in the confusion since 1844 other views have been embraced, and darkness and confusion have followed." The "other views" were with reference to the time, concerning which many different interpretations were brought forward, causing "darkness and confusion," but during

all that period there was no controversy as to what the "daily" represented.

In interpreting this prophecy the early Adventists placed the emphasis upon the question, "How long shall be the vision concerning the 'daily'?" etc., and upon the reply, "Unto two thousand and three hundred evenings and mornings." This period of time and the date which marked its expiration were the subjects which claimed their chief attention, and concerning these matters they had the correct view.

That this is the true meaning of this passage in "Early Writings" becomes still more evident when we state some views entertained previous to 1844 in the exposition of the "daily." An examination of William Miller's lectures and of the writings of other Advent believers in the publications of that time, shows that the following views were taught:—

BEFORE 1844

1. The first beast of Rev. 13, pagan Rome.
2. The second beast of Rev. 13, Papacy.
3. The six hundred sixty and six (Rev. 13:18) represented the duration of the life of the pagan Roman beast.
4. The commencement of this period in B. C. 158, when it was declared that the league with the Jews was made.
5. The termination of this period of 666 years was obtained by subtracting 158 from 666, thus giving 508 A. D.

AFTER 1844

1. Papacy
2. The United States
3. The number of the name of the beast
4. The League of the Jews rather in B. C.

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It will be seen at once that if the statement in "Early Writings" that "when union existed, BEFORE 1844, nearly all were united on the correct view of the 'daily,'" means that they taught the correct interpretation of this subject, then we have some very serious readjustments to make in our present teaching. Furthermore, granting every other position to be true, if the 666 years commenced in B. C. 158, they would end in A. D. 509, not in A. D. 508.

There are two leading ideas connected with the "daily" in Daniel 8; one is the meaning of the "daily," the other is the time period connected with the "daily" as indicated by the question, "How long shall be the vision

concerning the daily?" etc. It is evident that this passage in "Early Writings" refers to the time period and testifies that the view which made this period end in 1844 was "the correct view of the 'daily.'"

SOME HISTORY CONSIDERED

It may be proper here to examine briefly the history which is adduced in support of the claim that paganism was taken away in A. D. 508. "Decline and Fall," Vol. IV, page 526, Milman's "History of Latin Christianity," standard edition, book three, chapter one.

REFUTATION NO. 1

It will be seen that these quotations deal with the same subject and that these events occurred in the years A. D. 510-13. Two things are evident from these quotations: First, that the disturbances referred to by Gibbons, were quarrels between the Monophysite monks and the orthodox monks, two factions in the one church, and not a conflict between the Papacy and paganism. And second, that the particular outbreak referred to in the quotation from Gibbon, occurred after A. D. 508. Neander's church History, Clark's edition, Vol. IV, page 257, deals with the same general subject and fixes the date.

From these extracts from Milman and Neander it is plain that the events referred to in the quotation from Gibbon in "Thoughts on Daniel" occurred in the period A. D. 510-14, and it must be clear to all that even though the subject referred to was the taking away of paganism, it would not be historically correct to fix upon the date A. D. 508 as the time when these events occurred. When also the fact is taken into consideration that the history does not deal at all with the overthrow of paganism, but with the settlement of a quarrel between the factions in the church itself, it must be doubly plain that this history can not be used in order to establish the year 508 as the time for the taking away of paganism.

STATEMENT NO. 2

The last contest with paganism was in 508, when the French and Britons accepted Christianity; the "daily" spoken of in Daniel had been taken away.

REFUTATION NO. 2

No quotations are made from, or any reference given to, any history as a basis for these statements, and we are, therefore, under the necessity of examining the record for ourselves. If the writer refers to the Franks

and their conversion under Clovis, this took place in 496. In 508 Clovis was engaged in his war against the Visigoths.

The history of that period shows that in 508 the Britons were engaged in the defense of their country against the inroads of the Anglo-saxons and Jutes. This war commenced in 449, and was continued into the sixth century. There is absolutely no foundation in history for the assertion that either the Franks or the Britons accepted Christianity in 508.

STATEMENT NO. 3

It is evident from the language of Gregory of Tours that the conflict between the Franks and the Visigoths was regarded by the orthodox party of his own and preceding ages as a religious war, on which, humanly speaking, the prevalence of the Catholic or Arian creed in Western Europe depended.

REFUTATION NO. 3

In deciding the value of these extracts in relation to the question of an alleged downfall of paganism in 508, three things should be noted: 1. The campaign of Clovis against the Visigoths was an effort to overthrow Arianism and to establish the orthodox Catholic faith. But the Arianism of that period was not the paganism to which William Miller referred when he attempted to show that paganism was taken away in 508. If, therefore, as the writer of this leaflet emphatically asserts, those who gave the first message had the correct view of the "daily," viz., that it was the religion of the pagan Roman empire, it is entirely incorrect to bring forward the downfall of Arianism as the taking away of the "daily," and according to his view, it would be in contradiction of the teaching of the spirit of prophecy. 2. But even granting that the overthrow of the Arian Visigoths was the taking away of the "daily," the conflict, which determined the success of Clovis occurred in 507 "in the decisive battle of Vouille, near Poitiers." In the following year, 508, "Clovis met with a decisive repulse before Arles, the Visigothic capital." (See "Library of Universal History," Vol. IV, page 1200.) It is, therefore, incorrect to declare that the Visigoths were conquered in 508. 3. But more than all this, if the downfall of an Arian power constitutes the taking away of the "daily," why is the overthrow of the Arian Visigoths selected, and the time fixed for 508, instead of the overthrow of the Arian Vandals in 534? The evident answer must be that the date was selected before the history was read.

STATEMENT No. 4

There was no claim made that any one act of the Roman empire set aside paganism for the whole empire, and that in 508, when Britain accepted Christianity as their religion—they being the last to reject paganism,—marked the overthrow of that cult, and was the completion of the “taking away of the daily.”

REFUTATION No. 4.

In reply to this claim, we will state that such historians as Hume (*“History of England,”* Vol. I, chap. 1, pages 25, 26), Mosheim (*“Ecclesiastical History,”* Vol. II, part I, chap. 1, par. 2), Neander (*“General Church History,”* T. & T. Clark’s edition, Vol. V, page 13), and *“The Historian’s History of the World”* (Vol. VIII, page 532), all agree that Pope Gregory sent Augustine with forty Benedictine monks to Britain in 596, that they arrived in 597, and that the conversion of Britain to Christianity extended far into the seventh century. This is certainly sufficient to dispose of the unfounded assertion that Britain accepted Christianity in 508.

For the information of those interested in this subject, we will give the date of the conversion to the Catholic faith of some of the ten kingdoms. The complete statement may be found in Gieseler’s *“Ecclesiastical History,”* Vol. II, second period, div. 2, sec. 123. The dates are as follows: The Burgundians, 517; Suevi, 550-569; Visigoths, 589; Anglo-Saxons, after 596.

THE TESTIMONY OF HISTORY

Paganism, the official religion of ancient Rome, was taken away before 508. The subject of chapter 28 of Gibbon’s *“History of the Decline and Fall of the Roman Empire”* reads thus: “Final Destruction of Paganism. Introduction of the Worship of Saints and Relics Among Christians.” Chapter 28. The time covered by this chapter as given in the table of contents is A. D. 379-420, and the time covered under the heading “Destruction of the Pagan Religion” is 378-395. The first statement of this chapter is as follows:—

“The ruin of paganism, in the age of Theodosius, is perhaps the only example of the total extirpation of any ancient and popular superstition; and may therefore deserve to be considered as a singular event in the history of the human mind.”

From another work we take the following interesting and decisive quotation:—

Among the most interesting historic

memories associated with the Curia of the imperial period, is a transaction which marks a stage in the struggle between heathenism and Christianity at the national capital, where the have mentioned the altar and image of Victory in the vestibule of the Senate House, sacred to Minerva, before which image every senator had to throw incense on the altar as he passed into the hall of assemblage—an act of political rather than religious significance, but utterly inexcusable in the eyes of the primitive of a symbol and standard in the great conflict of principles carried on during the fourth century. The first emperor who removed both from their place in the Curia, about A. D. 357, was Constantius, the second son of Constantine, and sole ruler of the Roman world after the deaths of his two brothers. Both objects were replaced by Julian, his successor, probably in the first year, A. D. 360, of his short reign. Altar and image were again removed, in, or soon after, the year 382, by Theodosius, who was, in fact, through his stringent laws and more decided measures against the old superstition, the actual destroyer of pagan worship and suppressor of its priesthood. . . . Eugenius, a usurper proclaimed emperor by a military faction in Gaul A. D. 372, ordered the altar and image to be replaced during his short sojourn, after his irregular election, at Rome. His feeble efforts to revive the ancient superstition was soon crushed by Theodosius, who defeated him in battle (A. D. 394) and sentenced him to death. Again, and for the last time, were the objectionable relics of heathenism set aside—the incense-cloud no more ascended to the Divine Victoria in Rome’s Senate House.—*“Historic and Monumental Rome.”* Charles Isidore Hemans, pages 244, 245. Published by Williams and Norgate. London, 1874.

In Milman’s *“History of Christianity,”* standard edition, Armstrong & Son, New York, the following quotation is found. The title of chapter 8, book 3, page 63, is “Theodosius. Abolition of Paganism.” The date given is the date printed in the margin of the text. Note the following important statements:—

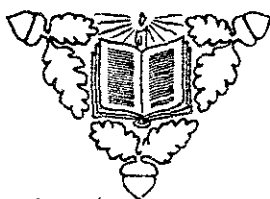
A. D. 392. While this reaction was taking place in the West, perhaps irritated by the intelligence of this formidable conspiracy of paganism, with the usurpation of the throne (by Eugenius), Theodosius published in the East the last and most peremptory of those edicts which, gradually rising in the sternness of their language, proclaimed the ancient worship a treasonable and capital crime. In its minute and searching phrases, this statute seemed eagerly to pursue paganism to its most secret and private lurking-places. Thenceforth no man of any station, rank, or dignity, in any place in any city, was to offer an innocent victim in sacrifice; the more harmless worship of the household gods, which lingered, probably,

more deeply in the hearts of the pagans than any other part of their system, was equally forbidden,—not merely the smoke of victims, but even lamps, incense, and garlands. To sacrifice, or to consult the entrails of victims, was constituted high treason, and thereby a capital offense, although with no treasonable intention of calculating the days of the emperor.

An indefinite number of quotations, all to the same effect, could easily be supplied if space permitted. Historians are unanimous in their testimony concerning this matter.

NOTE:—The two expressions, "the daily (desolation)" and "the transgression of desolation," are in no

sense symbols, and there is no precedent for making them represent two great desolating powers. Furthermore, the expression "the transgression of desolation" would more correctly read, as in the Revised Version, "the transgression that maketh desolate" or "the desolating transgression," because the Hebrew word translated "that maketh desolate" is in form a participle, and in grammatical construction modifies the word "transgression." To render this participle as a noun, and then to make it into a symbol either of paganism or the Papacy, is altogether unwarranted. Such an arbitrary handling of the scripture opens the way for the unrestrained play of the imagination, and makes possible the most fanciful interpretations of prophecy.



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Subversion of the Papal Government

By Richard Duppa, an Eye-witness

London, England.

Second Edition, 1798

Explaining Date 1798 mentioned in Bible Charts No. 6, 7, 11, 12, 13.

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Sec. 3, pp. 35-45

They advanced toward Rome, and on the ninth of February encamped on Monte Mario before the Porta del Popolo. On the 10th of February, the castle of St. Angelo was summoned to surrender and the Pope's troops had four hours given them to evacuate it. . . . The gates of the city were immediately taken possession of and the Pope, the Cardinals, three only excepted (Braschi, York and Albani) with the whole people of Rome, were made prisoners, at the discretion of the republican army.

Till the 15th, the day on which the tree of liberty was planted on the capitol, nothing of any importance took place. . . . On that day the general-in-chief (General Alexander Berthier) made his triumphal entry into Rome, till then he had constantly remained at the Villa Madonna, and when he arrived at the capitol, he delivered the following oration:— . . . At the same time was also published a proclamation declaring the Romans free and independent, etc., Section 4, pages 46-47.

That the head of the Church might be made to feel with more poignancy his humiliating situation, the day chosen for planting the tree of liberty on the capitol was the anniversary of his election to the sovereignty, whilst he was according to custom, in the Sistine chapel, celebrating his accession to the papal chair, and receiving the congratulations

of the Cardinals, Citizen Haller, the commissary-general, and Cervoni, who then commanded the French troops within the city, gratified themselves in a peculiar triumph over this unfortunate potentate.

During that ceremony they both entered the chapel and Haller announced to the sovereign Pontiff on his throne, that his reign was at an end.

The poor old man seemed shocked at the abruptness of this unexpected notice, but soon recovered himself with becoming fortitude; and when General Cervoni, adding ridicule to oppression, presented him the national cockade, he rejected it with a dignity that showed he was still superior to his misfortunes. At the same time that his Holiness received this notice of the dissolution of his power, his Swiss guards were dismissed, and Republican soldiers put in their place.

The temporal power of the ecclesiastics being now done entirely away the Cardinals were called upon to praise God, and return Him thanks in the most public and solemn manner, for being stripped at once both of their authority and possessions.

Before they had been three days in possession of his capitol, they made barracks for their soldiers in his palace; and in less than a week they contracted his liberty by confining him to his own rooms, and put the seals of confiscation upon everything that he had. . . . page 53-55.

Pope Pius VI Exiled

The time, however, was arrived, when it became more desirable to send him entirely out of the way in order that his effects might be disposed of with a better grace. . . .

Page 54. It was decreed that he should go; and on the morning of the 20th of February, about seven o'clock, he left Rome accompanied by three coaches of his own suite, and a body of French cavalry, to escort him safe to Tuscany, and on the 25th arrived at Siena, where he was requested to remain till further orders. Here he was received into the monastery of the Augustinians, whose members sorrowfully welcomed him at the gate, and offered all that their convent could bestow, to console him for his fallen honors.

Thus Pius VI, in the space of ten days was dethroned, exiled, and imprisoned, his state given up to plunder, and his subjects to the slavery of military despotism.

On the 28th of May, the Pope was removed from Siena, to a Carthusian convent, within two miles of Florence, on the 27th of March 1799, to Parma, from whence he had been conducted to Briangon in France.

Section 4. Foot note page 55

The Sacking of the Vatican Palace

Section 5, page 59.

The French had hardly taken possession of the gates, when they entered the houses of all such as had any employment in the government, received presents, and put seals upon whatever was thought worth confiscation. The Vatican and Quirinal palaces were consequently not neglected, and the Pope being now gone, the doors were opened, and an exact inventory made of every article.

Section 5, page 63-64

The Vatican palace was entirely stripped, in the most extensive signification. There was not left the least possible thing that could be taken away, from the most trifling culinary utensil, to the most valuable furniture of the State Chambers, and to make sure that nothing was overlooked, the walls and partitions were broken through in one or more places in each apartment, to be satisfied that nothing

was concealed, and that no room had been missed for want of finding the door.

(Footnote) "Richards says there were only 4,422 rooms, Bonnanni 13,000, but then it is said he must include cellars."

Note foot page 64

The palaces at Monte Cavallo, Terracina, and Castel Gandolfo, I was told, underwent the same severe fortune; but of the Vatican I can speak with more confidence as I was myself in that palace the whole time of its being plundered.

Section 8, page 91, Monastery in the Corco dissolved March 2.

The eleventh of May, when thirty-four other monasteries were dissolved; and their respective incomes appropriated to the use of the government.

(Footnote page 91)

Although in Berthier's first proclamation, on the 10th of February, he pledged himself that the religion should remain untouched, yet, on the 15th of the same month, the head of the church was not only deposed, but deprived of exercising any function; the Christian aera was laid aside, the Sunday abolished, and now to make a final conclusion to the supremacy of military law over ecclesiastical affairs, in this proclamation to dissolve the monasteries. (This was preceded by names of 34 monasteries.)

Section IO, page 112.

By public authority, religion on the one hand became disrespected, and the professors of it made infamous; and by a tolerated, if not an authorized jacobin education, on the other, all social virtue was considered as prejudicial to the interest of the state, and at best a derogatory weakness unworthy of a true republican.

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(PRENIER--Reading):

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The insurgents displayed the tricolor cockade, and evinced the most menacing disposition; the danger was extreme; from similar beginnings the overthrow of the governments of Venice and Genoa had rapidly followed. The papal ministers ~~saw~~ sent a regiment of dragoons to prevent any sortie of the Revolutionists from the place of the French ambassador; and they repeatedly warned the insurgents that their orders were to allow no one to leave its precincts. Duphot, however, indignant at being restrained by the pontifical troops, drew his sword, rushed down the staircase, and put himself at the head of one hundred and fifty armed Roman Democrats, who were now contending with the dragoons in the courtyard of the place; he was immediately killed by a discharge ordered by the sergeant commanding the patrol of the papal troops; and the ambassador himself, who had followed to appease the tumult, narrowly escaped the same fate. A violent scuffle ensued; several persons were killed and wounded on both sides; and after remaining several hours in the greatest alarm, Joseph Bonaparte, with his suite, retired to Florence.

"This catastrophe, however, obviously occasioned by the revolutionary schemes which were in agitation at the residence of the French ambassador, having taken place within the precincts of his palace, was unhappily, a violation of the law of the nations, and gave the Directory too fair a ground to demand satisfaction. But they instantly resorted to make it the pretext for the immediate occupation of Rome and overthrow of the papal government. The march of troops out of Italy was countermanded, and Berthier, the commander-in-chief received orders to advance rapidly into the Ecclesiastical States.

"Berthier

"Berthier appeared on the 10th of February before the Eternal City. The Pope, in the utmost consternation, shut himself up in the Vatican, and spent night and day at the foot of the altar imploring the Divine protection. Rome, almost defenceless, would have offered no obstacle to the entrance of the French troops; but it was part of the policy of the Directory to make it appear that their aid was invoked by the spontaneous efforts of the inhabitants. Contenting himself, therefore, with occupying the castle of St. Angelo from which the feeble guards of the pope were soon expelled, Berthier kept his troops encamped for five days within the walls. The Pope, who had been guarded by five hundred soldiers ever since the entry of the Republicans, was directed to retire into Tuscany; his Swiss guard relieved by a French one, and he himself ordered to dispossess himself of all his temporal authority. Force was soon employed to dispossess him of his authority; he was dragged from the altar in his palace, his repositories all ransacked and plundered, the rings even torn from his fingers, the whole effects in the Vatican and Quirinal inventoried and seized, and the aged pontiff conducted with only a few domestics, amid the brutal jests and sacrilegious songs of the French dragoons, into Tuscany, where the generous hospitality of the grand-duke strove to soften the hardships of his exile."

It will be seen that Alison's sympathies were with the Pope. He merely says that "force was employed to dispossess him of his authority." In Rotteck's History of the World, that affair is more explicitly mentioned:

"The papal government was abolished, and the Roman republic proclaimed. At the head of the government were placed five consuls assisted by the Senate and a tribunate. But the heavy contributions

imposed upon the people by the French army, and the shameless pillage of treasures of art, diminished the joy of the liberated. The Pope, although HE HAD SIGNED HIS ABDICATION IN RELATION TO HIS TEMPORAL POWER, was nevertheless conveyed to France as a prisoner, and treated with indignity."

Thus the DOMINION was completely gone, and we might add twenty other proofs of it, but we must be content with the following, from Morrison's Theological Dictionary, published 1807:

On the 16th of February, 1798, Mr. Haller, a Calvinist, was officially sent by Bonaparte to the Pope, and announced to him before the whole sacred college, that his kingdom was at an end; and since that time, we certainly cannot consider the Pope as any longer a little horn, or temporal prince."

"The new pope is Cardinal Gregoris Barnaby Chiramonte, who took the name of Pius the Seventh. He is an Italian; is said to be one of the most obscure of the sacred college, and a man of mild and humane disposition. It is conjectured, that as IT IS NOT THE INTENTION OF EITHER PARTY THAT THE FUTURE POPE SHOULD ASSUME THE TEMPORAL POWER, combined kings may have permitted an obscure individual to be elected, as least likely to give them any opposition."

THE 1260 DAYS OF TRIBULATION SHORTENED

Tolerance was decreed in Poland, 1768.

Simultaneous agitations on the part of the great Roman Catholic nations composing the Holy Roman Empire, to shake off the shackles of spiritual slavery of the Jesuits comes nearer to the event, marking the close of the days of tribulation. The anti-Jesuitical movement throughout Europe as recorded in a brief paragraph by the French historian Duruy in his "History of Modern Times" Duruy, Chap. 30, p. 500. "The demand was made for religious

toleration instead of a dogma imposed under penalty of death."
(about 1768)

The House of Hapsburg Divided Against Itself.

At the death of Francis I of Lorraine in 1765, Maria Theresa his wife had her son elected Emperor of Germany as co-regent, she continued in power in the Austrian states. "He, Joseph II, was a "reformer of the most thorough-going type." When he pleaded for religious toleration and restriction of the censorship, his voice was as the voice of Frederick of Prussia saying, "In my country every one shall get to heaven in his own way." Compare the sentiments of the Queen mother with those of her son about 1765 when "Maria Theresa was determined that her subjects should have no such liberty. Heresy was an unpardonable sin, for which no penalty could be too severe. Had she lived in the Middle Ages, she could scarcely have shown more animosity to the Jews."--But though she could see the need of putting down abuses within the Church, she refused to admit that tolerance was a subject worth serious consideration. --"Maria Theresa" by M. W. Moffatt, Chap. 28, pp. 293, 294.

English Comment/

John Priestly, LL.D. F.R.S., in "Principles of Government," second edition, pp. 296, 297, written in 1765, said:

"This seems to be the time, when the minds of men are opening to large and generous views of things. Politics are more extended in practice, and better indorsed in theory. Religious knowledge is greatly advanced, and the principles of Universal toleration are gaining ground, apace."

Principles of Government, Section 6, p/ 136--the following words were written in 1768: "Besides, when a popish country (Poland)

is at this very time (1768) showing us an example of a toleration more perfect, in several respects, than any which the Church of England allows to those who dissent from her, is it not time to advance a little farther?

"Political considerations may justly be allowed to have some weight in this case. France may reasonably be expected to follow and improve upon the example of Poland; and if we do not make some speedy improvement of liberty, that great and indefatigable rival power, (France) by one master stroke of policy, may almost depopulate this great and flourishing kingdom."

Jesuits and Maria Theresa

M. M. Moffat, "Maria Theresa", Chap. 34, p. 335.

"Expulsion from one kingdom after another. Political intrigue led to their banishment from Portugal 1759. In France and Spain it came to be recognized that the absolute power of their General was a standing menace to the authority of the crown. Both countries contrived to rid themselves of the Jesuits in 1767. The smaller Bourbon states adopted the same policy. Maria Theresa was given to understand that her allies expected her to join them in seeking the complete suppression of the Company of Jesus. Its partisans hoped for her assistance in saving it, and this would have been her own preference. But her co-Regent and her Chancellor (Kaunitz) were identified with the party demanding suppression. When everything depended on the choice of a new pope, Joseph betook himself to Rome, and threw all his influence into the Anti-Jesuitic scale. The result was the election of an avowed enemy of the Company, Cardinal Canganelli, who became Clement XIV."

Maria Theresa's agreement to the suppression of the

Jesuits throughout Europe in 1773 brought the days of tribulation to an immediate close" Duruy, Chap. 30, p. 503. "History of Modern Times."

Jesuits Expelled from Portugal, 1759.

Portugal, a moment galvanized by his (Joseph de Carvalho) administration, fell back after him into its former feebleness."

"Spain. Don Carlos (Charles III) summoned to the ministry in 1766 an able diplomat, Count d'Aranda, who in a single night had 2300 Jesuits arrested and conducted beyond the frontier (1767). All correspondence with them was forbidden; and ~~they~~ they were allowed only a small pension; of this they were finally all deprived on account of the bad conduct of one of their number.

Naples and Parma imitated this example, and in 1773 Pope Clement XIV decreed the abolition of the order."

"The empress was obliged to content herself with declaring her absolute neutrality in the quarrel, and her willingness, while doing nothing either for or against the Jesuits, to accept without question, as an obedient daughter of the Church, the decision of the Papal See. Thus, when in 1773 she was informed that the King of Spain actually held in his hand the Papal brief for the suppression of the order, she could raise no further objection." Dr. J. F. Bright, "Joseph II", pp. 62,63.

A wonderful transformation was immediately apparent throughout the empire upon the downfall of the Jesuits. Education controlled by the order was reformed, a new system of education inaugurated. Felgiver the expert was lent by Emperor Frederick of Prussia to Austria, to organize the school system.

The suppression of the Jesuits in 1773 was immediately followed by a drastic change in the "Codex Theresianus."

Drury, "Modern Times", chap. 30, p. 507.--

"In 1773 nearly all the provincial authorities advocated the restriction of torture, as a means of securing evidence, to such crimes as treason, false coinage, and robbery without violence. A majority of the Council of State, though not of the whole body of consultants, declared for abolition.

"Maria Theresa was prepared to endorse the proposal of the Conservative party for the limitation of torture, when Joseph, who had hitherto reserved his opinion, intervened on the side of Sonnenfels and the abolitionists. His influence, seconded by that of Kaunitz, turned the scale.

"In 1780, tithes, forced labor, and seignorial rights were abolished. A single religion, the Roman Catholic, was recognized; but the papal Bulls had no force till after approval by the emperor and the members of the clergy were subordinated to the temporal power, the revenues of certain bishoprics were reduced; more than one thousand monasteries were converted into hospitals and houses of instruction, or barracks, four hundred new parishes were founded, worship was freed from certain superstitions and practices; the right of primo-geniture was abolished; marriage was declared a civil contract and divorce facilitated. A celebrated edict of toleration (October 13, 1781) authorized the exercise of Greek and Protestant worship, the Jews were admitted to the public schools, and a new translation of the Bible was made into German.

"Pope Pius VI., who undertook a journey to Vienna in order

to arrest the emperor in his reforms, obtained only the courtesies due to his age and his character."--"Drury, "Modern Times," Chapter 30, p. 507.

H.S. Prehier (after completion of paper)

Not back to a decree, 503, but the fulfillment, the accomplishing of those things centered in that decree in 508; not sliding back to 533 to a decree,--We are glad for all this supporting our position as historic evidence,--but to 538. Not back to 1793,--we are glad for all that and for its complete fulfillment, but to 1798. Not back to 1838,--who knows what happened?--I don't, I wish there was a decree to help some,--but to 1844, the cleansing of the sanctuary.

W. W. PRESCOTT: You used this outline at South Lancaster?

H.S.PRENIER: Yes, sir.

W. W. PRESCOTT: I see you put my name at the beginning, and you quote from me the 503 to 508. Did you get up this outline and use my name in order to disprove what I said?

H.S.PRENIER: No, sir. I want to explain that. You notice it says at the top of the page, "South Lancaster Academy." We have changed our name since that. I was here to the council in 1913, and I agreed to everything that Professor Prescott said at that time, and so we had this matter printed to help the students; but since that time I have changed my mind, and have taken the old position once again. It seems more definite, more satisfying; and in my ignorance I thought there was such powerful support in "Great Controversy," and so, not knowing any better, I fell back to the old way. Possibly I am wrong; and if so, I shall be very glad to have it all corrected in the discussion.

W. W. PRESCOTT: By distributing this with my name on it, I supposed you either put it in because you believed it or wanted to contradict it.

H.S.PRENIER: No, I thought it would be a help to all to have this matter in hand, so that you could follow me more closely.

M.C.Wilcox: May I ask what bearing the dark day had of 1780 has upon this question?

H. S. PREMIER: Only that it is involved on that one page of "Great Controversy." These are controverted points, and I thought as long as I had studied this question before, and it is brought out in connection with the 1260 days and the shortening of those days,-- "in those days, after the tribulation, shall the sun be darkened,-- xdx it seemed to belong to the subject.

(Adjourned to Sunday morning)

W W PRESCOTT

I call attention first to this principle, that the mediation of Christ grows out of his sonship; it is involved in his sonship, that in the very nature of his relationship to the Father he must be the mediator for the Father. We have been studying the person of Christ. All that we have received concerning his person is still true, and that idea of relationship to him is still true and it is still true, as I have endeavored to emphasize, that we are dealing with facts, that the gospel is the announcement of those facts, and our personal experience is in our relation to those facts and that person. So it is yet. So we shall still go on with the study of the person of Christ, but now in a special application of the theme, and I call attention first to this idea. The mediation rests upon the idea, grows out of that sonship, that relation, and that the mediator is both the son of God and son of man, just as we have been studying. We build upon that.

Turn to the first chapter of the Epistle to the Hebrews. This whole epistle is the exposition of this question, the mediation of Christ, but observe that we have the very foundation of this exposition in the first and second chapters. I think we have lost much by simply taking certain texts out of this epistle to the Hebrews, rather than taking the whole epistle. The first name that is given to this being who is expounded in this epistle to be the surety of the covenant, the mediator of the covenant, the minister of the sanctuary, the first ~~theme~~ term applied to him is Son. He has spoken to us in his Son, and you observe that the word his is supplied in our texts, indicating that there is no exact corresponding word and the fact that it is so expressed places emphasis upon the rela-

tionship rather than upon the individual. Not that the individual is not present, but that the emphasis now is upon the relationship, upon the sonship, rather than upon the person who is the son. Not that we dismiss him at all, but this epistle is to expound a certain phase of that individual. That phase, that view, grows out of that relationship which is expressed here. He has spoken to us by one who stands in the relation to him of a son. This chapter is taken up with an exposition of the exalted character and being of the son. "Appointed heir of all things, through whom also he made the worlds, the very raying forth, emanation, the very outshining of his glory. In the gospel of John, in which he expresses more than in any other gospel the idea that he is the son of God, the word became flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the father, full of grace and truth. Here in describing his character, his being, he is the effulgence, the emanation, the raying forth of his glory, the very image of his inmost being. That translation person in our authorized texts, is one of those illustrations where interpretation came into the translation. The word that is used here is the word translated confirmation in two or three other epistles. It is the substance in the metaphysical sense. The very image of his substance, not material substance, but the very image of his inmost being, what he actually is. Not in a material sense. His very inner being is revealed in this psalm from which the text in Hebrews is quoted. I think this translation helps us, "The expression of his essence," his inmost being.

Now in the eighth verse he is called God, in the tenth verse he is called Lord, in the eleventh verse the eternity of his being

is predicated, "thou continuest." That is the first chapter of Hebrews, just to expound to us the question of the mediation of Christ. You come to the second chapter, and you take exactly the other term. He is not spoken of in the second chapter as God, or Lord, or Eternal in his being, the only term applied to him is his earthly name, Jesus. We behold Jesus, son of man. So that these two chapters in laying the foundation for the exposition of this question of the mediation of Christ, emphasize first the sonship, second the double force of that sonship as son of God, and God, and Lord, and Eternal, and second he is the Man, the Son of man. That lays the foundation for the exposition of this question.

Now let us read 1 Tim. 2:5: "For there is one God, one mediator also between God and men, himself man, Christ Jesus."

That sets forth this fact in clear terms, that there is only one mediator, that that mediator is a man as well as God, that his name is Christ Jesus. Now in the fifth chapter of the epistle to the Hebrews there is another term given to this. Hebrews 5:4. Speaking of the work of the priest, "And no man taketh the honor unto himself, but when he is called of God, even as was Aaron. So Christ also glorified not himself to be made a high priest, but he that spake unto him, Thou art my Son, this day have I begotten thee: as he saith also in another place, Thou art a priest for ever after the order of Melchizedek."

Here the sonship is placed first and the priesthood growing out of it. He did not assume that honor to be the high priest, but God made him high priest. He that said unto him, Thou art my

Son, this day have I begotten thee, and said in another place, Thou art a priest. You take this scripture that comes from the second Psalm, "Thou art my Son, this day have I begotten thee." Turn to Acts 13 and see the application of that scripture. It was from this Psalm that the Apostle Paul preached. 32nd verse: "And we bring you good tidings of the promise made unto the fathers, that God hath fulfilled the same unto our brethren in that he raised up Jesus" -- notice the word Jesus here -- "that man of Nazareth. As also it is written in the second psalm, Thou art my son, this day have I begotten thee." That is, he applies that scripture to the resurrection. Now you put the sonship and the priesthood together. "Thou art my Son, this day have I begotten thee." Here that expression is used as applied to the resurrection. "Thou art a priest forever after the order of Melchizedek." There is the relation between the sonship of Christ as demonstrated in the resurrection. There is a connection between his work as priest and his resurrection life. He was not made priest after the law of a carnal commandment, but after the power of an endless life. That endless life in the man Jesus is demonstrated in that victory in death in the resurrection. "When ye have lifted up the son of man, then shall ye know that I am he." And you go back to Isaiah's prophecy from Isaiah 41 to 45, and see what is involved in his saying, Then shall ye know that I am he. You will find it is equivalent to saying, Then shall ye know that I am God, and in it was the resurrection.

Now read Romans 1:1-3: "Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God, which he promised

afore through his prophets in the holy scriptures, concerning his Son, who was born of the seed of David according to the flesh, who was declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead; "even

Put them all together. The demonstration that Jesus, the man, was the Son of God and God, was the resurrection. He was born of the seed of David according to the flesh, the son of man. He was declared to be the Son of God by the resurrection from the dead. "When ye have lifted up the Son of man, then shall ye know that I am he." And upon that rests his priesthood, his mediation for us, the power of that endless life, a life demonstrated to be endless, eternal, from the fact that death couldn't hold him. Reading further, you have the same thought from Revelation 1:17,18: "I am the first and the last, and the Living one; and I was dead, and behold, I am alive for evermore, and I have the keys of death and of Hades." The endless life that is expressed in Hebrews 1:11, "Thou continuest."

Now upon the basis of the first chapter rests the hope of his ability as priest and mediator, because as the Son he continues, that is, the eternal Son, because he is God, because he is Lord, there is the basis for our confidence in him as mediator for us, because he is Jesus, the Son of man, born of the seed of David according to the flesh. Upon this rests the means for bringing to us that power of the endless life. Uniting that eternal power with us in our flesh, that rendered it necessary that he should take the flesh, so that Son of God, Son of man, the incarnation, the death, the resurrection, and ascension, are all necessary to our view of him as our high priest in the heavenly sanctuary.

Now, then, in order to bring clearly before us this subject of the mediation of the Son, and in order that we may get the view of this mediation, for us in our present state, I divided the subject in this way: 1. The mediation of Christ in Creation (2) the mediation of Christ in administration,

That I apply first to the original creation. Then I apply the same thing to the new creation, that is, to redemption. His mediation in creation, his mediation in ~~administration~~ administration in the original creation and in the things that are visible; his mediation in creation, his mediation in administration when he undertakes our present case in sin.

Now let us study first his mediation in Creation. He is the mediator between his Father and the universe, mediating the life and the light of the Godhead.~~in~~ That is to say, we must not limit the mediation of Christ the Son to this time of sin. The mediation of Christ for sin grows out of his mediation before sin came into the world; and his mediation for his Father before sin came into the world lays the foundation for his mediation after sin comes into the world. Is that clear? His mediation during the time of sin, which is but an incident in eternity, grows out of his mediation before sin came into the world at all; and after sin is out of the world, he will go on in his mediatorial work through all eternity, because his mediation grows out of his sonship, and he is the eternal Son. Now let us read some scriptures very definitely on this, and see their application.

Prov. 8:22: "Jehovah possessed me ~~in~~ the beginning of his way." You say it does not read that way. In the authorized text and in the text of the Revised Version, it reads like this: "Jehovah possessed me in the beginning of his way." The marginal reading of the Revised Version is, "Jehovah possessed me as the beginning of his way." I think we can even drop out that little word as. "Jehovah possessed me, the beginning of his way." He is the beginning of the way. He is the end of the way, too, but now we are dealing with this thought.

This word possessed is rather peculiar in its meaning. It is the same word and the same form of the word that is used in Gen. 4:1, and you see by the connection just what is involved: "And the man knew Eve, his wife; and she conceived and bare Cain, and said, I have gotten a man." That is, a man was born. I have acquired a son. This in Prov. 8:22 is the same word exactly: "Jehovah possessed (acquired) me, the beginning of his way." The sonship is emphasized in this very word. The Son was the Father's way out of Himself. He is also the way back to the Father. So when we apply it in the matter of our personal relationship to God,--Through him we have access in one Spirit unto the Father." He is the beginning of the way out, and he is the way back. Therefore, he who is in the way, he who is in Christ, is in the way to God, a living Way.

This chapter in Proverbs is speaking of Wisdom, 1st verse: "Doth not wisdom cry, and understanding put forth her voice?" That is a personification of wisdom and understanding. It is really a personification of wisdom as Christ. According to I Cor. 1:24, we preach Christ crucified, the wisdom of God. The Lord possessed me, wisdom, his Son, the beginning of his way.

John 14:6: "I am the way." "Possessed me, the beginning of his way," that is Christ, the person.

Now, is this thought clear to you? In creation God's wisdom becomes visible through His Son, the Way? Hold that thought a bit, because I want to apply it, not simply to these visible things, that wisdom becomes visible there, but we want to apply it further,--that wisdom becomes visible here, in Christ.

Psalms 104:24: "O Jehovah, how manifold are thy works! In wisdom hast thou made them all."

Prov. 3:19: "Jehovah by wisdom founded the earth." Now go to the 3d chapter of Hebrews, and you will see that applied to his mediation. Sometimes unfortunate ~~trans~~ translations turn us away from these connections. In Hebrews 3, where it says that "He that build things is God," all ~~this~~, it is not the ordinary word for build. It is translated also establish, He that established all things is God. I like the word founded, He that founded all things is God, just as it says here,-- By wisdom he founded the earth.

Prov. 8:27-30: "When he established the heavens, I was there: When he set a circle upon the face of the deep, when he made firm the skies above, when the fountains of the deep became strong when he gave to the sea its bound, that the waters should not transgress his commandment, when he marked out the foundations of the earth; then I was by him, as a master workman."

That is wisdom,--by wisdom, in wisdom, hast thou made them all.

Have you ever asked yourself why is it that in the Old Testament scriptures so much space is taken in talking about the things of the visible universe? Take the book of Job,--one of the earliest books, perhaps the earliest,--and you go through the argument there. You have three men arguing with Job. The Lord says they have not said the thing that is right, and yet you hear them quoted very positively as proving doctrine. It is better to see whether God said it or whether somebody else said it,--somebody that God said was not doing the right thing. Because a thing is in the Bible does not prove that we should use it in proving a doctrine. "Thou shalt not surely die," is in the Bible, just as much as "I am the way, the truth and the life." But I choose the latter as the basis of my confidence." In the book of Job you have false philosophy. It is not that all that those men

said was false, but they used those facts to establish the false philosophy. That is the trouble with their reasoning. But when God came to reason with Job, what did he say? He simply began by asking questions about the material universe. Follow it right straight through, and you will find his whole argument with Job was simply asking him questions about the material universe, and when he ~~has~~ had finished Job said, I abhor myself.

(PRESCOTTEE-Cont'd)

Because he ~~saw~~ ^{saw} such a revelation of God. He ~~saw~~ ^{saw} the greatness of God; and seeing that greatness, he saw his own littleness and nothing; and the latter part of the book of Job is the very best possible foundation for the teaching of "Justification by Faith." What is Justification by Faith? It is the work of God in laying in the dust the glory of man and doing for him the work which he cannot do for himself. And if there is any application of Scripture that teaches it, it will be found in Job, chapters 40 to 42, although it does not use the term Justification or the term Faith at all.

Now why does the Old Testament scripture refer so much to ~~visible things and to history and biography?~~ Not in order to teach physical science; not in order to teach science as such or to teach history as such or to teach biography as such; but in order to teach the gospel ~~and~~ and because the gospel of the new creation is the application of the work of God as shown in the old creation, and you can deal with it as concrete and not abstract ~~in~~ theology.

Now let us pass on to the New Testament to get a further interpretation. First Corinthians 8:6, "Yet to us there is one God, the Father, of whom are all things, and we unto him; and one Lord, Jesus Christ, through whom are all things, and we through him." When we speak of God the Father, his Fatherhood means that he in himself is the source of all things. There is but one God, and we unto him, and one Jesus Christ, and we through him. This is to be taken in its

most absolute sense. The Father, the Source of all things; one 639
 Lord Jesus Christ, through whom are all things. This is simply
 an ~~in~~ unfolding to us of that truth in proverbs, "The Lord possessed
 me in the beginning of his way. The Son was the agent, the way,
 the Mediator in all the creation.

John 1:3, ~~xxxxxxx~~ "All things were made
 through him; and without him was not anything made that was made."
 Christ is that "Person", that "Wisdom", that "Way"—The Source,
 the Father; the Son, the one through whom all things came into
 existence,—in the ~~xxxxxxx~~ broadest sense of the word.

Col. 1:16,17 (Remember this, that a wrong scientific
 theory about the origin of creation will always lead to a
 false gospel. That is what we face today. ~~xxxxxxx~~
~~scientificxxxxxxx~~ And a false theory concerning
 the original creation leads to a false theory concerning the
 new creation of the gospel.) Verses 12,13,14: Should also be
 taken in this connection;

(Col. 1:12-17) "Giving thanks unto the Father, who made
 us meet to be partakers of the inheritance of the saints in light;
 who delivered us out of the power of darkness, and translated us into
 the kingdom of the Son of his love; in whom we have our redemption,
 the forgiveness of our sins: who is the image of the invisible God,
 the first-born of ~~xxx~~ all creation; for in him were all things
 created, in the heavens and upon the earth, things visible and things
 invisible, whether thrones or dominions or principalities
 or powers; all things have been created through him, and
 unto him."

There are three different words used in this connection:
 speaking about creation: "Created in him", "created through him"

and "created unto him." And he is before all things, and in him all things consist--subsist--exist. (Here is shown his administrative characteristic). You take the verses from the 14th to the 17th of this chapter, and they set forth the Son as Mediator in creation, mediator in administration of the things created.

FM WILCOX: May I ask in what sense you use the word "Mediator" before creation? As the instrument?

PRESCOTT: As the instrument, as the agent, through whom the action passes back and forth.

Now notice the connection here. He is spoken of as the Son. It does not say "the kingdom of Jesus " or the "kingdom of Christ," but "the kingdom of the Son". It is that personal relationship--"in him", "through him", "unto him" are all things. The continued existence of the universe is dependent upon the continued existence of the Son. The coming into being of the universe is dependent on the Son. The continuation of the universe depends upon the son because "in him" all things subsist or exist, are held together.

Now take Psalms 90:1,2, and we get another view of it (We are speaking now of the original creation and his mediation in the original creation before sin came into the world.)

"Lord , thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God." The origin of creation was a birth. These are the terms that are used here:

The Father, the source of all things--the Son, the way for all

things. The bringing into being of all things, a birth. The mountains were brought forth--were ~~xxxx~~ born.

Compare John 1:3 with John 8:58. ~~xxxx~~ "All things
born
came into being through him" "Before Abraham was, I am."
The word rendered "was born" in John 8:58 is the same word
as rendered "came into being" in John 1:3. It is the word
"birth." The same as in Ps. 90:1,2 "Thou gavest birth
to the world." "All things were born through him, and without
him was not anything born that was born."

Now if I may apply the thought: In the book
"Education" page 99 we read this statement. "A mysterious
life pervades all nature." That life is manifest in our
nature--that living power. The Son is the Mediator of that
living power in our nature, and creation is a birth.

[This period was taken by M. C. Wilcox, who read first various
< extracts from the writings of Sister White, many of them unpublished,
and followed with a paper on the Beast Power of Revelation 13-21]

INSERT PAPERS HERE

THE BEAST POWER OF THE REVELATION

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M.C. Miller

Not to the "beasts" of chapters 4 to 6 do these propositions refer: for the rendering in those chapters in our common version is very unfortunate. It ought be living creatures or living ones. Rather it is the Beast-power of chapters 12 to 20.

1. In prophecy a wild beast symbolizes primarily a union of church and state, or a system of legalized religion. This is evident from the fact that it is an object that is itself worshiped or compels worship, which blasphemes, and which persecutes those who are servants of God. It is therefore a religious power, for it is opposed to God and his saints; and it also has civil power, or authority to enforce its decrees, for it makes war against and puts to death the saints of God. Therefore, every persecuting power or system must embrace these two essential characteristics, - legalized religion and civil power. A purely civil government, or power, such as God has ordained for the protection of men will not persecute for religion's sake. The federal government of the United States is perhaps the best example of this.

A purely religious or ecclesiastical organization cannot persecute. It may anathematize, excommunicate, expel from its membership, but it cannot fine, imprison, or take property, or life.

Both elements are essential to the beast power. Either taken away and the beast power of prophecy perishes.

The first mention of the beast power is in the Revelation in chapters 13: 1-10.

2. That symbol looks back to a two-fold origin: (a) The dragon of Chapter 12, as regards heads, and authority; (b) To the four beasts of Daniel 7, all of which find place in the composite beast in Revelation 13.

The secret of the beast symbol is found in its

3- The first mention of the dragon--explained to be the old serpent, the Devil and Satan, (rev. 12: 9)--is found in Genesis 3: 1-15, the adversary of God, the enemy and destroyer of the race.

The dragon--symbol in prophecy from that time refers either to the devil or his agent. The beast system is the devil's substitute for the kingdom of God.

4. The first great system organized by the influence of the devil among men was after the deluge, and of a religious character. Contrary to the command of God to scatter abroad, multiply and replenish the earth (Genl:28; 9: 7), the devil moved men to say, "Come, let us build us a city, and a tower whose top may reach unto heaven; and let us make us a name; lest we be scattered abroad upon the face of the whole earth." Gen. 11: 1-9. They, according to their record, called that which they builded Bab-il, "the Gate of God," but God called it Babel, "confusion."

5. But this was not the origin of Babylon. It was first known in heaven when Lucifer, the Day-Star, set up a different standard than God, a different center, a different king, which brought and bred confusion. (Isa. 14: 12-14.) Hence, he is rightly called "king of Babylon" in the broadest, largest sense. (Isa. 14: 4.) God's standard was order, cosmos; Satan's, confusion, chaos.

Satan began his organized work among men at Babylon, through Nimrod, the rebel, the hunter of men. Gen. 11: 1-9; 10: 8,9,10.

6. The centralized worship and work of God began in the exodus from Egypt. From the beginning of the centralizing of God's work among men, Satan began to use the nations of men to destroy the Holy Seed. He used Egypt, and Mesopotamia, and Moab, and Midian, and Ammon, and the Philistines, and the Amalekites, and Assyrians, and others. But all these attempts accomplished no more than the affliction and scourging of a wondering and apostate people.

7. The first utter overthrow of God's government in Israel was under Babylon, Babylon the oppressor of all the nations of earth; and the time was the utter apostasy of the last of Israel's kings, "the deadly wounded, wicked" Zedekiah; and from thenceforth the kingdom is perverted "till He should come whose right it is." Ezra 21: 25-27.

8. The devil is not permitted of God to persecute his people openly, physically. He can only do this through human agencies. Hence, every nation or government of earth that yields to the devil becomes his agency. Preeminently at the head of these systems in church and world stands Babylon, spiritually and politically.

9. Under Babylonian captivity began the sore anguish and travail of the church for her Deliverer. This is set forth by the prophet: "Now, why dost thou cry out aloud? Is there no king in thee, is thy counsellor perished, that pangs have taken hold of thee, as of a woman in travail? Be in pain, and labor to bring forth, O daughter of Zion, like a woman in travail; for now shalt thou go forth out of the city, and shalt dwell in the field, and shalt come even unto Babylon; there shalt thou be rescued." Micah 4: 9, 10. The Deliverer is set forth in chapter 5: 1-3, the Babe of Bethlehem, the "ruler of Israel; whose goings forth are from old, from everlasting."

No candid mind, it seems to me, can escape the conclusion that the figure of the travelling woman in Revelation 12 is taken directly from Micah. As long as the visible king remained in Israel, and the temple, the ark, the center of worship, all the outward symbols at least, Zion did not mourn, or long for the Deliverer; but as soon as all these were taken by Babylon, the travelling, the anguish began. Then began the watchful waiting and demoniacal cruelty and fiendish plotting of the Devil. Jehovah's hedge about his people was broken down; they were captives in apostate kingdoms, religiously under the Devil's control. He would either so mingle the holy seed with the people of the world that God's genealogical promise regarding the Seed could not be fulfilled, or he would destroy the tribe and family through which the Seed would come, or he would destroy the Seed in human flesh.

His first attempt was the destruction of the royal family in Judea by death or apostasy. The second was the same efforts through

Medo-Persia, using in one mighty effort an ancient enemy, the Amelek, in Haman. The third was the seductive philosophy of pagan Greece, and the persecution under Antiochus IV of Syria. The fourth under Pagan Rome, by exposure of the infant Jesus and the cruel decree of Herod, and later of Pilate. Over all Incarnate Right triumphed.

10. This whole beast power was essentially Babylonian, though of reality varied under its different manifestations. The lion, Babylon, was the first of these great world dynasties, under whose power God's people directly and decisively fell. It was not alone Babylon's military power, but her system of education, her art, her philosophy, her religion, that gave her power. Church and state were united. The king, if not divine, was a protege of the gods. Babylon "made all the earth drunken; the nations have drunk her wine."

Says Sayce in "Ancient Empires of the East," page 92: "In populousness and antiquity Assyria was far exceeded by the Southern kingdom of Babylonia. Here were the center and starting point of the civilization which afterward spread through western Asia."

"The Schaff-Herzog Encyclopedia," article "Babylonia," says: "The earliest, religious, scientific, and artistic traditions of our present civilization were cradled in Babylon." Shalmaneser, the Assyrian monarch, calls Babylon "the bond of heaven to earth, the seat of life." (Story of Chaldaea) by Ragozin, p. 225, par. 3.

Rogers, "History of Babylonia and Assyria, Vol I, pp. 397, 586, speaking of Babylon in the days of Amraphael (Gen. 15) uses these words: "The city of Babylon which he had made so great, so continued. Its supremacy there was none to question." "No capital in the world has ever been the center of so much power, wealth, and culture for a period so long."

And it is Rogers, I recall, who tells us that in the days of Assyrian Supremacy no monarch of Assyria felt that his kingdom was safe till he had gone to Babylon, laid his crown before the great god, Marduk, and received it from him.

11. The symbols indicate the Babylonian influence and character. The composite beast of Revelation 13 had the mouth of the lion; but the lion is a symbol of Babylon, and the beast speaks all the way throughout its career with the Babylonian mouth. "The king of Babylon," Lucifer (Isa. 14: 4, 12-14), reveals the character, self-exaltation, the destruction of everything that stands in the way, even to taking the throne of God in the sides of the north. It is also religious, for the very town and city were called the Gate of God. Self-exaltation is the spirit of Babylon. "I will make myself like the Most High." (Isa. 14: 14). "Let us make us a name." (Gen. 11: 4.) "Great Babylon which I have built." (Dan. 4: 30.) "I am and there is none else beside me." (Isa. 47: 10.) At its least the spirit of Babylon is the perversion of the ~~mixixax~~ truth of God; at its greatest it is open, active rebellion against God; in all it is confusion, and eventual utter destruction. And ancient, literal Babylon is a prophecy of modern, mystical Babylon, originating in, and molded by the same principles, and the source of confusion in the world today.

It is clearly evident, then, that the beginning of world dynasties which have been specially used of Satan, under the overruling

hand of God, is Babylon. Babylon heads and names the system.

12. The twelfth chapter of the Revelation is the alphabet, the great outline prophecy of all that follows. It shows, too, conclusively that behind all the tyranny, oppression, intolerance of civil governments is the instigator of all evil,-- the devil, the angel that revolted, the first "king of Babylon." Isa. 14: 4, 12. The chapter covers the whole career of symbolic prophecy from Daniel 7 to the end, and its symbols, not new, are also the symbols of the 13th and 17th chapters.

These leading symbols are a woman in travail arrayed with the sun, moon under her feet, a crown of 12 stars, seen "in heaven", a dragon with seven crowned heads and ten horns, waiting to devour him for whom the woman travailed; the man-child, the conqueror; prophetic time twice named, the wilderness twice named; and the extent of the prophecy to the end. The symbol meanings are well known. IN brief they are as follows:

(a) The woman, the daughter of Zion, left in no doubt by Micah 4: 9, 10, and Jer. 6: 2, is a symbol of the church of Christ; the sun, the righteousness and fulness of the Christian dispensation since the manifestation of the Son of God in the flesh; the moon, the dispensation of the past; the twelve stars, the twelve tribes and twelve apostles; the travailing, the longing for the Deliverer; "in heaven" showing that the conflict is in the spiritual world. See Eph. 6: 12.

(b) The dragon is defined to be the "old serpent," called the "Devil, and Satan;" the tail drawing the third part of the stars of heaven, the first revolt and the fall of the angels; the seven heads, seven great world dynasties through which the devil works; the ten horns, the division of these earthly powers in later times, set forth in Daniel 7.

(c) The man-child, our Lord Jesus Christ.

(d) The "war in heaven"--the spiritual realm--the spiritual warfare from the fall of man to the resurrection of the Christ. Michael is the Son of God, the Angel among angels.

(e) The 1260 days and the time, times and half a time are identical, and also identical with the time of Dan. 7: 25, Rev. 11: 2, and 13: 5, symbolizing so many years.

(f) The wilderness period of the church the time of the dark ages, when church and civil powers were backslidden, ignorant, and barren to such a large extent of good.

(g) The remnant church is a commandment keeping Christian church.

13. The beast of Revelation 13: 1-10 is synchronous and identical with the powers of heads of the twelfth chapter, through which Satan works. The seven indicates completeness and carries us from Babylon to the end. The chronological viewpoint of this prophecy--the IS of the prpphecy--is the 1260 years of beast persecution. Four dynasties, religiously considered, are in the past, Babylon, Medo-Persia, Grecia, and Pagan Rome.

Each of these heads while in the same family, give its own individual character to the beast, the operating body of the system, so that the beast for the time is the particular character of the head. The beast becomes the beast of the head, while that particular head is dominant.

14. Again the twelfth chapter shows the great spiritual conflict, with the ~~great~~ instigator of all evil, the inspirer and director of persecuting powers--the great controversy between the devil and his angels and agents on the one hand, and our Lord and His angels and people on the other.

The thirteenth chapter reveals the open agents of Satan, the civil power, themselves the perverted civil dynasties.

The seventeenth chapter reveals a later phase of the beast power, the IS of which is the present day, and it reveals this additional fact that the agent which the devil uses to control the beast power in its nefarious purposes is the apostate church, Babylon, the modern "mistress of kingdoms," not yet manifest in her fulness. The IS of 12, first advent; of 13 the 1260 days; of 17, the last days, now.

15. The beast of chapter 13 is identical with the beasts of Daniel 7, but reveals more of their character and their origin in Satan's craft and plan, their essential unity against the Way and Truth and people of God. Their territory too is shown to be the Old World of ancient history with its influence extending to all parts of earth,--the great sea before which Daniel stood.

The inspirer of the beast and the one who gives it authority and power is the devil. This does not mean that all these nations in the system have not at times administered good laws--God has wrought through them despite the devil; but this phase of mere civil government is not the object of the prophecy. The beast of prophecy is not mere civil government, but its perversion. It will help us if we ever bear this in mind.

16. The beast, therefore, is not the Roman Catholic Church which has independent existence apart from civil government. It is not the Papacy, the pope, his cabinet, the curia, the system, which with its world ambitions still abides. It is what I would call papal domination or recognition, and the fifth head could well be called the papal head. Nor should this papal domination be called the temporal power of the Papacy, which was exercised over the States of the Church. In the exercise of that power the papacy was a horn among the horns, to use the terms of Daniel 7; but its domination or recognition as the head was the overlording of all the divisions of the Roman Empire.

17. This fifth head was "wounded to death," "smitten unto death" according to the American Revision; literally "slain unto death." Vincent, in his Word Studies, remarks on the word rendered slain in --Rev. 5: 6, of the lamb; Rev. 13: 3, of the beast--"the verb indicates violence, butchery," "to slay or kill" (see I John 3: 12.) "Thexx word occurs eight times in the Apocalypse, and in seven of these it must be rendered slain or slaughtered. Professor Milligan rightly observes that the statement is the counterpart of that in 5: 6, where we read of the Lamb as though it had been slaughtered. In both cases there had been actual death, and in both revival. The one is a mocking counterpart of the other."

This slaughter or slaying was effected by change in public sentiment brought about by the Reformation and Renaissance, and the final blow struck by the French Revolution, and the overthrow of the Pope by the French under General Berthier. This was not a deadly

blow to the Roman Catholic Church or to the Papacy, but ~~the~~ to Papal domination or recognized headship over the nations. The Roman Catholic Church possessed the requisite authority and machinery within her own organization apart from civil power to elect a new pope, and did so in 1800, but her persecuting power was gone.

18. As the 10 horned beast is overthrown, another beast appears in the prophecy of Revelation 13. This beast cannot be one of the seven heads of the first beast; for (1) It is expressly called another beast", (2) It arises in different territory. (3) It does its wicked work in the presence of the first beast, both are alive and acting at the same time. It seems to me that the heart of the prophecy does not refer to this new power in the commendable part of its career, but to the church-and-state system, or the religion and state system that is developed in connection with the power. There are various marks of identity used in the application of this symbol, but it seems clear that there are two only that are essential, - the time, and the peculiar two horns. The time is the closing years of the 18th century when the first beast went into captivity. The two horns are those of the Lamb, a symbol of Christ, Rev. 5: 6. Here is fulness of perfection in Christ's work and mission, great working principles, symbolized by seven horns.

There are two great principles in Christianity, and only two, that can be applied to civil government, namely, the equality of man, and the right to worship or not to worship. The former is set forth in such passages as Matt. 23: 8, 10, and Acts 10: 34; the latter in John 12: 47, 48; 2 Cor. 1: 24. These two principles have ever helped to raise the hopes and hearts of men whenever the Gospel message has been carried. Then, too, they are found in the Christian religion only, of all religions on the face of the earth.

Those two principles are found among the governments of earth existing when the Papacy went into captivity, in one government, and in one alone in all the world. They find expression in the great fundamental documents of American liberty, the Declaration of Independence and the Constitution of the United States. They exalt the equality of man, democracy, on the one hand, and on the other, freedom of conscience, religious liberty, the right so far as man is concerned, to believe or not to believe, to worship or not to worship. They leave the individual soul responsible to God alone. These principles have made America great, and have attracted to her of the best of Europe's millions. Let me repeat, These principles are found in Christianity alone of all religions, and in America alone of all governments. Therefore this nation is the subject of the prophecy of Rev. 13: 11. More of this later.

19. The deadly wound of the beast is to be healed according to the prophecy. That means that that type of union of church and a state will be restored of which the Papacy is the head. The civil power may have another form, imperial or republic, but the religious control will be papal. This recrudescence of this phase of the beast by the consent of whatever civil government exists will again dominate the Old World. The two-horned beast does its evil work of the dragon type before the beast whose deadly wound is healed, who had the death-stroke and lived; to the healed beast the image is made. Rev. 13: 12, 14, 15. The image is made after the deadly wound is healed.

20. The latter phase of the seven-headed beast is found in Revelation 17. The seven heads, the names of blasphemy, and the ten horns identify it with the beast of chapter 13. It is the same great system under another phase.

21. The seventeenth chapter presents last day phases of the beast power. The very one who shows it to John reveals this; it is one of the angels who have the bowls of God's wrath, waiting to execute their mission. Then he is to reveal to John the Judgment of the harlot, and consequently the character of this apostasy, which shows the justice and fitness of the judgment.

22. The many waters are defined in verse 15 as peoples, multitudes, nations, tongues. The symbol is broader than the beast. That first symbol has direct reference to an organized system. The great harlot overrules, is supported by both. Ancient Babylon is said to sit upon "many waters." Jer. 51: 13.

23. Babylon is the corrupter of the nations, committing fornication with the kings of the earth from the distant past, and so continuing to the end. Compare Jer. 51: 7; Rev. 14: 8; 18: 3. "Fornication" is unlawful relationship, and this fornication is the union of this great religious system--Babylon--with the governments of earth, each head indicating a different form, but with the same basic principle--man in the place of God.

24. The name, "MYSTERY, BABYLON THE GREAT, THE MOTHER OF THE HARLOTS AND OF THE ABOMINATIONS OF EARTH", befits the character. The name upon the forehead was customary with harlots. Seneca, addressing a wanton priestess, says, "Thy name hung from thy forehead." The word "mystery" is by some considered a part of the name, by others as implying that the name is to be interpreted symbolically. --Vincent. The name is expressive of the "mystery of iniquity" set over against the "mystery of godliness." Compare 2 Thess. 2: 7 with Col. 1: 27, and 1 Tim. 3: 15. The one is of the flesh, the other of the Spirit; the one originating with Lucifer, the other the power of the gospel of Christ.

From Babylon sprang all the multiform apostasies, pagan and apostate Christian, of all the centuries. From the fertile womb of that first great apostasy came "the abomination" and "the abomination of desolation."

25. John was shown in the wilderness period the beast of Revelation 13 under the fifth head, during the time when papal Rome, believing she was doing God service, put to death so many thousand souls. The application of this figure of the woman originating in Babylon of old, and as a prophecy of modern mystical Babylon, the Papacy, is fixed by the two Babylons themselves. Kitto's Biblical Cyclopedia has a cut of "Rhea, the great mother of the gods," the mother of impurity, represented as holding out a golden cup to her worshipers. And in 1825, on the occasion of the jubilee, Pope Leo XII caused to be struck a medal having on one side his own image, and on the other a woman representing the Church of Rome, holding in her left hand a bishop's crozier, and in her right a cup, with the legend in Latin "Sedet super universum." "The whole world is her seat." See Source Book, pages 65, 66.

26. The explanation of the angel fixed the time of existence of that phase of the beast that John saw. It "Was, and IS NOT." It was in the wilderness time, at the end of which it was slain under the fifth phase or head. The beast still exists, but under another, the sixth head. What is that head? It cannot be the United States, for that is symbolized by another "Beast." That sixth head is not the papal head restored; for the papal head "is not," but at the time of the application of this vision, "is about to come." The sixth head covers the period of time in the Roman world history, in the divided empire, between 1798 and the restoration of the Papacy, and this head must continue the beast power, the existence of legalized religion, intolerant state governments, which shall be distinct from the centralized papal system.

27. Did such a regime follow? --There did in the separate church and state governments of Europe, all of which were more or less oppressive and intolerant, and some of them decidedly persecuting in character. Instead of having one general union of church and state, the different countries set up their own national churches, and each country formed the union of church and state in itself, yet all of them generally after the same ~~same~~ pattern. Thus was constituted the sixth head of the beast power, an utterly unsatisfactory condition both to government and to church. This is so admirably set forth, with no thought of the prophecy in mind, by the Right Honorable James Bryce in his "Holy Roman Empire," edition of 1903, chapter 18, that we cannot forbear to quote:

"The principles which had led the Protestants to sever themselves from the Roman Church should have taught them to bear with the opinions of others, and warned them from the attempt to connect agreement in doctrine or manner of worship with the necessary forms of civil government. Still less ought they to have enforced that agreement by civil penalties; for faith, upon their own showing, had no value save when it was freely given.....

"But whether it was that men only half saw what they had done, or that, finding it hard enough to unriquet priestly fetters, they welcomed all the aid a temporal prince could give; the result was that religion, or, rather, religious creeds, began to be involved with politics more closely than had ever been the case before. Through the greater part of Christendom wars of religion waged for a century or more, and down to our own days feelings of theological antipathy continue to affect the relations of the powers of Europe. In almost every country the form of doctrine which triumphed associated itself with the State, and maintained the despotic system of the Middle Ages, while it forsook the grounds on which that system had been based.

"It was thus that there arose national churches, which were to be to the several Protestant countries of Europe that which the Church Catholic had been to the world at large; churches, that is to say, each of which was to be coextensive with its respective State, was to enjoy landed wealth and exclusive political privilege, and was to be armed with coercive powers against recusants."

This is the condition of the European world, or was before the great war, where has existed the empire of the great beast power, from which empire has gone forth the law to the rest of the world. It was the same system, but a different phase. The sixth head of that fearful system of government is the present phase, or shall we say, pre-war phase of Church-and-State governments existing among the nations of Europe,-- the horns of the beast,--the most influential of

which profess to be Protestant. But if these governments were truly Protestant, they would not persecute. But when the Protestant church or any Protestant church turns from these principles to accept of tradition and human creed, she brings confusion instead of power, and becomes a part of Babylon, because molded by the principles of Babylon. Her creed may be called "The Gate of God", but God calls it Confusion. And when she unites with the State, to seek to enforce or better to maintain that creed, she commits fornication with the kings of the earth, and is a part of the Babylonian family. She is no longer Protestant. She may have true Protestants and Christians in her fold, but all such God will call out. So the Papacy has had within her fold in all ages true Christians, living up to all the light they possessed; but they were Christians not because of the papal system, but in spite of it. Germany, England, France, Denmark, Norway, and Sweden were not, nor have they been Protestant governments or nations in the sense of being Christian. They may be called Protestant and Christian; there are Christians in them; but the system of government is not Christian but Babylonian--simply another phase in the great system of which Lucifer was the inventor, Babylon was the head, and the Papacy the masterpiece.

By this we do not refer to the legitimate rule and sphere of these governments and all civil governments; for civil government is ordained of God. But we refer to the union of Church and State, or religion enforced by law, which is the characteristic of all these powers.

28. This system of church-and-state government constitutes the sixth, the present existing head, rapidly degenerating into a condition of anarchy, similar to the days preceding the French Revolution. represented in Revelation 11: 7 by "the beast that cometh up out of the abyss," or bottomless pit. That condition is being reproduced on a world scale now. Not one-tenth alone of the Roman world is involved now as then was, but the whole is involved. Out of that abyss, or chaotic condition the seventh head, the restoration of the papal head "is about to come," "and to go into perdition," the execution of the judgment which the angel came to reveal.

29. The restoration of this papal power is the wonder of the world, the world that knows not God. Those registered on the scroll of life knew from the prophetic word. The world wonders when they behold the beast, how that "he was, and is not, and shall come," of "shall be present." More than that, the whole earth not only wonders but worships both dragon and beast, worships them both in yielding all to the principles that made both dragon and beast. Rev. 13: 3,4.

30. The key to the opening of the chapter, the key we have been using, is stated in verses 9 and 10: "Here is the mind ('meaning' margin) that hath wisdom. The seven heads are seven mountains, on which the woman sitteth; and they are seven kings; the five are fallen, the one is, the other is not yet come; and when he cometh, he must continue a little while." Mountains are symbols of government, centers of strength and power in which to trust. So David declares that Jehovah, in whom he trusted, had made his "mountain to stand strong." Ps. 30: 7. So God's system, or mountain is said to be exalted over the systems or mountains and hills of the world. Isa. 2: 2,3. See also Jer. 17: 3 where Judah is called God's "mountain in the field." Babylon is called in Jer. 51: 25 a "destroying mountain," which, because of her wickedness, God declares He will make a "burnt mountain."

So the kingdom of Christ becomes a "great mountain and fills the whole earth." Dan. 2: 35.

The first of the seven mountains that directly first supported apostasy was Babylon. Apostasy was first enthroned and supported by her in a successful worldly way. Then follows Medo-Persia, Grecia, Rome Pagan and Rome Papal, the five who are now fallen; Apostate Protestantism the one that now IS; the restored Papal head, the one that is "about to come" and to continue a little while. All of these are Babylonian.

31. And yet there comes in another which is of the seven but not one of the seven. It is inspired by the same spirit of the dragon, but it is not a head of the Babylonian system. If we take the beast of Rev. 11: 7, "the beast that cometh up out of the abyss," as representing the awful aesthetic, anarchistic French Revolution, this beast which pushes up from a similar but broader, more extended condition of mad revolution would represent a socialistic regime, the last effort of man to establish stable government, which combines in itself all the evils of the whole system of the seven, and which in the hope of effecting stability in government will restore the papal overlordship in religion. In this revolution there will be developed a ten-divisioned socialistic government, the ten United States of Europe, that will be "of one mind" to restore papal domination, to the wonder of the world. The wounded-to-death fifth head will be restored over a confederated government.

So the prophecy seems to indicate. We lay down no hard and fast explanation, no definite modus operandi by which the restoration of papal power will come. We may look for results. The coming events will, as they unroll, indicate the way. This we may know, that the dominating power of the Dark Ages will be restored by a united confederation of European states.

32. The restored beast power will be a confederation of Old World, last-day powers. The two-horned beast forms an image to the beast under the head that was healed "to the first beast whose death-stroke was healed;" "saying to them that dwell on the earth that they should make an image to the beast that had the stroke of the sword and lived." Rev. 13: 12, 14.

Does this not mean that a confederacy of the New World will unite to form that image? Not the United States alone--herself a confederation of republics--but all the republics of the Western Continent, followers of the giant of the North. This country is the symbol of the prophecy because she is the responsible leader in it all, and the direct spiritual inspirer of it is Apostate Protestantism; for "Romanism in the Old World and Apostate Protestantism in the New will pursue a similar course toward those who honor the divine precepts."

33. The time that this last great manifestation of prophecy shall endure under the restored beast regime is one prophetic hour, minian horan, a definite time. Alford says, "During the space of one hour; just as the corresponding term in chapter 8: 1 means during the space of half an hour. Some, for example Vitringa and Elliott, have upheld the meaning of 'at one and the same time with.' But I venture to say, that but for a preconceived opinion, no one would ever have thought of any other meaning for these words than the ordinary one, 'for the space of one hour', and thus accordingly we will take them,

as signifying some definite space unknown to us." --"New Testament for English Readers Inloco." "Together with," that is, in conjunction with allied with; their power will be associated with his power, the beast." --Idem.

The hour is prophetic time, as is the half hour of chapter 8; 1. The only rule we have for the interpretation of an hour is found in John 12: 9, "Are there not twelve hours in the day?" Taking the key given through John for the prophetic time problem given through the same apostle, and we have one-twelfth of a prophetic year, thirty days, a definite time period, so often found in commercial and legal customs. When our Lord comes, there will be silence in heaven about the space of half an hour, while heaven is emptied of its angels in escorting our Lord to this earth, and the glorious return of Him and His redeemed ones to the City of God. We read in "Early Writings" that the saints are seven days ascending to the sea of glass before the throne of God. The same time is evidently occupied in coming. These, with the day for the resurrection and gathering of the saints makes the about one-half hour to be fifteen days, and confirms the rule of twelve hours to the day.

34. The ten divisions of the Socialistic confederation shall have one mind, and they give their power and their authority to the beast (this church and state union) for one hour. Never since the Roman empire was divided has this been seen. The time will come when, given up of God to the strong, over-mastering delusions of the last days, even as of old, "the nations rage, and the peoples meditate of vain things," "the kings of the earth set themselves, and the rulers take counsel together against Jehovah and against His anointed." The Most High has given the object lesson to the universe of the utter futility of peace and quietude under the fullest national and international agreements when God is left out of the question. There is perfect agreement in the ix inauguration of this scheme against Christ and His people. They are given thirty days to yield all to the rule of the beast whose headquarters for this purpose are not in the See of St. Peter, but in the city of the great King, where our Lord died and rose again. From thence shall crowned apostasy send forth its last decree, and the deceived people will say, "Out of Zion shall go forth the law, and the word of Jehovah from Jerusalem." Then will the harlot of the ages, "I sit a queen and am no widow, and shall in no wise see mourning" Rev. 18: 7. Or, in the words of another prophet, "I am, and there is none else besides me; I shall not sit as a widow, neither shall I know the loss of children." Isa. 47: 8.

35. Thirty days pass, the words of God are fulfilled, the day of salvation is over, probation has closed, and the people of the whole earth have identified themselves with sin or with righteousness. And the mighty angels of God pour out the bowls of God's wrath upon the earth, the very first of which falls on the perpetrators of the iniquitous law. The hour of the judgment of the great harlot has struck.

The peace and safety promised by the siren voice of mystical Babylon has not come, and the fulfilment of God's message in the fall of the plagues undeceive the nations. Then will be fulfilled Rev. 17: 16, "And the ten horns which thou sawest, and the beast, these shall hate the harlot, and shall make her desolate, and shall eat her flesh, and shall burn her utterly with fire." These are symbols of utter and complete destruction, echoed in chapter 18. After the blasphemous song of Babylon, "I am and there is none else beside me,"

words true only of Jehovah (Isa. 45: 5, 6, 14, 18); and "I sit a queen and am no widow, and shall in no wise see mourning," we read the dire and swift consequence: "Therefore in one day shall her plagues come, death, and mourning, and famine, and she shall be utterly burned with fire; for strong is the Lord God who judged her."

Then follows the weeping and mourning and lamentation because of her fall, represented as men weeping over a fallen city. And three times over is the "one hour" mentioned. The one hour of triumph is followed with a day of judgment. From the time of that little space of triumph, "in one hour is thy judgment come," "in one hour is she made desolate," and the utter destruction immediately follows. Rev. 18:21-24; 16:19.

(Note: "Early Writings," pp. 282-3, has this: "I saw a writing, copies of which were scattered [by airship, perhaps] in different parts of the land, giving orders that unless the saints should yield their peculiar faith, give up the Sabbath, and observe the first day of the week, the people were at liberty, after a certain time, to put them to death." Does not this have reference to the "one hour"? The thirty days would be a regular legal period, and one considered ample after the news of the coalition of the world powers, and the conditions were promulgated.

41. Let me say again, Babylon is built upon perversion of truth, the false principles of self-exaltation, that rejects no means to accomplish its end. The king and inspirer is Lucifer. The chief teacher and prime agent of Lucifer is the woman Babylon, in both heathen and Christian times. Through Babylon the nations are deceived, and by union with her have they produced the beast with its multiform heads.

42. The remedy for all this is the Gospel of Jesus Christ, a personal Saviour, with the power of His Spirit impressing upon the heart, "Fear God;" "Give Him glory;" "the hour of His judgment is come;" "Worship Him," the Creator of the heavens and the earth, and the re-creator of all who believe. The Gospel of Jesus Christ places the glory of man -- all men -- in the dust, and exalts alone Jesus Christ our Lord.

43. There is a mighty advantage, it appears to me, in presenting the beast power in this way. You are singling out no church, no

people. You are presenting God's simple plan of salvation, and its consistency in perfect morality, man's insufficiency, his only hope in Christ Jesus, and the glorious end -- the highest honor to the all-worthy Creator, and the highest good of man.

In contrast to this is set forth the awful evil and menace of the principles of Babylon, deceiving many wise and many good men throughout the ages, and producing the beast power, which to be logical and loyal to the principles that gave it birth, must persecute all who oppose it. It is much easier and less offensive to show to Roman Catholics the whole system, and point out that papal Rome is not alone a part of beast rule. She is a part, great and powerful, but only a part. Wandering Protestantism forms a part also. Help them to see the logic, the clearness, the consistency of leaving this great world organization, always popular, always great, yet ever leading from God, ever exalting man, and ending in rebellion against High Heaven.

44. This view does not affect one moral or essential principle of the great threefold message, but rather renders it clearer, stronger, more cogent, and reveals its world-wide scope. It does not place us as antagonistic to worldly government, but faithful messengers to warn people and government against the principles that pervert and the system that would engulf both church and state in destruction, as well as all who yield to these principles of evil.

This view places above all things else, exalts above all, the Great Creator, the personal Christ, the Holy Spirit, and the word of the mighty Gospel of God. It lifts those who bear the message above race and national prejudice, and enables them to love and labor for all souls for whom Christ died.

The Book of Revelation closes the prophetic story of the great controversy between the great principles of might and right, between selfishness and unselfishness, between arbitrary force and the persuasion of comparison, between hate and love, between righteousness and sin, embodied in two persons, Lucifer the apostate and Michael, the Son of God, the Son of man, our personal Lord and Saviour. Between the lies of philosophy and the simplicity of truth the conflict has waged. It has been between every error of delusion from him who deceiveth the whole world, and the verities of Him who is Incarnate truth and righteousness, of which the whole book is an apocalypse, a revelation, a disclosure.

We see the devil's masterpieces in this world organized with Satanic subtlety against the organized work and people of God, seemingly a conquering and world-wide force against a world-beset and yet militant Zion. It does not in the mighty drama deal so much with the individual as with the combinations with which men identify themselves. While in the great actors we are carried back to the beginning of the moral controversy of the universe, in the world we the conflict of the drama lies within the field of symbolic prophecy when Satan's forces stand at their best and strongest and the Zion of God is torn and scattered, her earthly kingdom gone, her only support on high, her only effective power the whole armour of God.

The great drama of the Revelation from chapter 12 on, therefore, does not deal with those powers which we have played union parts or insignificant parts in the past, nor with great powers even when only partially successful. Its black actors upon the stage are Satan's masterpieces, the first of whom have been seen in Daniel, and all of whom appear in the Apocalypse from Babylon, the beginning of empires, that wholly and utterly to all

human sight overthrow the work of God and lead into captivity the daughter of Zion. As the first of the mighty foes appears upon the stage the time and application are clearly fixed by the travelling woman of Micah 4:9, 10 and Revelation 12:1, 2 and the lion in the beast of Revelation 13, to Babylon the glory of the Chaldees excellency and her utter overthrow of the only visible kingdom of God on earth in Jerusalem; and the travelling of Zion begins when there is no king in her.

We see the daughter of Zion passing under the yoke of Babylon's successors, under the plottings of Haman, under the persecutions of Antiochus the god manifest, under pagan Rome, when the very life and crown of Zion's hope seemed imperiled. We see her passing to well-nigh extinction under Satan's masterpiece, mystical Babylon and her strange hypnotic maddening. Satanic power over the nations, until the very nations in her thrall strike to death the head that bound them. We see the next form, the perversion of what seemed to offer relief, the ten horns out of the Reformation, the gospel a thing of commerce and mart and Zion becoming corrupted with creed division and philosophy and union of church and state, yet providence overruling to modify the forces in the old world and the new power in the new world. We see the last two powers of the drama in the old world, a ten divisioned, socialistic confederation arising out of a chaotic condition, reversing all law and custom, till finally to save itself it listens to the harlot of the ages, who includes among her paramours the last of the kingdoms, and restores again the master agent of the devil for the overthrow of Zion.

We see another side to the great drama, almost a continued tragedy. The daughter of Zion goes into Babylonian captivity, at times with her harp on the willow and she in mourning. Yet her

prophets abide and cheer her with hope. She departs from her lawful husband and returns. She drinks of the poisonous cups of error, and sickens. She gives birth at last to the mighty Man Child, who dies upon the cross. Out of every seeming sure extinction comes to faith the triumph of God. The mighty Man Child conquers, and the song peals forth in the heavens of God, "Now is come the salvation and the power, and the kingdom of our God," He conquered by dying. The black adversary is cast down. The conquering Zion overcomes for a time, the ekklesia of God is victorious in His name.

Then comes the long centuries of tragedy under both the fourth and the fifth acts of the drama, till the daughter of Zion seems lost forever in the dark ages, till from her very sacrifices man slay her oppressor.

For a time she walks with her Lord, carried His message under milder adversaries, divided yet effective. We see in the last of her career Zion, God's ekklesia, His called out ones, acting an important part upon the stage, though few in number, meeting the harlot of the centuries who has poisoned and maddened the nations by the seductive golden cup filled with the unclean things of her fornication. The Zion of God and her messengers present the water of life. Their faces are lighted with the shining of a new dawn. They have come into new touch with their Saviour, Teacher, King. They are bearing the message of Glad Tidings of a divine Saviour of power and love to all the nations. Amid all the fearful elements of a disintegrating world, they cry, "Fear God." Amid all the voices of lamentation of humanity and schemes of men, Zion's messengers cry, "Give God the glory." Amid the thousand courts of earth, national and international, the prophets cry, "The hour of God's

judgment is come." High over all the worship of the earthly, the material, the sordid, of lust and greed and false philosophy, from God's Zion comes the message, "Worship Him that made heaven and earth and sea and fountains of waters, who pledges His creative power to save. Clearly yet sadly she notes that great Babylon is fallen because of her worldly afflictions, and in ringing, vibrant voice that echoes everywhere she warns against the worship of the beast power of the sevenfold drama and its last and worst of all attempts to destroy; against the counterpart of that power in the new world; and against the badge of eternal slavery and death, the mark of the beast.

Perils thicken around the Zion of God. Every baleful power of her rival Babylon is pitted against her. Pale and steadfast she seems doomed to destruction under the decree of the beast and false prophet. But she falters not though God seems to have forsaken her. Out of that which does not appear to human sight God saves her as He did her prototype from the Roman sealed grave. Steadfast to the end, and God interposes. The wrathful heavens open for the outpouring of just wrath, and God saves His commandment-keeping Zion. The last effort of the prince of darkness against a Lamb, the Lamb of God in the person of His followers has struck. The war is over, for the Lamb has overcome them, for He is Lord of lords and King of kings; and they also have overcome who are with Him, called and chosen and faithful. The judgment of mystical Babylon and all earthly powers fall, and Zion is gathered home where her sons sing the song of Moses the servant of God, victory over all earthly foes, and the song of the Lamb, victory over all inward foes, through Christ their Lord, regnant forever.

After the completion of Elder M. C. Wilcox's paper, Elder A. G. Daniells introduced the 1260 year period for further study:

W. W. PRESCOTT: I would simply like to ask that ~~xxxxxx~~ one thing should be done in handling this whole question, and that is that great care should be taken that what is brought forward on this question applies to the date concerning which we are talking. Take the date 533: What is brought forward should be brought forward as facts about 533, what happened then. As to 538: The facts should be brought forward as to what actually happened in 538. I hear many assertions about 538. I hear that in 538 the pope became supreme. I hear that in 538 the decree of 533 went into effect, and therefore 538 is the proper date.

F. M. WILCOX: Do you consider that anything happened in 538 which affected in any way the supremacy of the papacy?

W. W. PRESCOTT: Yes, I think so.

F. M. WILCOX: What was it?

W. W. PRESCOTT: I think the defeat of the Goths at Rome. The Goths were Arians, foes of the papacy. But we have to take a broader view of the field than to just look at one event and claim everything for that. As a matter of fact, the Lombards were much more the foes of the papacy than the ~~gs~~ Goths ever dreamed of being; and the Lombards made such a commotion that the papacy had to appeal to the fires to come ~~and~~ ^{to} overthrow them, and they did.

F. M. WILCOX: Now, on your admission that there was something in 538 that contributed to the supremacy of the papacy, and there was something in 1798 that contributed to the papal downfall,—so long as we have taken those dates in the past and used them as we have, and

so long as they are spoken of in as they are in the ~~mixix~~ spirit of prophecy, wouldn't it be better for us to continue to reckon the period from those dates?

W.W.PRESCOTT: I have no objection to that, as far as I am concerned, if that principle is followed, that only what happened there shall be asserted. It is only when we go beyond that that I have difficulty. I have not discarded 538 or 1798, but in my own mind I place the emphasis on 533 and 1793.

PRESGOTT--(Cont'd)

I want to make a very specific application of this prophecy as fulfilled in the Scripture and the statement in the Spirit of Prophecy. Now in the last Friday's presentation of the question it was stated that in Great Controversy that persecution had ceased previous to the year 1798--subtracting 25 years from 1798, making the date 1773. It was said, in 1773 that persecution had ceased. The proof was the abolishing of the Jesuits by the Bull of Clement XIV in that year. Now let me ask you, what led to the abolishing of the Jesuits? It was the demand of Roman Catholic Governments because the Jesuits were interfering with the civil authorities, undermining the civil authority. Now if the suppression of the Jesuits ended the Protestant persecution, their restoration would bring it back. But they were restored in 1814 by Pius VII. Now the suppression of the Jesuits was ^{not} a matter of religious persecution at all. It was a matter of interfering with civil powers, and it was Roman Catholic powers that demanded their suppression; but they were restored in 1814 by the same papal power. The Jesuits were not a persecuting agency. The persecution of the Protestants was brought about by the civil powers at the instigation of the Roman Catholic church.

We have been told that the decree of Maria Theresa of Austria brought the end of persecution. I have searched a long time to find that decree, but have been unable to find it.

WALDO: There was such a decree made, when the Empress

Maria Therese of Austria made a proclamation allowing greater liberty to her subjects, but that did not stop the persecution.

PRESCOTT: I hold to the date of 1798. But I wish the history and the emphasis were as equally upon 538 as it is on 1798, because 538 is named as the actual year in which the Papacy was humiliated. The Pope was obliged to go to Constantinople under compulsion and acknowledge the Patriarch there had just the same authority as he himself did. It is difficult for me to see when one man is made to acknowledge another man his equal, how he has any supremacy over the second. And just at that time the history shows he did this. And so I can not believe that the actual supremacy of the Papacy blossomed out suddenly. The decree went into effect in 538. ~~xxxxxxxxxxxxxxxxxxxxxxxx~~

On Friday the ground was shifted from the captivity of the Pope in 1798 to the proclamation of the French Republic. I have this to say in regard to this. We have urged very strongly to stick to Great Controversy. Now I do not think Great Controversy makes the captivity of the pope in 1798 as the thing.

WIRTH: When are we to place the shortening of the period, if it is not 1773.

PRESCOTT: I think it is very difficult to put your finger on a single year and say the ~~xxxxxxxxxxxx~~ papacy was put out. It was a gradual fading out. But I think you will find it is pretty difficult to find any large organized persecution of the papacy after the Reformation set in.

Now the thing that I cannot fix upon exactly is the decrees. A decree is a definite thing, put forth at a definite time. There was a decree in 503, another in 533, and

H A WASHBURN: In the vision Daniel said I considered the beast that had ten horns. I considered the horns and there came up among the horns another one, a little horn, before whom there were three of the first horns plucked up by the roots. Now it was the position which was taken in the paper read on that subject, that the ten kingdoms arose, then the eleventh one, and then in the presence of the eleventh one three go down. The expression "before whom there were three of the first horns plucked up by the roots," means in the presence of whom. That would allow of a different enumeration of the ten kingdoms and of the three overthrown. And that interpretation was given. Yet someone said here that in the Hebrew that expression before whom three of the first horns were plucked up by the roots, was the Hebrew expression which would mean in the presence of whom, and when that was stated here it looked to me as though that interpretation were conclusive. But we sometimes quote Hebrew when we are not very sure of it. It developed in a few days that it does not state that. This word min appears there. I don't think that scripture indicates that after the eleventh kingdom was established three disappeared in its presence. It seems to me the idea is this. We have in verse 7 and verse 8 where the expression occurs, "Before whom there were three of the first horns plucked up by the roots, and the tenth verse says a fiery stream issued and came forth from before the ancient of days. It is the same expression in the Hebrew. I don't see that it means necessarily that the little horn must arise and then three go down, but Daniel may have seen the ten horns on the beast, then the eleventh horn coming up, and as it came up, from before him, in his presence, three were plucked up by the roots. It doesn't seem to me that the language of the

scripture precludes that idea, and therefore there are two interpretations possible.

If after the ten kingdoms were raised up, then the eleventh established, then three go down, we would have to say the three kings overthrown were the Vandals, the Heruli, and the Lombards. But if this other is the idea of the scripture, then we have got to take another position and say that the three overthrown were overthrown before the papacy was established, and that position appeals to me. If we take the more recent position we would look at the time when we would say the papacy was established, and would have the date which has been selected, 533, when a papal monarchy was established by Justinian. We can't find the Heruli among them, and we count the Bavarians among them upon some evidence that I want yet to see. And then we look for three to go down after that, and find that they would have to be the three I have mentioned. But if the ten kingdoms are to be established and three horns plucked up by the roots before the eleventh kingdom is fully established, we would have to look for the three to be plucked up before 533; and in that case we would have to take the Heruli even though we have to cite only circumstantial evidence, the Vandals as the second, then come in the Ostrogoths, and here is where some say you cannot prove the Ostrogoths were overthrown in 538. For many years I have called attention to the fact that there is no history where you can find 538 given for the fall of the Ostrogoths. I called attention to that twenty years ago, and I still think, brethren, that the Ostrogoths were overthrown in God's sight in 538, and I will give you the reasons. If that is true,

that would mean something for the establishment of the date 538. I will try to state this clearly and briefly. It is a fact of history that dates like 552, 553, 554, and 555, are given as the end of the Ostrogothic kingdom without exception. Gibbon speaks of that also. He describes the Ostrogoths down to 538, and goes on to 555.

I believe I will read a paragraph which will state the facts of history a little more briefly and accurately. Let me read this. It is something I presented a year or so ago, —a brief essay on the subject:

"There was thus declared or decreed a monarchy in the Christian church, with the Bishop of Rome in the seat of supreme power. The saints were thus given into the hand of the little horn power.

"It might at once be considered that the period of 1260 years should date from the year 533. The language of the scripture, however, should be borne in mind: 'I considered the horns, and, behold, there came up among them another horn, a little one, before which three of the first horns were plucked up by the roots. . . . The other horn which came up, and before which three fell.' Dan. 7:8, 20. Before the little horn was established, three horns had been plucked up; and when the third was plucked up, the little horn had taken its place in their stead. Now in the year 533 only one of the ten kingdoms had fallen, the second fell the following year, and not until the third was overthrown could the specified time for the papacy be reckoned as beginning.

"Thus we are brought to a consideration of the date for the fall of the Ostrogothic kingdom. This date is given by Seventh-day Adventists as 538 A. D. Consultation of the history might, at first glance, make it appear that this is erroneous. The fall of the

Gothic kingdom will be found in various histories to be assigned to any of the years from ~~552~~ 552-555. Without close reading it will appear that these dates properly mark the end of this kingdom, 552 being the year of the ~~xxxxxx~~ defeat and death of Totila, and 553 that of Teias, when Gibbon says, 'The Gothic kingdom was no more.' 554 marks the attempt and failure to restore the Gothic kingdom under the leadership of an Alamanian duke, and in 555 was the capitulation of a remnant of 7,000 of his followers. Gibbon, 'Decline and Fall,' chapter XLIII, par. 16-20. But attention must be given to the Gothic war of Belisarius, from 535 to 540. After the conquest by this general of Sicily Campania and Rome the Goths under Vitiges assembled in full force to besiege him in the city of Rome in the year 537. But after a year's reverses during the siege of Rome the remnant of the Gothic army in 538 burnt their tents and tumultuously retreated from the city. What had taken place during that year is described in these words of the historian; 'The whole nation of the Ostrogoths had been assembled for the attack, and was almost entirely consumed in the siege of Rome.' Gibbon, Chapter XLI, par. 30. 'With heavy hearts the barbarians must have thought, as they turned them northward, upon the many graves of gallant men which they were leaving on that fatal plain. Some of them must have suspected the melancholy truth that they had dug one grave deeper and wider than all: the grave of the Gothic monarchy in Italy.' Hodgkin, 'Italy and Her Invaders,' Book 5, chapter 9, last paragraph. The submission of Vitigea was secured shortly, and the Gothic kingdom was a part of the empire of Justinian.

"The fall of the Ostrogoths is properly to be reckoned from this ruinous year in the siege of Rome when the 'whole nation was

almost entirely consumed.' It is true that we read of a revolt of the Goths under Totila, and the maintenance of a Gothic kingdom until 553, but this is a use of the name Goths for essentially different people. Gibbon (chapter XLIII, paragraph 4) says of the Goths after the campaign of Belisarius: 'They had lost their king (an inconsiderable loss), their capital, their treasures, the provinces from Sicily to the Alps, and the military force of 200,000 barbarians magnificently equipped with horses and arms.'"

I believe the facts indicate that the Ostrogoths essentially ^{who} had met their end in 538, and those peoples/were called Goths for some twenty years were essentially a new people, though they had the same name. I believe that the Lord in giving the prophecy could see events as they would be, and if He announced the fall of the Ostrogoths, it would mean the Ostrogoths proper, and not a new people that happened to have the same name.

A.G.DANIELIS: In Volume V we read that there was new light that we should study and agitate, go on with our investigations. Now, brethren, I think that in some respects that counsel has been followed for a number of years now, and we have been in the last ten years, I know, giving to these technical questions far more study than we did back in the early days. You take these questions that are under consideration, the 1260 years--why for a quarter of this generation we hardly raised a question about the period, and we had but little information about it too, very little. We had gone over the ground in a very superficial way, but now, in the last ten or fifteen years we have been plowing deeper and deeper in this and getting a lot of valuable information, and it has not overthrown the positions we held, but it has given us more evidence and given us more ground to stand on. I call your attention to this Source

Book," and the question of the papacy is brought out in the "Source Book." There are 66 pages devoted to the papacy in this book, and they are all devoted to quotations. The "Source Book" isn't an exposition of theory set forth, but it is a statement of historical facts. Now I see here some places wherethere are little notes signed by E.D.S. Now, what does that mean?

ANSWER: Editors.

A. G. DANIELLS: Now, who are the editors? I think Brother Prescott, Brother Spicer, Brother Boßman (VOICE: Professor Caviness)—yes, and Professor Caviness. I tell you, brethren, they have done a lot of valuable work, and this is a most valuable compilation. I think now the most of us can go to work and study these 66 pages with a lot of profit, and all this is invaluable. We are getting far more light on these questions. We didn't, many of us, possess the history. We did not have the material to work with, and when you have brought out all these 66 pages, we are landed right back to our position that the 1260 years actually date from 538 and end in 1798, and that the overthrow of paganism or this matter of the daily brought out in the eighth chapter was fixed in 538 and runs through to 1798, 1290 years, by these excerpts from history showing the active beginning or at least definite events and definite acts in the working up of affairs to the establishment of these dates, 508, 538, and 1798. Those events didn't just crop up like a mushroom in one night, did they? This establishment of papal domination and the ending of those things didn't crop up in a night, it took years and years to come to that. Well, now, what we understand is that these references to 503, 533, and 1793 don't destroy our positions that we held before at all, but they give us light as to the steps by which we came

to those dates. Isn't that the idea?

AFTERNOON SESSION, July 13

A.G.DANIELLS: This morning Brother Prescott stated that a false theory or philosophy of creation leads to a false philosophy of the gospel. I would like to have him explain that a little more fully and make it a little plainer than was made in the bare statement.

W.W.PRESCOTT: The gospel exalts Christ, puts Him in the forefront as the only Saviour. We are taught to look unto Jesus, that there is no other name under heaven given among men whereby we must be saved. The purpose of all that work that Brother Wilcox spoke of this forenoon, under the leadership of the invisible king of Babylon, the purpose of that old rebel called the devil and Satan, has been to shut out from the world a knowledge of Christ. He has always aimed to substitute himself in place of Christ. The scripture teaching is very plain, as we had this morning, that all things came into being through Christ, and inasmuch as he was the mediator in the original creation and the new creation is simply for the purpose of carrying out the original plan that man should be in his image, he of course is the only mediator in the new creation or gospel. The false science which brings in some other teaching concerning the original creation has for its purpose to shut out Christ from the gospel, and is used for that purpose, and is worked that way right along. I spoke of the case with the Colossian church. Now take a more modern case. Take it in our own day. This message arose in our country we may say between 1844 and 1850. Not to be exact, that was the time of the beginning of the Seventh-day Adventist movement. It was just about at that time that Hugh Miller's books began to appear, like "The Testimony of the Rocks." From that time on in this country there has gradually risen

this theory about creation that has resulted in finally shutting out a personal creator. I do not think that has been done just as a matter of science. I think there is a deeper purpose than that in it. I think that has been to shut out the idea of the creator, his work through Christ. This gospel message that we are to give is to call special attention back to the Creator who created all things through Christ. Therefore, the phrasing of the message is, "Worship him that made heaven and earth, the sea and the fountains of waters," designating him specifically as the Creator.

I think that in our own time the false science that has arisen has been made by that master-mind which is behind all apostasy, not simply to introduce false scientific teaching, but to shut out Christ and His Gospel from men, to shut out the knowledge of God working for the recreation of men and the earth. Does that explain it, Brother Daniels?

A. G. DANIELLS: I took it like this: A false science regarding the origin of things, the creation, eliminates the true Creator. Well, then, as that Creator is the same one in the new creation, the next step is to eliminate him from this regeneration, the new creation in the gospel. And so, as we get the material things through evolution, man gets back by evolution.

PRESCOTT: And so I read, you remember, in the convention here that chapter on Evolution, that evolution is now taking its place not simply in science, but in history and religion.

A.G.DANIELLS: That was the point. This morning you did not develop it. Now just one thought more. These men that are trying to meet this idea of evolution of man, trying to bring Christ in as the real Creator of the new man,--they ought to leap clear over the evolu-

tionary theory regarding the origin of things and get back to the other.

PRESCOTT: Surely.

DANIELLS: Well, you see there is the trouble. I went to hear Mr. Riley in Minneapolis, and he spoke very earnestly on this only Name, this only One; but when you come to read his writings you will find him floundering around in the meshes of evolution on the origin of things, and he goes wrong on the law and the Sabbath because he is lost there. The hope for that man and all that are associated with him is to vault clear back to the Bible ground of Jesus being the creator, the Father producing all this through his Son, and now the Father is leading the lost sheep back through this Son.

PRESCOTT: The gospel begins in the first chapter of Genesis. When we remove that and substitute in place of a personal Creator an evolutionary theory, we are removing the foundations of the gospel.

G. P. BOLLMAN: You have been speaking, Brother Prescott, of Christ as a mediator in Creation. Now, must that not be used in quite a different sense than what the term Mediator is used now? We are told that there is one ~~W~~ God, and one Mediator between God ~~W~~ and man, Christ Jesus. Then if he was the mediator before he became man, in that sense must it not be quite a difference sense than what we use the term Mediator now?

A.G.DANIELLS: Do you think that is a good word to use back there?

W.W.PRESCOTT: I like it very much.

DANIELLS: But a mediator, as we count it, is one who stands between the judge and the defendant.

PRESCOTT: The way we have been looking at it, we have narrowed down the mediatorial work of the Son of God to His mediatorial work for sin, which is only one phase, and a very limited phase, so far as time is concerned. It is a phase in which we are very personally interested,

and from that standpoint it is of the utmost importance; but His mediatorial work for sin is through ~~the~~ exactly the same person, and must be through the same person, and must be by the exercise of the same power as his mediatorial work in the original creation; and our basis for confidence that He can be a mediator for sin, a mediator through whom we shall be created anew in Christ Jesus, is in the very fact, the absolute fact, that he was the mediator in the original creation.

A. G. DANIELLS: Do we have mediation between God and the world?

W. W. PRESCOTT: Yes, mediation, exactly; a mediation between the ~~ex~~ uncreated and the created. And no one can be a mediator between the uncreated and the created so far as visible things are concerned, who has not, as it were, proceeded from the uncreated. That is the force of that scripture, In him were all things created. Now put the two together. In him were all things created. That refers to the visible universe. But now in Eph. 3:10, we are his workmanship, created in Christ Jesus. That is exactly the same expression. All visible things were created in ~~him~~ him. We are his workmanship now, as Christians created in Christ Jesus,--exactly the same.

A.G.DANIELLS: I do not question that He was in both, but the question is whether he was there as a mediator.

W.W.PRESCOTT: Is your idea that a mediator must be one who reconciles people who are apart? I do not want to accept that idea.

M.C.WILCOX: The idea of the Roman Catholics is that the priest must offer sacrifices, but the Bible indicates that the priesthood goes on forever.

FRENCH: I would like to know whether you apply that idea of the mediatorial work of Christ in general or to the recreation of the

sinner?

W.W.PRESCOTT: Both. There is one Son of God, there is one work of God for man, created in him his image, recreated in his image. The Son who was the mediator in creating in his image in the first place is the only one who can be the mediator to recreate him in His image.

T. E. BOWEN: Wouldn't the word "word" convey to our minds a better idea than the word mediator?

W.W.PRESCOTT: You may use it just as you please, but the whole thing centers here with me. Here I am, asking for a personal work to be done for me, which must be a creative work,—"create in me a clean heart." It is a creative work, and I want to be sure that some one attends to that that I know can do it. My attention is directed to the fact that he is the mediator in everything that I can see. He was the mediator in bringing these things into existence. He is the mediator in creation, he is the mediator in administration, in all visible things.

A.G.DANIELLS: Now where is that word mediator used in the Bible for that,—for creation? It is used for mediation between the Father and the lost world. We know that, and there is where we get it. Now where do we get mediator for him as Creator?

W.W.PRESCOTT: Take the idea of mediator as applied in Hebrews 7:25: "Wherefore he is able to save to the uttermost them that draw near unto God through him." That is where he is mediator for us, isn't it?

A.G.DANIELLS: That is for sin.

W.W.PRESCOTT: Yes, for sin, for our recreation. We come unto God through Him.

PRESCOTT(Cont'd)

All things were created through him. Exactly the same Greek word is used here for this work in the visible creation as is used to describe the work of the new creation.

DANIELLS: I am intrenched in the ~~fixax~~ idea of his work there, but so far I cannot see how he did that as Mediator. I know he does now.

LACEY: Is not the difficulty after all merely connected with use of the word "Mediator". Professor Prescott is using the word in the sense of "Intermediary". Christ is the ~~fixax~~ intermediary between God and creation. God's power is represented through Christ in his product of creation. Professor Prescott is using it in its original Latin sense. In this sense Christ is not only the mediator between God and sinful men, but the intermediary of the entire Universe—all the created works of God.

F.M.WILCOX: What is the original meaning?

LACEY: One who goes between—in the middle—a go-between.

GB. THOMPSON: Did we have a "go-between" before sin came in?

PRESCOTT: May I add right there, the whole idea of the imminence of God in creation is because they leave out the Mediator. Then they come to us and say: "God in man," leaving out the mediator.

ANDERSON: I think this difficulty we have is a real one. I think the Bible is very clear in making this word "Intermediary"—a redemptive word.

DANIELLS: That is my idea.

ANDERSON: I do not think we are safe in using this idea in relation to creation. I think it belongs to that idea of

redemption from sin. The question of the creation is a matter of God's power, and the question of redemption is a matter of God's personal life.

PRESCOTT: That is the very thing I have presented. Creation is as a birth—God's life goes forth (as I read this morning): "A mysterious life pervades all nature."

ANDERSON: But don't we believe that the experience of the new life—redemption—is something that the sinner does not experience. He is in sin. He lives by the power of God, but has not a present spiritual life.

PRESCOTT: Before man fell, what about him then? When he was created in the image of God, did he have spiritual life?

ANDERSON: He was in the process of receiving that spiritual life by personal fellowship with God.

PRESCOTT: He was not created a spiritual being?

ANDERSON: Not a complete being. He was on the plane of probation, and by fellowship with God was to attain to perfection, the same as we. We have been lost. We are on the plane of death; to be raised from that plane to the plane of deliverance we must have the personal life of God, and that comes through the Incarnation. I think that these two ideas blur. We are not careful we are liable to take a step in the direction of Pantheism.

PRESCOTT: I distinguish between original mediation and the redemptive mediation. "through him all things were born"—come into being, and man came into being in the image of God, through that creative mediation. I cannot think man was anything less than

in the image of God according to the Scripture—and that was by creative mediation.

ANDERSON: It does not speak of "birth" in that connection.

PRESCOTT: It says in Psalms 90:1,2, "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting, thou art God." (~~Revised Version~~) (The Revised Version makes this plain~~ly~~) It says the "mountains were brought forth". When we speak of a child being brought forth we mean it was born.

Now let me emphasize this. It is very important. I distinguish between the creative mediation before sin entered the world, and the redemptive mediation, after sin came in. What I insist upon is that some one by some power did both. (Amens)

FALMER: Could we not retain the idea expressed by the word "in him" and "through him" without using the word "Mediator", which in the Scripture is so closely associated with recreation from sin?

PRESCOTT: I cannot take another word for it, but it is all right for you to take any word you choose. But I simply say that when I studied this theme this word seemed to be the best expression of that idea.

THOMPSON: I want to get things straight, and I confess some of these definitions are perplexing. I heard this morning the mention of the word "Essence". What does that mean?

LACEY: It referred to a translation which said Christ was the ~~expression~~ the very expression of the Father's essence. That means he was the exhibition of the very being of God. No one knows what God is except as he is revealed through Jesus Christ.

G.B. THOMPSON: I want to read a statement from the Spirit of Prophecy: "The thought that God is an essence pervading all nature is one of Satan's most subtle devices."

LACEY: It means (the use of the word essence) that he was the very idea of what God was himself in his life, his mercy and power. He is the expression of God.

THOMPSON: I understand Pantheism teaches there is not anything behind nature, and this theory teaches there is a Person behind it.

DANIELLS: I fear there is a danger in the use of terms. When we come to talk to an audience who do not understand these terms there is danger of them know not knowing what we are preaching.

PRESCOTT: How about the "new birth?" It says that we are to be born again, and Nicodemus did not understand it. But there is the old birth and the new birth, the old creation and the new creation.

DANIELLS: when we use these terms in this fashion we must be very careful.

PRESCOTT: I recognize that truth and error lie right close, side by side, and the reason why error comes up so near is to make us afraid of the truth. Now when error makes us afraid of the truth we back off from the truth and lose it. Now if we can have wisdom enough to have the full benefit of the truth and not swing off over into the error, we are in advance of our position. I went through this experience. I was the one that had to stand up and face Dr. Kellogg on his book the Living Temple. He was striking at, and turning aside, the very fundamental truths of the gospel. Now how did it come about? By his science, in

that ~~hexxix~~ left out what did not look forward to the Mediator in ~~caaxix~~ creation. His next step was the he left ~~an~~ Christ Him out of the new creation. He had God "immediately" in mind and not "mediately." So long as we hold the idea of the Mediator in the original creation we will hold the idea of the Mediator in the new creation and will not be swung off.

ANDERSON: I speak of this because I had some experience along this line when I started for China. Before leaving I had a long talk with Dr. Kellogg on this very matter. At that time he was the leading man in our Mission Board. He insisted that unless I had a certain theory I was not fitted to go to china. And he spent a long time to explain just what God was, and how I should teach God when I got into China. We finally got down to the point where we ~~kitjdxkxkxk~~ looked into the matter of the "new birth", and I asked if he thought the new birth was a new separate life that had come down from God through Jesus Christ to take possession of the human being. He said, "No, I don't believe that. There is no difference between the new birth--the spirit life and the physical life. There is no line there. The life that we have--the ordinary natural life--becomes in harmony with God by changing the attitude." I said, I did not believe that; before a man can come into the Kingdom he ~~ex~~ must become a part of God's own divine life; and that has been provided for us in the gift of Jesus Christ; and that life is just as real to the person as the things we handle in our hands. Dr. Kellogg drew no distinction between the ordinary things of the natural creation and the spiritual life that is to come to us in the incarnation through the gift of Jesus Christ.

PRESCOTT: The first time Dr. Kellogg talked with me privately over his new views, he said practically the same thing and I said, speaking to another party about it afterward, "Unless Dr. Kellogg changes his mind about that question, he is gone, for he has lost the very fundamental thing in the gospel."

PALMER: Dr. Kellogg apparently went astray first in the interpretation of God's relation to the physical universe and it so appeared, perhaps you will remember, in an article in GOOD HEALTH. That is where we first saw it, and read it, and the next morning after we had read it, I said to Mrs. Palmer, "What do you think of that article? It has left a queer feeling with me?" She said, "That seems like another God". He went off on that, and our next discovery was that he was off on the matter of recreation and new birth. Having lost the way out from God, he lost the way back to God.

PRESCOTT: I have a question that Brother Bollman wanted to ask this morning and has written. "You first emphasize the name Jesus by tracing it back to Jehovah. This morning you emphasize it by leading back to man. How does this harmonize?"

Entomologically, the word Jesus can be traced back to two Hebrew words meaning Jehovah for Salvation. When Jehovah was revealed for salvation, it was as the son of man.

DANIELLS: Well, our time is up now and that brings us to the second study, the beast power of Revelation. Are there any questions anyone wishes to ask about that?

PRESCOTT: I would like to ask as to the interpretation of the woman in the 12th chapter, for a little help to straighten it up a bit perhaps. As I read through there, I have found the

two cities just as I brought out the other day, Jerusalem and Babylon. We come to the climax in the destruction of Babylon in the 18th chapter, and the new Jerusalem in the 21st chapter. In the 17th chapter the woman had the title upon her forehead, Babylon. Would it lead us astray if we kept the same principle of interpretation and said that as the woman of the 17th chapter is modern Babylon, the apostate church; so the woman of the 12th chapter is modern Jerusalem, the true church?

We know that in the 17th chapter ~~the~~ of Revelation the woman has been named Babylon. Now we say this is modern Babylon the apostate church. To keep the same principle and interpretation, would it be proper to say the woman of Revelation 12 is modern Jerusalem, the true church? Then you have the two women, two cities, two churches right through.

M.C.WILCOX: I am perfectly agreed to that. In the two references which I gave, it was the daughter of Zion in both. In Jeremiah and also in Micah 4:10.

PRESCOTT: I have found persons in this difficulty which is why I raise the question. The man child the woman brought forth is Christ, the son of the church. But if you take the Scripture and make it Zion, you can bring over the Old Testament phraseology. That is how I would like to do it.

LACEY: Can we take that symbol of the woman in Revelation 12 as the symbol of the church in its entirety?, going back to Abel? It says the Jewish church brought forth Christ in pain about to be delivered, and it certainly includes the Christian church for she went into the wilderness for 1260 years, and so doesn't it represent the church in its entirety from Abel who looked ~~xxxxxx~~ forward by faith down to the last soul who finds

Jesus as the Saviour, just as the false woman in Revelation 17 represents the other in her entirety from Cain down?

PRESCOTT: I think that is true in principle to several phases in the manifestation of these principles.

M C WILCOX: Yes, I think that is true from the time of organized Assyria and organized Babylon.

G P BOLLMAN: Going back, as you do, to Babylon, then for the heads, where do we find the horns?

M C WILCOX: They are found on all the heads, from Pagan Rome on through the imperial dynasties down to the time of Papal Rome.

Now in this view, brethren, I wish you could get to looking at it as I do. I don't mean by that that you will accept my view, but I want you to get what my view is. It is the great big broad view of the great controversy between good and evil from the beginning all the way through. To my mind it presents a great deal simpler way of presenting it than to tie it up with all sorts of detail. It presents the twelfth of Revelation to my mind as one of the greatest chapters in all the word of God in a marvellous scope from beginning to end. It sets before us Christ Jesus the Lord, who has undertaken from the beginning the manifestation of the Godhead to this world, and the great adversary who has enlisted against him. It carries that thing through all the way till the end, and these beast powers are the powers that Satan has used and is using to turn men away from the great idea of God's kingdom.

Washburn: You refer to Babylon as the head, and allude to Nimrod -- you are speaking of the early Babylon. Do you think, Brother Wilcox, that Egypt and Assyria are ^{as} not powers which

Satan used are really included in Babylon?

WILCOX: No, only in the sense that they brought confusion into the world.

WASHBURN: But you say this refers to it from first to last.

WILCOX: I would leave Egypt and Assyria out of this prophecy. Egypt came in only as a scourge, not against the organized work of God, but against the people of God before the organized work began. I don't see how you can go back of the time in the prophecy when the daughter of Zion was traveling travailing for deliverance. ^{Micah} Michael makes it very clear. The woman was travelling when it could be said, there is no king in thee. Up to the time of Zedekiah there was a king and the worship, and everything in Jerusalem. But when Zedekiah was carried away and Babylon came in, the kingdom was perverted, and from that time on the woman began to travail for her deliverance.

WIRTH: As far as world powers go, isn't there an analogy between Revelation 12 and Daniel 2? That is the way I had looked at it.

WILCOX: No. In these four great powers, neither Egypt nor Assyria came.

WASHBURN: They are past, and could not appear in the prophetic vision after they were passed.

WILCOX: Revelation 12 brings in the seven heads with the Devil behind them all, and in the 13th chapter it brings in the agents that Satan used with the same seven heads, but goes back from the beginning of this to the four beasts of Daniel 7, which t

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places in that composite beast of Revelation 13.

WASHBURN: Then that prophecy is to call attention to only those powers which came up after God's work had progressed to the point where they had no king?

WILCOX: Yes.

LACEY: One other question: Did you take that war in heaven back to creation, or to when Michael and his angels fought?

WILCOX: I would carry that back, of course, to where the Devil is brought in. That carries it back to the warfare, and antedates Babylon.

LONGACRE: How long did the warfare last?

WILCOX: There it lasted between Christ and the Devil until Christ conquered at the resurrection. And then it goes on through the daughter of Babylon and the church.

LACEY: I don't think, though, that it will be inconsistent to bring in Egypt after the war in heaven.

WILCOX: Why not bring in other powers that have persecuted God's people then? We have other powers that persecuted the Lord's people, and held them in bondage for years. Why not bring them in?

LACEY: Because these are the outstanding ones.

WILCOX: But they are against his word just the same. Egypt does not come within the Babylonian line of prophecy, nor does Assyria. They were both scourges of God's people. But they did not break the kingdom and overrule it. Right out of the Egyptian bondage God established his people. Assyria did everything possible and took away the ten tribes but did not take away the center of God's worship in the earth.

F. M. Wilcox: Why not bring in the powers that persecuted God's people? We have other powers that persecuted God's people, and went down to perdition. Why not bring them into the prophecy?

M C WILCOX: Egypt does not come within the Babylonian line of prophecy. Nor does Assyria. They were both scourges of God's people. They didn't break the kingdom and overrule. Assyria did everything in her power and took away the ten tribes; but not in the sense of the worship of God in the earth. It remained until later. And she sought to destroy the ten tribes, and yet God told Judah that she was worse than Israel, and yet he preserved her because all the promises came through the tribes of Judah.

A O TAIT: Can you go back of the ten to get heads for those beasts?

M C WILCOX: I Don't see how we can.

L L CAVINESS: I feel to sympathize with that position. I think we have to begin with Babylon. Do you make ~~an~~ a distinction, Brother Wilcox, between the red dragon and the other dragon?

M C WILCOX: No, sir. I think the dragon is the dragon all the way through.

L L CAVINESS. May I raise another question. If you don't make that distinction, in what way can you say paganism drew the third part of the stars of heaven?

M C WILCOX: I don't say so, I think it was the devil.

L L CAVINESS: Well, didn't you say the dragon is Satan in one place and the papacy in the other?

M C WILCOX: Yes. [Reading, beginning with prop. 19]

DANIELLS: --And select men to present them and have a better understanding. This has come very suddenly. So I don't have any idea this is going to end our work when we get through. Then I think it would be well for us to arrange, or at least give some suggestions for a continuation of our studies when this meeting is over, along certain specific lines, and perhaps ask some men to give special helps and research work.

TAIT: Would it be out of order to move that we ask the Fall Council to arrange for a Bible Conference for 1920?

DANIELLS: I had thought probably the time to do that would be when we close up. About the time we close, we can do that if nothing happens between now and then.

TAIT: I was thinking if that can be done now I think there should be a committee appointed to arrange for certain topics for study to be brought in toward the close.

DANIELLS: Wouldn't that be hasty work? Wouldn't it be better to appoint a committee to work that up after this conference is over and have it ready for the Fall Council?

TAIT: Yes, unless we can have some work going on during the summer.

DANIELLS: First of all, now, what will you do about the close of this Council? Shall we run through to the close of Monday night? There is no objection at all to that if you will not be disturbed by the departure of a few.

PERSCOTT: I think if the chairman is obliged to go to meet appointments, we should feel the loss in trying to finish up, and I fear it would be piecing it out. I would rather close up in a good strong way, although personally I would be glad to have all continue through.

CHAS. THOMPSON: I move that we close this Bible Conference next Friday noon.

DANIELLS: We wanted to have Sabbath a good closing day.

CHAS. THOMPSON: I mean, close the regular program Friday, and have a special program for Sabbath.

DANIELLS: We can work Friday afternoon.

You have heard the motion that we close this Bible Conference Sabbath evening. All in favor say aye. -- Carried.

I would like to ask Elder Knox to take the chair.

BOLLMAN: I would like to renew if I may, a question I asked Friday. When the professor from South Lancaster was reading extracts from history, if I remember correctly, to prove that the Papacy was abolished in 1798, he read some extracts that said the Papal Government was abolished then. The question was asked whether he considered the terms synonymous or not.

PREMIER: Of course we all know the Papacy still exists today. The Papal Government, we know, was temporarily abolished at that time. Of course it was re-established less than two years later.

LONGACRE: What is the difference between the Catholic Church as a church organization and the Papacy?

NIELSEN: "The infliction of the deadly wound points to the abolition of the Papacy in 1798." Controversy p.579. Old Ed.

FIT: I would like to ask Brother Nielsen how he explains this: If the Papacy was abolished, how was the deadly wound healed?

NIELSEN: I don't know that I can throw any light on it, but there is the statement.

BRISCOE: In the new edition, it says "Points to the

downfall of the papacy in 1798."

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ANDERSON: Can these historians tell us the specific things that happened? We know the pope was taken prisoner, but were the cardinals dispersed, and was the organization of the church broken up? What were the facts which took place corresponding to the fall or abolition of the papacy?

WALDOFF: The Papal System, is what Brother Longacre asks about. When we come to deal with the papacy, we are dealing with the mystery of iniquity,--the most stupendous proposition anybody can study. What happened in 1798? During this morning, I said that when the Jesuits were suppressed, persecution was allayed. This is perfectly true. In 1793 liberty began in France. The reformation was caused because the entire property of France was in the hands of the Priests, very nearly. About 5/8 of the landed estates of France were in the hands of the papacy, or the church.

They said they were going to inaugurate a new order of things. During that time the pope was king of Italy. He still sat on his temporal throne, persecuting the Waldensean church; the church in the wilderness. They didn't dare to worship in Italy or bring in any Protestant books whatsoever. We are dealing with the 12th of Revelation when we deal with the 1260 days. We have to study both the church in the wilderness and the papal church at the same time. The book of God says the church would be in the wilderness for 1260 years. From 538 on, the church went into the wilderness more and more. From that time on we have the church in the wilderness for 1260 years. And they were persecuted right up to 1798. When Napoleon marched over the Alps in 1798 and began his campaign against the Italians, he marked

down to observe Rome in 1797. At that time he took away part of the Papal States. The pope was almost as helpless in 1797 as in 1798; but what we are after to establish in prophecy is that when Berthier went to Rome he took Pope Pius prisoner and broke the power that the papacy had over the church that was in the wilderness, and gave her freedom again to spread the truth in Italy. That is the deadly wound that was inflicted on the papacy, and thing I think we should emphasize. The papal government, as far as the cardinals ^{were} concerned, was there, but the head was taken into France.

In 1800 the Austrian cardinals elected a new pope. He was carried into captivity again, or was taken away by the French armies and kept for five years, up to 1814. Several historians consider that to be the restoration of the Papacy. However, that was only a temporary healing of that wound. But during those years, the papal government could not persecute the Christians. That is the real dawn of liberty again in Europe. They didn't have any head for two years, and the French armies remained in Rome until Napoleon began to mobilize his armies for Waterloo, when they withdrew. Just as soon as the French army left Rome, the Pope came back, and the restoration of the papacy began. No sooner was it restored than it began to persecute again. They wouldn't allow any liberty in those Aldersoon valleys, but they finally gave liberty because other powers interfered with them.

To my mind, this is the point in the entire history. 538 marks the supremacy of the papacy spiritually. They were never a man subject to anyone. Before that, the metropolitan had to approve of every bishop they elected in Rome,

but the Alemanni never did. Just as when the Belgian Government went into France and had only a strip of territory, the Belgian nation was still in existence although almost entirely in the hands of the Germans; the same thing can be said of the Lombardic invasion. The Papacy had to withdraw, but the Eastern Empire enlisted in its defense and it never had to submit to the Lombardic approval of bishops. So 538 marks the beginning of the papal spiritual supremacy; and 1798 marks the end of it, when liberty began to be spread abroad everywhere from 1798. From that time on the Papacy began to decline more and more. In 1870 it lost its temporal dominion.

Now I believe in the papal restoration myself, but I must say I cannot see altogether what these brethren have said. As Elder Daniels said, we have light to come yet on that subject, and I am earnestly studying. No one has helped me more in the study of history than Prof. Prescott. He warned us again and again when editor of the Protestant Magazine, be sure you know what you quote before quoting Roman Catholic histories. I went into catholic libraries and talked with the priests by the hour. Before we quote Catholic authorities, we must understand their law. There are two councils; one held in 503. That has been ~~put~~ placed with the Isodorian(?) decrees. The Catholic encyclopedia says concerning that council these words:

(1st session--9:00) W. W. PRESCOTT

(Morning study: The Person of Christ)

In this message, which we are seeking to give, Christ should be exalted as in no other teaching of the gospel, and as no other people exalt Him. I think that should be the vital purpose in our study, in our teaching, and in our preaching, to make known Christ as a personal Saviour, and to bring people into personal fellowship with Him, to make clear to them what a Saviour he is, what he is able to do, what a revelation of Him has been given to us in the Scriptures. That to me is the vital thing, the central feature of our study, of all teaching. And I find that when we take that viewpoint, study the Scriptures from that viewpoint, the people are helped by our ministry, the people are blessed. "I, if I be lifted up, will draw all men unto me."

Yesterday we called attention to the relation of the Son of God to the original creation. Now this morning I turn to the New Creation. Let us read first: Second Corinthians, 5:17: "Wherefore, if any man is in Christ, he is a new creature; the old things are passed away; behold, they are become new." If any man is in Christ he is a new creation.

Galatians 6:15: "For neither is circumcision anything, nor uncircumcision, but a new creature." The performance of any ceremony does not make us Christians; the omission of the ceremony does not make us Christians. There must be a new creation. What is the vital thing.

Ephesians 2:10: "For we are his workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them."

We are his workmanship. The word here translated for "workmanship" is the same word that is translated in Romans 1:2 (in the plural) "things that are made"---"for the invisible things of him since the beginning of the world, are clearly seen, being perceived through the things that are made." And how? Created in Christ Jesus unto good works. That is the way we are made new by that creative process.

15th verse of the same chapter: "Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; that he might create in himself of the two one new man, so making peace." That he might create in himself.

Ephesians 4:22, 23: "That ye put off the old man, which is corrupt, that hath been created in righteousness and holiness of truth."

Ephesians 4:17, 18: "Being darkened in their understanding, alienated from the life of God." Alienated from life. In the second chapter that same idea is expressed in the 13th verse: "That at that time ye were separate from Christ."---Alienated from the life.

23rd and 24th verses: "That ye be renewed in the spirit of your mind, and put on the new man, that after God hath been created in righteousness and holiness of truth."

Colossians 3:9,10,11---"Lie not one to another; seeing that ye have put off the old man with his doings, and have put on the new man, that is being renewed unto knowledge after the image of him that created him: "

Created in righteousness." "Renewed after the image

of him that created him." I think that is a splendid motto.
 Christ Jesus is all. Christ is all and in all.

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Now we carry that thought not simply to persons but to things. Therefore, Revelation 21:1 "I saw a new heaven and a new earth"—in fulfillment of the prophecy of Isaiah in the 65th chapter and the 17th verse: "for behold I create new heavens and a new earth." That he might created in himself one new man." New heavens, new earth, new man. Now exactly the same process that brings the new heavens and the new earth brings the new man. The same process, same Creator, same person through whom the work is wrought. And in the scriptures these things are brought together in a very simple way. The new heavens, the new earth, the new man are created by the same power, and mediated by the same Person; and that there is no difference between the Person who mediates the creative power to create a new man and the Person who mediates creative power to create new heavens and a new earth.

John 3:17: "God sent not his Son into the world to condemn the world." Observe the word Son is the same word as used in the 16th verse: "For God so loved the world that he gave his only Begotten Son."—~~if~~ "God sent not his Son into the world to condemn the world, but that the world through him might be saved." He is the One through whom ~~xxxxxxx~~ God would save the world.

Acts 13:32 (Paul preaching at Antioch and ~~xxxx~~ Pisidia is relating the history of Israel from the time of the deliverance from Egypt down to the manifestation of Christ.)
 "Be it known unto you, ~~xxxxxxx~~ therefore, brethren, that

through this man is proclaimed unto you remission of sins."

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He is the one through whom this is wrought.

Romane 5:1 "Being therefore justified by faith, we have peace with God, through our Lord Jesus Christ." Through our Lord Jesus Christ. In all these cases the word "through" is the same word as used in John 3:1,2: "Through him were all things brought into ~~existence~~ being, and without him was nothing brought into being."

Romane 7:25: {After asking the question in the 24th verse, "O wretched man that I am, who shall deliver me from the body of this death?" he answers it in the 25th verse} "I thank God, through Jesus Christ our Lord."

Now let us turn to another phase of the subject--the direct study of the mediation of the new covenant.

Hebrews 12:24 (Speaking of the contrast between the experience at Sinai and the ~~our~~ present experience--2The sound of the trumpet, of the voice with the fear of blackness and darkness and tempest and other fearfulness, so fearful that Moses himself said "I exceedingly quake". Now notice the contrast (24th verse) "And to Jesus the mediator of the new covenant." Notice the name that is applied there. You are to make Jesus the mediator of the new covenant.

8th chapter, 6th verse: "But now hath he obtained a ministry the more excellent, by so much as he is also the mediator of a better covenant, which hath been enacted upon better promises." You see how close is the connection ~~between~~ in the thought between the covenant and the promises. First, Jesus Christ the mediator of the new covenant. Then, the Mediator of a better covenant which hath been enacted--sanctioned. The word

there used is the verbal form of the noun for law--legalized, sanctioned--with all the solemnities and formalities of the law. This new covenant has been sanctioned--put into that very definite form upon better promises.

Take the 10th verse: "For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and on their heart also will I write them; and I will be to them a God, and they shall be to me a people:"

Now you come to Jesus Christ the Mediator of the new covenant--a better covenant, enacted upon better promises. That covenant is to write the law in the heart. Remember the definition I gave the other day of the covenant, "An agreement, an arrangement for bringing man into harmony with the divine will, placing him where he can keep the law." It doesn't keep the law for him; it does not force him to keep the law. The covenant is not the law but it is an arrangement for bringing man into harmony with the divine will, placing him where he can keep the law. Now that arrangement is the writing of the law in the heart--not the law itself, but the giving of the law in the heart. The law was given at Sinai (written on tables of stone then). Now it is given again, but it is given in the mind, written in the heart. Now contrast these two: Exodus 24:12, "Jehovah said unto Moses, Come up to me into the mount, and be there: and I will give thee the commandment, which I have written, that thou mayest teach them." In connection with that take the ²⁴ ~~first~~ chapter and the 28th verse:

"And Jehovah said unto Moses, Write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel. (29 vs.) . . . And he wrote upon the tables the words of the covenant, the ten commandments."

Now that was when they were written upon stone.

2 Cor. 3:3: "Being made manifest that ye are an epistle of Christ, ~~not~~ ministered by us, written not with ink, but with the Spirit of the living God ; not in tables of stone, but in tables that are hearts of flesh."

If you will compare two scriptures, you will see how the writing of the commandments on tables of stone by the finger of God as represented in Exodus is a prophecy or type or suggestion that the real law is to be written in the heart on other tables by his Spirit. Take these two scriptures and contrast them: Luke 11:20: Christ, speaking to the Jews when they are talking about this question of casting out demons, said: "But if I by the finger of God cast out demons, then is the kingdom of God come upon you." He wrote the ten commandments on the tables of stone, he wrote them with his own finger. Now contrast this in Luke 11:20 with Matt. 12:28, where the same experience is described, and note the different word that is used with reference to this casting out:

"But if I by the Spirit of God cast out demons, then is the kingdom of God come upon ~~xx~~ you." The writing of the finger of God on the tables of stone was typical of the writing by the Spirit of God.

Now, going on in the 3d chapter of 2 Corinthians, read the 4th to the 6th verses: "And such confidence have we through Christ to Godward: not that we are sufficient of ourselves, to account anything as from ourselves; but our sufficiency is from God; who also made us sufficient as ministers of a new covenant; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life."

BPF

7

7-14

There is one mediator of the covenant. There may be many ministers of the covenant. Observe the difference. ~~There are~~ we are ministers of the new covenant,—we ought to be; we are not ministers of the new covenant. There is a marked difference between the two offices, that of mediator and that of minister.

When Christ was about to leave the disciples, he said:

(Luke 24:49) "And behold, I send forth the promise of my Father upon you: but tarry ye in the city until ye be clothed with power from on high."

Acts 1:4: "And being assembled together with them, he charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, said he, ye heard from me."

Acts 2:1-4 give the fulfillment: "When the day of Pentecost was now come, they were all together in one place. And suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting. And there appeared unto them tongues parting asunder, like as of fire; and it sat upon each one of them. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance."

This is explained in the 32d and 33d verses: "This Jesus ^{all} did God raise up, whereof we are witnesses. Being therefore by the right hand of God exalted, and having received of the Father the promise." They were to wait for the promise of the Father. He ascended to heaven, and having received of the Father the promise of the Holy Spirit, "he hath poured forth this, which ye see and hear."

Heb. 8:1-2: "Now in the things which we are saying the chief point is this: We have such a high priest, who sat down on the right hand of the throne of the Majesty in the heavens, a minister of the sanctuary, and of the true tabernacle, which the Lord pitched and not man."

He ministered unto them this blessing of the Holy Spirit. That is the way it appears to me, that just now this question of the ministry of Christ, his mediatorial work, his work as high priest in the heavenly sanctuary, is of ~~such~~ very great importance to us. The outpouring of the Spirit upon the day of Pentecost came because He was at the right hand of the father as minister of the sanctuary, the true tabernacle, which the Lord pitched and not man; and as the minister of the heavenly sanctuary he poured out upon them the Holy Spirit, the promise of the Father.

I think it will be by the same ministry through the work of the same High Priest and mediator that the Holy Spirit will be poured out upon His people in the latter rain, and that therefore emphasizes in my mind the very great importance of this subject, the mediatorial work of Christ in the heavenly sanctuary. We are to deal with it actually, according to the scriptures, and not in the way of a mere theological idea or mere abstract dogma.

Now let us turn for a moment to another phase of this subject, connecting today's study very definitely with yesterday's study. Turn to Gen. 8:22; this is after the flood, and is the promise that there will not be another such a catastrophe ~~again~~ upon the earth: "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease."

Those are the operations of God in nature. While the earth remaineth, there will be those successions of the operations of God, seedtime and harvest. Just that one thought, when you develop it, gives the idea,—"seedtime and harvest." "Behold, the kingdom of God is like a sower. Behold, a sower went forth to sow,"--seed time. The seed is the word of God. That whole question of the seed time has in it the whole question of the gospel of the kingdom.

A.G.DANIELLS: May I interrupt you to tell how the gospel is in the physical earth and seed?

W.W.PRESCOTT: I said in the question of the sowing of the seed and the harvest, as explained in the 13th chapter of Matthew.

A.G.DANIELLS: You mean the gospel as set forth in this spiritual sowing?

W.W.PRESCOTT: He uses the actual sowing to teach the principle bound up in the sowing of the word of God in the hearts of men.

J.N.ANDERSON: Are you using this material seedsowing as an analogy with the spiritual seedsowing?

W.W.PRESCOTT: Yes, I do not identify them any more than Christ identifies them, but the same principle is in both.

J.N.ANDERSON: But in the physical there is no moral quality.

W.W.PRESCOTT: O, no!

J.N.ANDERSON: They differ essentially that way.

W.W.PRESCOTT: In one case that life, that power, is manifested in visible forms where, as you say, there is no moral quality; and in the other case the ~~same~~ same power is manifested in us, and moral qualities appear.

J.N.ANDERSON: But if we say the same power operates in both cases, would it not indicate that there was a moral quality in connection with the physical?

W.W.PRESCOTT: How many powers work? ~~xxxxxxdistinguish~~
~~xxxxxxdistinguish~~

J. N. ANDERSON: I would distinguish something like this: Here is a man that makes furniture for his house. That is a product of his skill. That has a vital relation to the family. So Christ's relation to us is a vital one. His relation to the physical world is a very different one.

W. W. PRESCOTT: Let us go on with the study or we will lose the connection. Remember, I am not forcing this thought upon you, but it is merely for your consideration.

Jeremiah 33:19-21: "And the word of Jehovah came unto Jeremiah, saying, Thus saith Jehovah: If ye can break my covenant of the day, and my covenant of the night, so that there shall not be day and night in their season; then may also my covenant be broken with David my servant, that he shall not have a son to reign upon his throne; and with the Levites the priests, my ministers."

That is referring to the promise in Gen. 8:22 that there shall be night and day. "If you can break my covenant of the ~~night~~ day and of the night, then you can break my covenant with David."

Now the 31st chapter of Jeremiah, beginning with the 31st verse: "Behold, the days come, saith Jehovah, that I will make a new covenant with the house of Israel, and with the house of Judah: (reads verses 31-36)"

W W PRESCOTT: Now the first part is the new covenant. To what does he appeal as the proof, as the evidence of the stability of that new covenant? He appeals to his work in the physical universe. The ordinances concerning the sun, moon, stars. His power is revealed in the ragins of the sea. He appeals to that as evidence of the stability of this new covenant that he makes. Now turn to the 89th Psalm. The subject of this Psalm, as you see, is the loving kindness and the faithfulness of Jehovah. That is what he has promised to man.

"I will sing of the loving-kindness of Jehovah for ever: With my mouth will I make known thy faithfulness to all generations." He goes on. Third verse: "I have made a covenant with my chosen, I have sworn unto David my servant: Thy seed will I establish for ever, and build up thy throne to all generations."

Now the stability of the gospel rests upon the oath to Abraham. There's the foundation of it. The oath to Abraham, and sure mercies of David as given in the seventh of second Samuel, are based on the oath to Abraham. Here he is speaking of his covenant with David and his faithfulness to establish the covenant. Go on through the Psalm, and come down to the 35th verse. "Once have I sworn by my holiness: I will not lie unto David: His seed shall endure for ever, and his throne as the sun before me. It shall be established for ever as the moon, and as the faithful witness in the sky."

Now take that with Genesis 1, where the first things in the Bible is the record of the original creation. You run through this creative record, and you will find that there are just ten creative

commandments. In the third verse "Let there be light," in the sixth verse, "Let there be a firmament," in the ninth verse, "Let the waters under the heaven be gathered together," in the eleventh verse, "Let the earth bring forth grass," in the fourteenth verse, "Let there be lights in the firmament," in the twentieth verse, "Let the waters swarm," in the twenty-second verse, "Be fruitful, and multiply," in the twenty-fourth verse, "Let the earth bring forth living creatures," in the twenty-sixth verse, "Let us make man," in the twenty-eighth verse, "Be fruitful and multiply, and replenish the earth."

Now, as the result of that, we read in the 31st verse, "And God saw everything that he had made, and behold, it was very good." There are ten creative commandments that are mediated through the Son. As the result of that there was a perfect physical creation. Now turn to the 19th Psalm. Note that from the first to the sixth verses he speaks of the heavens, the sun: "The heavens declare the glory of God." What is the glory of God? The manifested perfections of God, whether in nature or in grace. "The firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language; their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world."

This is the scripture that the Apostle Paul quotes to prove that the gospel has been preached to all.

"In them hath he set a tabernacle for the sun, which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run his course. His going forth is from the end of the heavens,

and his circuit unto the ends of it; and there is nothing hid from the heat thereof."

That is the new creation. Now the same one who mediated the ten creative commandments for a perfect physical creation, including man in the image of God, mediated ten commandments for the restoration of that man who lost the image of God. There was a creation that was very good, perfect. He commanded and they were created. Through his Son those creative commandments became effective, were wrought out in the physical universe. Now man lost the image of God in which he was originally created. He is to be restored. The same ten commandments, mediated by the same son through the new covenant, written in the heart, restore man to the image of God, and he is again very good as at the first. Now to my mind there is an absolute difference between identifying God with nature and saying all is God, which is pantheism, a very great difference between that and the scriptural teaching concerning the revelation of God in nature and in grace. A very great difference. I will simply present the reading of the scripture. Now shall we go on.

Rom. 1:20: "For the invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, even his everlasting power and divinity." I will not add anything to that, or explain it, I will just read the scripture. "Are clearly seen, being perceived through the things that are made." Now I don't think that's pantheism, and yet his everlasting power and divinity are clearly seen by and perceived through the things that are made. Now look at Isaiah 40. I asked yesterday

Why is it that there is this constant appeal to the physical universe? Why is it that pantheism has arisen to scare us off from the truth, to lead us over the line into error?

Isaiah 40, beginning with the 25th verse: "To whom then will ye liken me, that I should be equal to him? saith the Holy One. Lift up your eyes on high, and see who hath created these, that bringeth out their host by number; he calleth them all by name; by the greatness of his might, and for that he is strong in power, not one is lacking.

"Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from Jehovah, and the justice due to me is passed away from my God? Hast thou not known? hast thou not heard? The everlasting God, Jehovah, the Creator of the ends of the earth, fainteth not, neither is weary; there is no searching of his understanding. He giveth power to the faint; and to him that hath no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait for Jehovah shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint."

I don't see, as far as I observe in reading the scripture, any distinction made between one kind of power in the physical universe, and another kind of power in the spiritual universe. I don't find any evidence of distinction between the two. I think they are the same kind of power revealed for a different purpose. The same power, the same God, the same mediator, but for a different purpose. Why is this constant appeal to the things that are made? Because in the things that are made, the visible things

that are made, the invisible things become visible. I don't interpret it to mean that his power and Godhead in the invisible universe are different from his power and godhead in something else. The appeal is to these visible things in order that we may see the very things that make for our salvation, his eternal power and divinity.

Now the 43rd of Isaiah: "But now thus saith Jehovah that created thee, O Jacob, and he that formed thee, O Israel: Fear not, for I have redeemed thee; I have called thee by thy name, thou art mine." Fifteenth verse: "I am Jehovah, your Holy One, the Creator of Israel, your King." The same one that is the creator of the heavens and earth in the fortieth chapter is the creator of Israel. The same one. The same power, mediated through the same person for a different purpose.

Again in the 65th chapter and 17th verse: "Behold, I create new heavens and a new earth." Now I understand right through, that the creator of the original heavens and earth is the creator of man. The creator of the new heavens and the new earth is the creator of the new man. The same invisible power and divinity that is revealed in the things that are seen since the creation of the world, since that power went forth and was clothed with visible forms, that same power, the power of the gospel, but revealed for a different purpose.

(PRESCOTT--Cont'd)

Now shall we advance one step farther and call attention to this fact. Read John 15:26: "And when the Comforter is come whom I will send unto you from the Father, even the spirit of truth which proceedeth from the Father." This is the spirit of truth. He is, and announces himself as, the spirit of truth. The spirit of truth is the spirit of Christ. The spirit in Jesus.

therefore we read as in Acts 16:2 6,7: (after this Spirit of truth had been given, speaking of the missionary work of Paul): "And they went through the region of Phrygia and Galatia, having been forbidden of the Holy Spirit to speak the word in Asia; and when they were come over against Mysia, they assayed to go into Bithynia; and the Spirit of Jesus suffered them not." Here is this Spirit that guided them in their work, being called the Spirit of Jesus.

The whole book of Acts is a revelation "of the things which Jesus continued both to do and to teach." The Gospels are the record of the things he did and taught personally, individually in the body; and the Book of Acts is the record of the things he continued to do in the persons of his disciples who were endowed with his Spirit.

Now let us turn to John 14:16- "And I will pray the Father, and he shall give you another Comforter, that he may be with you forever (17 vs.) even the Spirit of truth, whom the world cannot receive." There is that same idea again: Give you another Comforter that he may abide with you forever. Jesus was about to take away from them his bodily presence. He says: "He (that other Comforter) will abide x with you forever."

This in fulfillment of his promise, "Lo, I am with you always, even unto the end of the world." "Even the Spirit of truth, whom the world cannot receive; because it beholdeth him not; neither knoweth him." The world deals with visible things. We have to learn to deal with invisible things. These invisible things are clearly perceived in the things that are made. "Ye know him, for he abideth ~~xxxxx~~ with you and shall be ~~at~~ in you. I will not leave you desolate, I come unto you." The advent of the Spirit is the advent of the Spirit of Jesus Christ,—his personal presence. The impartation of the Spirit is the impartation of the ~~life~~ life of Christ. "Yet a little while, and the world beholdeth me no more; but ye behold me, because I live, ye shall live also. In that day ye shall know that I am in my Father, and ye in me, and I in you."

Now the promise of the Spirit—the Comforter—in the 17th verse was that "he shall be in you." which was to be fulfilled "in that day when ye shall know that I am in you." That is the advent of the Comforter, the advent of this person of Christ in the Spirit—~~div~~ divested now of his humanity to dwell with our humanity. To get this clear we must take all the Scriptures: "That Christ may dwell in your heart," "Crucified with Christ", "Christ living in me." All these Scriptures that speak of the indwelling Christ are fulfilled by the indwelling of the Comforter, and we have just that measure of the indwelling Christ that we have of the indwelling of the Comforter.

But now he ministers that Comforter, he ministers that life himself, as found from the second chapter of Acts where it says "he is at the right hand of God, the minister of the true sanctuary of the Lord. He ministered that gift of the Comforter

on the day of Pentecost, and he continues that ministry. By that ministry, by that gift of the Spirit he writes the law in our hearts—"The law of the Spirit of life in Christ Jesus hath set me free from the law of sin and death." The law is the law of sin and death apart from Christ. The same law ministered by the Spirit of God written in the hearts of flesh, is the law of the Spirit of life in Christ Jesus.

Take that scripture in the 10th of Hebrews in connection with the exposition of the mediatorial work of Christ, and it shows that the true sacrifice is obedience, "Sacrifice and offering thou wouldst not; Lo I come to do thy will." In saying that, he says "he taketh away the first that he may establish the second. The first, were the sacrifices, the outward ceremonials; the second, the doing of the will of God, the obedience to the law of God. Now he takes away the first, the mere outward forms: "Circumcision is nothing, uncircumcision is nothing. . . a new creation." Sacrifices--the mere outward forms--are nothing; obedience is true sacrifice; that is, the keeping of the commandments of God. Now we are set for the keeping of the commandments. We are set to make that known to the world; but the only way we can bring that message to the world so that it shall be life and salvation is when we bring them the message of the Mediator of the New Covenant who writes this law in their hearts by the Spirit of God; that he ministers that life, that power, that Spirit, as the minister of the Sanctuary and the true tabernacle which the Lord pitched, and not man.

Following the intermission, M. C. Wilcox continued his presentation, saying:

There are one or two objections that I will note right in the beginning. One is the is of Revelation 17. Some think that the is there must be in John's day. The is is fixed by the application of the vision, just preceding the judgment, just the same as the is of Revelation 14:7 is fixed by the message, "The hour of his judgment is come."

J. N. ANDERSON: Do you make that the present tense when you quote that last passage?

M. C. WILCOX: "The hour of his judgment is come"?

J. N. ANDERSON: Yes.

M. C. WILCOX: Yes, since 1844.

J. N. ANDERSON: The Greek makes that an event that is past.

M. C. WILCOX: Are we not giving it now?

ANDERSON: My point was simply this, that the tense of the Greek verb there is a past tense, the same as if we would say, The hour of his judgment came.

C. A. SHULL: Is this a discussion or a presentation?

M. C. WILCOX: A presentation, I hope. Now it seems to me that we ought to abide by Principle 13, that when our Lord comes nations are judged, according to Joel 3. After the thousand years, individuals are judged. After the second resurrection takes place generation after generation will be superimposed upon each other, of all those who have lived through the 6,000 years of earth's work, and there can be no renewal of the nations which passed off the stage of action in the last generation. ~~xxxxxxx~~ In the great war against the city of God, there will be all the warriors from

Nimrod, Nebuchadnezzar, and all the others clear down to Hindenberg.

Another thought that I wish to keep with us is that it is a Babylonian system all the way through. I will read two or three verses that I did not read yesterday, in Micah 4, beginning with the 9th verse: "Now why dost thou cry ake out aloud? (reads on from the 9th to the 13th verses)."

It seems to me that takes in the whole fixxix conflict from the travailing of Zion to the end.

(Elder Wilcox continues the reading of his paper)

LACEY: I wish to repeat that this is a very wide theme to compass within a few moments' presentation. Revelation 12 and 17 are companion chapters teaching one great truth from a different point of view. I want to omit all unessentials and strike right at the heart of the thing at once, and hence must leave a good deal to take for granted.

Before I begin with the verse by verse exposition, I would like to make a very brief preliminary statement. First, a personal reference, my own personal experience in this matter. When I came into the truth, about 31 years ago, Thoughts on Daniel and Revelation, The Great Controversy, and most naturally the testimonies, looked very good to me. I believe I literally devoured them. I used to sit up till twelve o'clock and later, reading those books, especially Great Controversy and Thoughts on Daniel and Revelation. One thing that impressed me deeply from Great Controversy was the statement made that as the crowning act in the great drama of deception, Satan will impersonate Christ. I was only about 18 or 19 years of age, and that thought that Satan was coming here and was going to impersonate Christ, that that was the final act in the great drama, made something of an impression upon my mind, I want to tell you. It struck me as something very peculiar, very strange. I was told, also, that everything important in the writings of Sister White could be traced from the Bible, and I wondered where in the prophecies there would be an indication that Satan was going to come and impersonate Christ, and somehow there was nothing said about it at all. But I was told that in the Great Controversy there was nothing but had its basis in the Bible, that every statement made by the Spirit of Prophecy, any essential statement, you could

find a basis for that somewhere in the scriptures. So there was a question in my mind, Where is the Biblical basis for this final act? Surely this is not an insignificant factor in the unfolding of things. But it didn't appear in the exposition of those days, and as the years passed on I got a little ray of light here and there, and they crystallized into what I have for Revelation 12 on the board, and I think I see in the latter part of Revelation 12 and in Revelation 17, language which suggests, at least, and which, if simply interpreted, without delving very much into history or going into very remote places, brings to view the statement made in Great Controversy, Satan's impersonation of Christ. That is my personal experience in connection with it. And when I came to study Daniel and Revelation, and dipped once in a while into another and another book, I noticed that while these older men had some good points in presentation of truth, ours was on a high level.

Brother Uriah Smith didn't depend upon another for his presentation of the Seven Churches. We have something in the Present Truth about it, and about the Seven Seals, the Seven Trumpets; the data is given there, a splendid foundation. But then you raise higher, and go right through Revelation that way. But there seems to be a fall in Revelation 12 and Revelation 17. Revelation 13 falls right back to Bishop Newton's presentation, and Revelation 17 also, practically. But just at that point, especially in Revelation 17, is when Sister White comes in and tells us that Satan is going to impersonate Christ, and where I think it appeared to me, and I have not been able to change my view since, that that chapter brings to view that great event, and so the high level is maintained. There is no

need to feel that the wing of the angel falls in Revelation 12 and Revelation 17, but that a high level is preserved in the presentation of the truth and the exposition of this book. .

Now let us turn and take these chapters verse by verse rapidly. I have no objection to a question if the point is not clear. I think that helps the study. We have entitled this The Great Controversy Between Christ and Satan, because it is an evident presentation of that great contest. But instead of cramping it and confining it about the cross of Christ, as is done by Bishop Newton and followed by Brother Uriah Smith, putting it here -- the vision of the woman -- putting that itself just after the cross, it seems to me that it covers the entire sweep from the beginning down to the close of the one thousand years, when God presents these symbols in their entirety as they will ultimately appear. Revelation 12 introduces us to a new phase of prophecy. I think we all recognize it. One of the elements in that is this, that God sees the end from the beginning, and we are carried back to a central and vital point in the great controversy, and carried back and forth in a manner different from the steady and steady progress in the lines of prophecy in the earlier part of Revelation, and in Daniel.

I might make this suggestion here, that seven is a sacred number indicating sequence, and Daniel's vision may be easily grouped into seven's; but in Revelation that does not so appear.

The chapter opens thus: "And there appeared a great wonder in heaven," or sign, as the margin says. A significant wonder, or a wonderful sign. We are to interpret what is meant by a woman, and by a dragon. These are signs or symbols of someone, or something

"A woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars." I would like to take some texts to see what is meant by this woman, for unless we start right, we will not come out right.

Now what is meant by this woman? Bishop Newton had it, simply the gospel church in the light of the gospel dispensation. I would a good deal sooner, in making any references by way of contrast, bring up Newton, for he was followed by Brother Uriah Smith.

Jer. 6:2: "I have likened the daughter of Zion to a comely and delicate woman."

This is what we would call the Jewish church, the house of Israel.

2 Cor. 11:2: "For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ."

Here Paul is talking to a group of Christian believers this side of the cross. What we would call the Christian people. He said this woman represents the church of Christ, in that sense, the bride of the Lamb. The Lord represents himself as married to his people. That union that makes two one. The church before the cross and the church after the cross are not two women, but one bride, one woman.

Eph. 4:4-6: "There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all."

Notice how the thought of unity runs through that passage, in a letter in which Paul is teaching that the ministry of the gospel

includes all classes, and that those who are afar off are made nigh.

Eph. 3:3-6: "How that by revelation he made known unto me the mystery; (as I wrote afore in few words, Whereby, when ye read, ye may understand my knowledge in the mystery of Christ) which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; that the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel."

Notice particularly that expression, "That the Gentiles should be fellowheirs and partakers of the same body." A similar statement is made in Romans 11:17-24. We will not stop to read it. It speaks of the olive tree, and the gentiles' being grafted in. There is the thought of unity. It is the one people from the first to the last. Abel was saved by a saving faith just as effectively as any of us are saved today. Abel had only the promises of God unrealized. And when Abraham looked forward by faith that looked for something unfulfilled, and we look back, and Christ has died, there is an element of sight in our faith. It is strengthened more than these believers in God prior to the death of Jesus. This text shows that there is one body. This woman cannot be the New Jerusalem church alone, for she bore Christ. Notice that in verse 5. The woman bears the Man Child, and cried, travailing in birth, beforehand. That is the Jewish church. Neither can it be the Old Testament church alone, for she endured the persecution of the 1260 years.

(LACEY--Cont'd)

You might like to take two other texts: Ephe. 5:23-27; Galatians 3:28 (which I will not read)

The woman is the church in her entirety. The second specification is the Sun. Bishop Newton says "The sun is the light and glory of the gospel dispensation." That seems to be the narrow presentation. But what does the Bible say the sun is? This book of Revelation presents the Sun elsewhere as some great potentate: "The third part of the sun was smitten," referring to the Empire of Rome. In the government of God the Sun is the Lord himself. I read Psalms 84:11, "For the Lord God is a sun and shield;" ~~xxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxx~~. According to the Bible definition, the Lord is a Sun.

Malachi 4:2 says "But unto you that fear my name shall the Sun of righteousness arise with healing in his wings." You are all familiar with the application of that verse.

Luke 1:78-20 "Through the tender mercy of our God; whereby the dayspring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace. "

Now these texts all show that the Sun, the Sun of righteousness, the dayspring from on high,-- mean Christ.

Now when is it the church is to reign with Christ? In a sense it is true today. But is his light, his glory seen upon his people today in the sense that it is going to be?

Turn to Isaiah 60:18-22 "Today is the day of the Lord's absence from his people, and it is called the night for that

reason . We are walking in the night.) "Violence shall not
no more be heard in thy land, wasting nor destruction within thy
borders; but thou shalt call thy walls Salvation; and thy
gates Praise. The sun shall be no more thy light by day;
neither for brightness but the Lord shall be unto thee an everlasting
light, and thy God thy glory. Thy sun shall no more go down;
neither shall thy moon withdraw itself: for the Lord shall be
thine everlasting light, and the days of thy mourning shall be ended."

The time when the Lord is the light of his people and with them
in every way, is still in the future. The woman clothed with the
sun in the strength of this symbolism and in the intensity
of it. It looks as though we are to look forward not merely to the
time when the people are as individuals arrayed in the light
of Christ, but when the church has the very presence of God
with them.

The church

Now let us notice that second point. ~~Phase~~ clothed
with the sun stand in the very presence of Christ in glory at the
end, is the strength of the next specification. The moon under
the woman's feet . She is above it. It is not illuminating
her any longer. What is meant by the moon? The Bible tells us
directly: The sun is Christ. We are not told what the moon is
but we must search. Genesis 1:16, "and God made two great lights;
the greater light to rule the day, and the lesser light to rule the
night: he made the stars also." That is a suggestion there.
The moon is used to enlighten us during the night, the same as the
literal moon lights up the night. Christ is the Sun illuminating
during the day, the time of his presence. The night (Romans
13:12) is the time of his absence. "The night is far spent, the
day is at hand, let us therefore put off the works of darkness
and put on the armor of light." What then would be the moon?

It is something which catches light from Christ during this time of his absence and illuminates our pathway just the same as the physical moon reflects the light of the sun during the time of the sun's absence.

The moon includes everything that reflects Christ to us. It includes the Old and New Testaments. The Old Testament with its ceremonies and types that pointed forward to the Lamb of God; and the new Testament with its ordinances that represented Christ until his second coming; all this was part of the moon. Also the altar which was set up at creation and retained its efficacy until the time of the Cross is a part of that ~~moon~~ moon, and all that pertains to this sacrifice of the Lamb of God. Then the table with the broken bread and the wine represents the Lord in his absence, and represents the light that is in ~~the~~ the world which it catches from the cross until Christ comes. Everything points forward to that complete day. The moon represents ~~the~~ the Bible, the ordinances of the Lord's house, the ceremonies; in fact, it represents Christ during his absence from the world.

And this text says the moon was under the woman's feet. In a sense it was under the woman's feet after the crucifixion of Christ. But today we still have the ordinances and they are part of the preaching of Christ today. It says the moon was under the woman's feet, and that strengthens the inference that we are shown the woman down towards the end, when the Bible will have lost its light. I hardly suppose we will study the Bible over in the new earth, any more than we shall celebrate the ordinance of the Lord's death except that one

time when Christ shall drink the new wine with us in the kingdom of his Father.

Now the third specification: We are shown the woman as she will appear in her entirety.

which
 Luke 22:38-30: "Ye are they which ~~saxtixand~~ have continued with me in my temptations. And I appoint ~~ye~~ unto you a kingdom, as my Father hath appointed unto me; That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel." That will take place after the thousand years, when they sit on the thrones. It has an application also in the investigative judgment.

Matthew 19:27,28: "Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore? And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Notice how that reads, "ye which have followed me (comma) in the regeneration will sit upon twelve thrones." In the regeneration when the Son of man shall sit upon the throne of his glory. What does that word "regeneration" mean? It ~~xxxxxxx~~ means ~~xxxxxxx~~ "re-creation." The regeneration, the new earth, the new world (in the Syriac). "Will sit upon twelve thrones". Certainly the apostles will do that in the investigative judgment of the thousand years, but by the language of this verse it carries us down to the end of the thousand years. The woman is clothed with the sun and the moon is under her feet, and she has

upon her head a crown of twelve stars, in the regeneration.

So I say, in following the Bible symbol, it carries us a little farther down than at present. It is a picture of the church of Christ as God sees her, perfected, completed, and arrayed with the sun, everything established under her feet, and crowned with a crown of twelve stars. And I cannot overlook the valuable spiritual lesson that teaches: God looks upon us not as we are today in the course of our development, but he sees us as we shall be perfected in him when Christ shall come.

The church of Christ is the woman clothed with the sun in its completed state (See Isa. 48:10 and Rom. 4:17) and this symbolism of Revelation 17 is an instance of the application of that principle.

Now let us pass to the 3d verse rapidly. We are shown the central, the vital, the pivotal point in this great controversy, which is the incarnation of Christ: "And she being with child, cried, travailing in birth, and pained to be delivered." ~~ixas~~
~~maxasexhaxthexxasndxbaxanyraifficoktyabentxaxsybhal~~ This woman,

the perfect church, as God sees her, travailed in birth. While it is true that Christ is the seed of the woman, still as it is presented in the Bible, it is with Abraham. God first raised up a church in Abraham, and that is the seed of and the promise to Abraham, the promise of his son. From that time on was the travelling of the woman. She was pained to be delivered, and the ages passed on, and then Jesus was born in Judah. That is the meaning of the 3d verse; and we are carried away back to the days of Abraham in this travelling in birth. Following the law of first mention, that comes in ~~xaxxthaxjx~~ here. The first time that travelling is mentioned in this sense you will find in Exodus 18:8, where the people of God travailed at the exodus; and that is a word characteristic of their experience waiting for the development of the Messiah.

"And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads, and his tail drew the third part of the stars of heaven, and did cast them to the earth." The woman is not defined for us in this chapter, but the dragon is specifically defined. In two or three verses he calls it a great red dragon, and in two or three verses he speaks of the dragon. The great red dragon and the dragon are all the same; you cannot say one is

Satan and one is pagan Rome. It is the dragon that persecutes the woman and goes to make war with the remnant of her seed.

B.L.HOUSE: Would you say that pagan Rome is the dragon in a secondary sense?

H. C. LACEY: Yes, in a secondary sense; primarily it is Satan, secondarily, pagan Rome.

Let us turn to verse 9. I am skipping a little now. ~~xxxxx~~

"The great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him."

Here are three specifications brought before us in the symbol. There are three points in the explanation, and they tally exactly. Where it says that his tail drew the third part of the stars of heaven, the interpretation is given us by some of our authorities that it is the angels that were cast out, and in Testimonies, Vol. 3, page 115, we are told that when Satan fell, one-third of the angels fell with him. The point is this: Here is a triple specification in the symbol,--a dragon having seven heads and ten horns, his tail drawing the third part of the stars. The angel says here, "the great dragon" is "that old serpent, called the Devil, and Satan, which deceiveth the whole world." The spirit of prophecy tells us that there were one-third of the angels cast out, and this text says a third part of the stars fell. So if I follow the Bible, the dragon is Satan; and if I follow the Testimonies,--and I do both,--the third part of the stars are the third part of the angels that went with him. In between lies that second specification and second interpretation,-- The dragon with the seven heads and ten horns. The dragon, "that old serpent, called the

Devil, and Satan, which deceiveth the whole world: he was cast ~~down~~ out into the earth, and his angels were cast out with him." The seven heads and ten horns are the whole world deceived. This is a telescopic survey of the Great Controversy between Christ and Satan. I do not see why we cannot go beyond Babylon in this case, just as we have to go beyond the second coming of Christ in that other case. Daniel brings us down only to the second coming of Christ. He does tell us that Christ will take the kingdom, but the New Testament describes it for us,--I mean the Revelation does,--and so, without arguing it, I think it goes beyond Babylon, and that the seven heads and ten horns represent the whole deceived world, that Satan has used in the controversy against the woman.

Let us remember that seven represents completeness in sequence, and ten completeness in contemporaneity,--for instance, the ten virgins, the ten horns. Seven is the sacred number for sequence and ten is the number for contemporaneousness. That covers all the kingdoms of earth that Satan has used.

When the seed was conceived, the promise was made, and Satan began to oppose that woman who was travailing in birth.

Now let us pass for a moment to Revelation 17. I do have to differ from my dear Brother Wilcox,--I am sorry to say it, but I cannot help it feeling that he is wrong; and we will all talk so kindly here that I am sure he will not feel hurt.

I may be wrong, brethren, but it looks to me as though this whole prophecy was given to John on one day, the Lord's day, the Sabbath day. If you turn to the 17th chapter, you will find that it says "there came one of the seven angels which had the seven vials." This 17th chapter is fulfilled when the seven vials are being poured out; and so, as John was shown this symbol, one of

the angels came to him and showed him a beast with seven heads and ten horns, and he said, I want you to understand what this means. He says "Five are fallen, one is, and the other is not yet come. When he comes he must continue [that is where the emphasis is] he must continue a short space."

Here was the angel standing by the side of John on the Island of Patmos that Sabbath day, explaining to him with reference to the seven heads and ten horns. He says "Five are fallen, one is." What is that one? John would know what that one was, and we look through his eyes.

"One is,"--that is pagan Rome. Is that true, brethren? Does it fit? "Five are fallen." In the controversy between Christ and Satan, between the world and the church, five had gone down. The one previous to pagan Rome was Greece; then there was Medo-Persia, and then Babylon; but that brings us to the limit of Daniel's vision. But there was Syria, and surely Syria did do something to persecute the woman. The ten tribes were dispersed by her, and then Egypt, and the persecution of the descendants of Jacob. And what beyond Egypt? That is the time when the woman conceived. That is the time that the promise was given.

"The other is not yet come." That is the great power alluded to here. And when he comes he is to continue for a short space. We are told that that power would last a forty and two months, 1260 days; and so that is the period that he continues.

Speaking of the seven heads, is it not true that they represent sequence down to the end? The ten horns are the ten divisions of pagan Rome, that last to the end? It is a telescopic survey of the whole thing, and the chief thing is the seven heads here and the crowns upon the heads.

LACEY: When you come to the 13th chapter the crowns are upon the horns, because that beast is a symbol of the papacy itself, and that was reigning while the horns were in session, the ten horns. That is the reason for that apparent variation between these two.

Now let's pass back to the vision of verse 4: "And his tail drew the third part of the stars of heaven, and did cast them to the earth." That represents the number of angels who fell with Satan at the beginning. But now when we consider Satan as he embodies and gathers up to himself the whole of the forces of evil, this is the synagogue of Satan in its entirety. When does God see him? As he will be at the end of the thousand years. At the end of the thousand years all the wicked dead are raised, and so all these kingdoms will be represented there, With these particular ones that Satan has worked through. Then there is a little time when these two forces are opposed to each other, the woman clothed with the sun and the moon under her feet, inside the city and outside the city the hosts of evil. God who sees the end from the beginning has described them for us and by the figure of prolepsis they are used in the face of history.

F.M.WILCOX: In Vol. 3 of the Spirit of Prophecy verse 10 of Chapter 12 is used as applying to the first advent.

LACEY: Yes, and that is where I apply it.

DANIELLS: The suggestion made by Brother Wilcox was that in Vol. 3 of the Spirit of Prophecy, 10th verse of chapter 12 is applied to the first advent, and Brother Lacey says that is what he does. (This is an answer to a question from the audience).

LACEY: At the end of the fourth verse it says the dragon stood before the woman for to devour her child as soon as it was born. We are carried back to this central and pivotal point in the history of the controversy in the case of the woman. That is when the dragon's case was settled, just as truly as the woman's. The incarnation of Christ is the central point of our history. So he stands before the woman ready to devour her child as soon as it shall be born. I understand that this refers to the effort of Herod and others to accomplish the destruction of Christ at his birth.

Notice the way the chapter moves from the end down to the center. "And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne." That is the ascension of Jesus. The woman fled into the wilderness where she hath a place prepared of God and was fed there a thousand two hundred and three score days. That is the period of protection extended to the church of Christ after the cross. There is no difference in the two views so far as that is concerned.

We are passing backwards in the main current of thought and the next verse says that there was war in heaven. Michael and his angels fought against the dragon, and prevailed against him, and the great dragon was cast out, neither was any more place found for him in heaven. "He was cast out into the earth, and his angels were cast out with him."

We are familiar with these verses, I think, and today in the Review & Herald and elsewhere these verses are applied to that original war in heaven, although Brother Uriah Smith puts it down here about the cross of Christ, following Bishop Newton.

So we recognize the spaciousness of this view. It is a telescopic thing, a broad thing, a comprehensive view of the great controversy.

Verse 10: "And I heard a loud voice saying in heaven, Now is come salvation, and strength; and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night."

You can see our minds have been on these verses. The prophet is leading us from great mountain peak to mountain peak. We have to decide when some of these apply. Verse 9 carries us back to the beginning, but the very next verse says, "I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night."

Those are earthly terms, day and night. This accusing ~~message~~ must be after there has been some human history here. This isn't the accuser of the angels, but the accuser of our brethren has been cast down, who accused them before our God day and night. I understand that when this voice is heard the prophet passes back to that central point again, saying, "Now is come salvation." It came at the cross.

C B THOMPSON: Do you think the plagues will be poured out before probation closes, or after?

L CEY: After.

C B THOMPSON: Then how can the impersonation of Christ by Satan be an overmastering deception when probation has closed?

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LACEY: That's so, but that is exactly where Sister White does put it. I am coming down to that.

E R PALMER: Before we leave that question of the war in heaven, is there not a sense in which that war continued down to the crucifixion of Christ, that being the final feature, for Satan had admission to heaven before, and there was a sort of guerilla warfare going on?

LACEY: I think that is so, just as I think the woman is the church of Christ and the Jewish church as well. "Now is come salvation . . . for the accuser of our brethren is cast down." I understand that right here we bring in that point, that when Satan was cast down to earth he succeeded in making his way to the earth, where he met the first Adam and overcame him, he gained in effect though not permanently, the name of the second Adam. The Bible never gave him the name, it never uses the term The Second Adam, though that has gone into current language, and you will find a great many people using that name. The Bible uses the term The First Adam, and The Last Adam, and The First Man and The Second Man. Good students have made that mistake of confusing those two texts, and say the Second Adam, whereas the Bible never uses that term. Satan is the second Adam, and those who are outside of Christ are really the children of the Devil. So he is in effect the father of the human family, and being the Second Adam Satan had the privilege of ascending to the councils of heaven as indicated in the book of Job, representing our world as the great father of this family, the great Adam of the human race, and he stands there as an accuser. You read his accusations in Job and Zechariah.

But at the cross Jesus conquered him, and he became the last Adam. He is there now, the Advocate, and when we stumble there isn't anyone in heaven to point that out, but there is an Advocate. "If any man sin, we have an advocate with the Father, Jesus Christ the righteous. That text in Zechariah is a beautiful illustration of the same thing, for it says Satan stood at His right hand to resist him, and the Lord would'nt listen to a single word, turned him right down, and said Hath not God chosen thee, a brand plucked from the fire, and Satan was refused.

And so from the cross of Christ we have lived in the days of the Advocate, and he has sent his Holy Ghost down as a comforter, and the thought now is the thought of advocacy, and Christ ministering to his people and saving them.

That is when that tenth verse applies. It is after the time of accusation, and that is characteristic of the Devil's work from creation down to the cross.

Verse 11. "And they overcame him." That refers to the struggle of the people of God here, and that is the secret of victory, the blood of the Lamb personally applied. "They loved not their lives unto the death." They resisted even unto blood in the strife with him. That is the secret of victory.

[This closed the forenoon session. It was agreed that H.C. Lacey should continue his presentation in the discussion hour in the afternoon.]

F. M. WILCOX: I would like to ask a question, that is, if Prof. Prescott thinks that God will not hold the heathen responsible for the revelation of himself which he makes through creation?

PRESCOTT: I should refer that to the use of the 19th Psalm, which is made in the 10th chapter of the epistle of Romans, beginning with the 12th verse:

For there is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report? So then faith cometh by hearing, and hearing by the word of God. But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world.

There he uses the statement that is found in the 19th Psalm, with reference to the works of God, and the statement is that they have heard; they have all heard because their sound went out into all the earth.

Perhaps in the 2nd chapter of Romans we would strike something of the same thing, the 14th verse: "For when the Gentiles (that is, the outside people), which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves." This may be along the same general line that you have suggested.

SHAW: A question that was not very clear to me is about creation and re-creation. You spoke about one power both for creation and re-creation. Am I right in that?

The power of re-creation, it is in the hearts of men. Now in nature, what would you call it?

PRESCOTT: I used the expression that I did from "Education" purposely so as to avoid any misunderstanding, - "The mysterious life pervades all nature."

SHAW: How far is that from Pantheism?

PRESCOTT: Suppose you take that up with the author rather than with me. That is pretty fair authority I believe to phrase it that way. In the 62nd Psalm, the 11th verse, we read; "God hath spoken once; twice have I heard this; that power belongeth unto God." So far as I have been able to read, I do not find that the Scriptures distinguish between the power of God revealed in creation and the power revealed in re-creation. In Romans 1:20 it says, "the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made." I do not find any adjective used in the scripture to distinguish the power of God in one manifestation from the power of God in another manifestation. It refers us constantly, as in Isaiah 40, to his power, and in his power there is not one lacking. He giveth power to both, but it does not use two kinds of words to distinguish between the powers.

M. C. HILCOX: Is not the same thought expressed by his speaking of the heavens as being garnished?

QUINN: I think the Spirit of Prophecy explains itself. We cannot take an isolated statement and get anything out of it. It says:-

We are living in an age of great light; but much that is called light is opening the way for the wisdom and arts of Satan. Many things will be presented that appear to be true, and yet they need to be carefully considered with much prayer; for they may be specious devices of the enemy. The path of

error often appears to lie close to the path of truth. It is hardly distinguishable from the path that leads to holiness and heaven. But the mind enlightened by the Holy Spirit may discern that it is diverging from the right way. After awhile the two are seen to be widely separated. **II**

Already there are coming in among our people spiritualistic teachings that will undermine the faith of those who give heed to them. The theory that God is an essence pervading all nature is one of Satan's most subtle devices. It misrepresents God, and is a dishonor to His greatness and majesty.

Pantheistic theories are not sustained by the word of God. - Vol. 8, pp 29

PRESCOTT: Did you read that because it applied to teaching here?

QUINN: Personally, I am not able to distinguish the difference between God in creation and in re-creation.

PRESCOTT: What is the application of the instruction?

QUINN: The instruction here seems to be that the idea of God in all nature is Pantheistic.

PRESCOTT: Would you think Romans 1:20 was Pantheistic? "For the invisible things of him ~~in~~ from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse."

ANDERSON: Is it not true that through these works of God we can know of his manifestations of eternal Godhead and power. We cannot say it predicates his nature, but that these things are his handiwork and reveal to us and speak to us of his wisdom and power that stands back of all this. That is what that passage means to me. I am troubled on this point. It says in one passage we all know so well in John's letter, "He that hath the son hath life, and he that hath not the Son of God hath not life." It must be that all those who have mere natural life have not the life of God in the spiritual and moral sense. It seems to me that the gospel draws a very marked line between God's moral supremacy and the power seen in creation. I am of the opinion that we are better off to make that distinction very clear.

PRESCOTT: May I give a little experience? I remember when these words were written, and I passed through the experience that called out these words, and it fell to my lot to stand in the forefront against that Pantheistic teaching. I was accused of having held exactly the same views as Doctor Kellogg had, and yet it fell to my lot to fight him face to face in our committee and through the Review, of which I was editor. I held exactly the same views as I hold now, and one thing that struck me rather strongly, I have been teaching for a year and a half among the simple people of the Far East this very thing, and they have got a great blessing out of this thought, but I find here it does not go. Among those people out there it brought great help and blessing. We took up the very same things in Korea, and here it is not accepted, and I am sorry anything has been said about it here.

PALMER: In the study this morning in the comparison of the material creation and the power of God with the manifestation of that power in recreation or redemption, I found myself not altogether confused, and yet feeling there was something lacking in the expression of recreation or redemption, not as to the person of God, but the mediator or the power through which it was accomplished, as to the provisions and manifestations for its accomplishment.

PRESCOTT: Yes, that is good. Take for instance right here before us. (Indicating the flowers on the desk). Here some kind of life is manifested. I read that expression I hardly thought would be questioned here. Some kind of life is manifested here; we cannot explain it. It builds these things up before our very eyes, but I cannot get the power from these for my salvation. I cannot get any life through that means for my salvation. There is no provision made there for it.

F.V. WILCOX: Brother Palmer had the idea that in Sabbath observance there is a memorial of creation, a sign of sanctification.

PALMER: Yes, something like that, is what I had in mind. If the manifestations and provisions were the same, I don't know that I could discover any reason why Christ should have come here and died for the sin of man. He might have continued his mediatorial work and power for our recreation without that provision for sin and that sacrifice, that manifestation of God which he manifested here.

PRESCOTT: Now suppose we take that thought; it may help us. You remember, I think, in one of my very first talks which I gave here, I said that during this period of time during which

sin is manifested, the character of God has not changed, the purpose of God has not changed, He simply adapts his plans and purposes to the special conditions of this time. Perhaps you may remember that I spoke of that. Now let us take this question of mediation.

PALMER: May I add one other item which I think you can deal with in the same connection? Is it a question of whether we would exclude God from the material universe, or a question of whether we would put a false God into the material universe? It seems that in that struggle,--I went through all those meetings in Battle Creek,--through that struggle it seemed to me the false God was put into nature and God Jehovah did not exist anywhere else in any way in which he did not exist in those plants; and precisely the same power and workings were manifested in those and in man, so it seemed we had a pantheistic God in that power. And the opposite extreme would be to exclude God from the material creation.

PRESCOTT: The Bible is just as clear in the statement that God is present everywhere,--Whither shall I go from thy Spirit, and whither shall I flee from thy presence? If I descend into hell, lo Thou art there, if I fly to the uttermost parts of the earth, Thou art there, etc. But there is a distinction. It also points out that there is a place where God is as he is not any place else. The Bible teaches both, but I cannot reason them out.

F.W. WILCOX: "Our Lord has said, 'Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you . . . For My flesh is meat indeed, and My blood is drink indeed.'" This is true of our physical nature. The light shining from that communion service in the upper chamber makes sacred the provisions for our daily life. The family board becomes as the

SHAW: I want to be clear on this matter. I do not know whether I am or not. Now we teach these Hindu people that nature is simply a result of the power of God, that he brought these things into existence, but we teach them that the new birth is the life of Christ within us, and that nature is not the life of Christ nor the life of God. This illustration that Brother Anderson used is the one we make use of. He speaks about the furniture in the room, and we speak about the child as related to the household. He made the furniture with his own hands, but the child is a product of his life. And so we speak of the new birth, and that is the way we carry it on in speaking to these people. Is that right?

PRESGOTT: That would be good if nature had no more life in it than the chair. But it has.

SHAW: Then the question comes, Whose life is it? Is that the life of God? Then if it is, we will worship God in the tree, because that is God.

M C WILCOX: Does not the life come from God but passes into every creature according to the law of that creature being?

PRESGOTT:

G B THOMPSON: I asked a question on this point yesterday, and fear it was not understood. My intention was to draw out the discussion so that the meaning would be made clear. The way I stated ^{it} may have looked as though I thought Brother Lacey and others believed pantheism. I did not intend to convey that idea. But I thought there was a similarity of terms, and I was not clear about them, and thought we might discuss the matter and make it clear. That was the intention of my question.

LACEY: There is no question but that the use of the word essence I read in Controversy is different from the term Brother Quinn read. When we translate that word essence there is no English word equivalent to it, and it is used in a philosophical sense. But there is something that makes God, his attributes, his character, and Jesus is the manifestation of that character. He is the expression of the thought of the Father, and so we use the word essence in that sense. Not in any way indicating that the Great God is only an essence pervading his universe.

But, Brother Prescott, isn't the thing you have been trying to teach us something like this: That God is the creator of the universe, and the creator of our souls. His power in creating the universe and in recreating us is an identical power, but manifested in different ways in creation than in redemption. When he put his power and ^{life} light into the universe, he has not put himself there. His spirit is not in the trees. The tree has God's life in it, but it is not a personal power. There is no spirit there. God's mysterious life pervading everything, but I cannot worship that. But when God regenerates us, he does it by his spirit and has personal fellowship that you cannot get with a tree, of course. Now I notice that Paul makes the connection that Prof. Prescott makes, and I suppose that is why Professor Prescott ~~made~~ makes it. He says, For God who commanded the light to shine out of darkness has shined in our hearts to give light of the glory of God. There is a connection between the redemptive life giving and creative life giving. God has shined into our hearts, and I cannot think this is pantheist.

PRESCOTT: May I read a little? It will be better than for me to speak, perhaps. "In His teaching from nature, Christ was speaking of the things which his own hands had made, and which had qualities and powers that He Himself had imparted. In their original perfection, all things were an expression of the thought of God. To Adam and Eve in their Eden home, nature was full of the knowledge of God, teeming with divine instruction. Wisdom spoke to the eye, and was received into the heart; for they communed with God in His created works. As soon as the holy pair transgressed the law of the Most High, the brightness ^{from the face} of God departed from the face of nature. The earth is now marred and defiled by sin. Yet even in its blighted state, much that is beautiful remains. God's object lessons are not obliterated; rightly understood, nature speaks of her Creator.

"In the days of Christ those lessons had been lost sight of. Men had well-nigh ceased to discern God in His works. The sinfulness of humanity had cast a pall over the fair face of creation; and instead of manifesting God, His works became a barrier that concealed him. Men 'worshipped and served the creature more than the Creator.' Thus the heathen 'became vain in their imaginations, and their foolish heart was darkened.' So in Israel, man's teaching had been put in the place of God's. Not the things of nature, but the sacrificial service and only the Scriptures themselves,--all given to reveal God,--were so perverted that they became the means of concealing Him."

Christ's Object Lessons, page 18.

I have noticed in one of the small volumes of the Special Testimonies that the most effective way to teach the gospel to the heathen was through the ~~abysmal~~ objects of nature. I took the matter up with the workers out there, and we went over that, and so I thought I would try it; and in one institute that I held where we had native Chinese, I spent one hour each day teaching the gospel from the things of nature, and I took the things right around us that they could see from where we were holding the meetings, the water, rocks, trees, grass, and clouds, and various other objects of nature. We spent one hour every day, taking a different object in nature every day, and taught the gospel ~~as~~ to those natives in that way; and so far as I could judge from what they said, it appealed to them as the most interesting and the most profitable hour of the day. Of course I stand ready to be corrected. I did not know that we got any Pantheism in the teaching, and they seemed to be greatly interested because we dealt with it in a concrete way, and that greatly helps those people.

CHARLES THOMPSON: In following Professor Prescott this morning, in reading the 7th verse of the 19th Psalm, I noticed the marginal reading of the verse says "the doctrine of the Lord is perfect, restoring the soul." Now, that is what I have believed all the time, that I get my soul converted or restored by means of proper doctrine. I do not understand this oft-repeated statement that we can be all right and go to heaven whether we believe correct doctrine or not.

2 W.W.PRESCOTT: The teaching that converts the soul or restores the soul is that teaching which brings Christ to us, no matter what way He comes. The law of the Lord, and other teach-

ing of the Lord is perfect, restoring the soul.

R.A.UNDERWOOD: I do not know as I understood Brother Prescott this morning. He quoted Gen. 8:22, that while the earth remaineth seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease. And as I understood it, he drew a parallel with spiritual things, saying that "while the earth remaineth" swept us over into the new earth. I have understood that the extremes of cold and heat, the seasons, are the results of the curse, and they certainly will not remain as they are now throughout the eternal state.

W. W. PRESCOTT: I will read again what I read this morning: (Reads Jeremiah 33:19-22.) "And the word of Jehovah came unto Jeremiah, saying, Thus saith Jehovah: If ye can break my covenant of the day, and my covenant of the night, so that there shall not be day and night in their season, then may also my covenant be broken with David my servant, that he shall not have a son to reign upon his throne; and with the Levites the priests, my ministers."

I would be willing to leave it right there on just that application, without comment.

(Referring to Gen 8:22)

R. A. UNDERWOOD: But you read this other text, too.

W.W.PRESCOTT: That is the covenant promise on which this is based.

Brother Bollman asked a question that I would like to have the privilege of answering. The Scriptures declare that there is one God and one mediator between God and man, Christ Jesus. Was he therefore a man in the gospel sense before sin? I thought I very distinctly pointed out that during the reign of sin he is mediator in a special sense, a mediator for the restoration of man. Now,

again: Does not the philosophy of the mediation of Christ, to which we have been listening, teach, in effect, that there are two mediators in one person?--first, the Son of God, who was with the Father in the creation, the mediator between his Father and the material creation, in the sense of being the agent of the Father; and second, the same Son made flesh, the incarnation.

When sin came into the world a new situation was introduced. The question at that moment to be answered was not this, Shall I look around for a mediator that will help this situation, but, Shall the Son of God continue to act as mediator for man?

Now apply that: If he continues to act as mediator, because "the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage. For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people." (See Hebrews 2:14-17.)

If sin had not come into the world, he would not need to have become like unto his brethren, he would not have needed to partake of flesh and blood; but in order to continue his mediatorial work after man sinned, he must partake of the same flesh and blood that man partakes of. He must become like unto his brethren, not to introduce a new mediator, but in order that the same mediator

might continue his work under the conditions of sin, and after man has fallen.

I understand the eternal purpose of God, in which he purposed in Christ Jesus, covers this whole ground. The eternal purpose, not a new idea. The provision made for the salvation of man was not an afterthought, something that had been planned for after sin came into the world. I think the Bible teaches that just as plainly as Sister White, and my idea is to teach it from the Bible rather than to read it publicly from her books. When we go out to the people, we cannot read these things to them from her books.

CHARLES THOMPSON: We can, and do, but we ought not to.

W. W. PRESCOTT: That may be a better way to put it. If any of you think I do not teach the Spirit of Prophecy, just come with me and look at my books, that is all. If you think they do not help me, come and see how I have marked them. I do not teach them by reading the books. I think the same thoughts are expressed in the Bible. I think we are to study them from the Scriptures and teach them from the Scriptures, and then when we go out to the people we are to teach these same truths to the people from the Bible.

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W. T. KNOX: That is why they were given.

R.A.UNDERWOOD: I have looked upon Christ as being priest part of the time and King part of the time, not as being a priest or mediator through all eternity. I want to ask if he has always been a priest, from eternity?

W.W.PRESCOTT: You will notice in the epistle to the Hebrews it says "it behooved him to be made like unto his brethren that he might be a merciful and faithful High Priest in things pertaining to God, to make propitiation for the sins of the people." That

was a special application of his priestly mediatorial work for sin. But in the larger sense, apart entirely from that, his mediatorial priestly ministry for his Father has been going on from the beginning. But here comes a special condition, and it makes it necessary for him to become flesh in order that he may be a merciful High Priest.

(PRESCOTT - Cont'd)

UNDERWOOD: I hold the view that there ^{was} ~~was~~ a time when everything ~~was~~ ^{was} be one, but ~~then~~ there came ~~was~~ a time when there came into the universe two parties and two policies. Then Christ became a mediator between two.

PRESCOTT: That would be the accepted application of the idea of his mediatorial work simply for sin--to reconcile the parties at variance. But here is the very point of this; When this variance took place, it did not take God by surprise. He had made provision for it. He had somebody there, and he simply undertook the work. But in order to do the work he had to become flesh like unto us. Let me read this statement from Christ Object's Lessons, page 24: "Through the creation we are to become acquainted with the Creator. The book of nature is a great lesson-book, which in connection with the Scriptures we are to use in teaching others of His character, and guiding the lost sheep back to the fold of God. As the works of God are studied, the Holy Spirit flashes conviction into the mind. It is not the conviction that logical reasoning produces; but unless the mind has become too dark to know God, the eye too dim to see Him, the ear too dull to hear His voice, a deeper meaning is grasped, and the sublime, spiritual truths of the written word are impressed on the heart."

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(Discussion on M.C. Wilcox Topic)

"FETH. I do not quite see the inter-relation that exists between the sixth and seventh heads of Elder Wilcox' view.

WILCOX: The sixth head, it seems to me represents the church and state powers which followed the overthrow of the Papacy, from 1798 until the change may take place. I give what Mr. Bryce says: "That there arose national churches which were to be to the ~~xxx~~ ~~xxxxxx~~ ~~xxxxxxxxxxxxxxxxxxxx~~ civil Protestant countries of Europe that which the Church Catholic had been to the world at large. Church and State. That is to say, each of which was to be coexistent with the church and state or to enjoy landed wealth and exclusive political

" It was stated before that the Protestant power ought to have broken away from that idea entirely, but rather they wanted all the aid of the temporal princes they could get, and the result was that the religious creeds began to be involved in politics more closely than ever before. In almost every country that form of doctrine which triumphed associated itself with the state and maintained despotic ~~sustent~~ of the middle ages while it forsook the grounds on which that system had been based."

It continued to be the Beast power, under a great deal milder form, but it was the union of church and state still.

WIRTH: What is the eighth head?

WILCOX: There is a head which might be called the seventh head, - the federation of world powers, or the United States of Europe, which restored in power, makes the eighth head.

I want to say the 17th chapter is not the clearest in every expression. We must wait to read the details of every prophecy until we see its fulfillment. We may know however that the papacy will be restored.

"The beast which thou sawest, was and is not, and shall come (or is to come, as the judgment of that harlot impends). Then after that comes the 18th chapter, and the judgment of Babylon comes in that chapter; and the 19th chapter brings in the coming of the Lord.

WIRTH: In the eighth verse it says "the beast thou sawest was, and is not. . . and is to go into perdition." Do you take that "is not" that it was absent at the time of the prophecy.

WILCOX: The "is not" refers to when the beast of the fifth head is not and the sixth head is.

THOMPSON: Is that the ten kingdoms of Rome.

WILCOX: I understand from the time Rome was divided the ten kingdoms continued.

G.B. THOMPSON: That is the sixth head?

WILCOX: The sixth head was the church and state governments of the old world. There are now ten divisions remaining, some of them Protestant and some Papal. As Mr. Bryce says: The religion that triumphed associated itself with the state and continued the despotic form of the middle ages.

WIRTH: Is that the same as the "is not" set forth during the time of the beast receiving the deadly wound, from 1798 on?

WILCOX: From 1798 on.

WIRTH: Then the beast about to come out of perdition is the same as the eighth head.

WILCOX: It is the restoration of the papacy. It is for a little while when the beast is about to come out of the abyss to go into perdition that we may look for this power to arise; just as we are now looking for the restoration of the

papacy. I do not know how it will come. Some think that this present ~~xxxxxxxx~~ federation of the old world powers will bring it about. I do not look upon it in that way. I connect up the eleventh chapter of Daniel with it, and I think there will come a king of the south that will push at the king of the north and because of that you will have all the north stirred up to overthrow Moslemism. It will finally lead to the placing of the seat of the Papacy in Jerusalem. And then it can be truly said that all the world worshipped the beast. It is the one great dominant power in that time. But the only thing that stands against that and its peace is the great loud cry of the Message warning against it.

WIRTH: Then you think the restoration of the papacy is before the ten kingdoms put the papacy into power, for you say the seventh head is the restoration.

WILCOX: Now I think the restoration of the Papacy comes when they put it into power. During all that time the message will be preached warning against that thing.

WIRTH: I cannot see then what the seventh head is.

WILCOX: It is that federation of the old world against Moslemism.

PALMER: There is an item that seems rather vital to me there that Brother Wilcox did not make clear to me, and that is the time in prophecy of the verb "is" which is mentioned in the 10th verse of the 17th chapter. The comparison was made with the "is" of the messages of Revelation 14, but in the case of the messages, the symbol is being used to refer to a message the second time, for the angel was seen proclaiming the message. The angel

here seems to be explaining a person to John when he says,
"five are fallen, one is, and one is yet to come." What is
not quite clear to me, is how you place that verse after 1790. Instead
of asking it the present tense with John.

M.C.WILCOX: Whom did John represent? The church, did he not? How very little indeed of any of that prophecy was fulfilled in John's day? The very book itself is given to show the things that were, the things that are, and the things that are to come. And this angel that shows John these things is one of those angels of the plagues, and comes to show John the judgment of the great harlot, and shows him what power that was in the wilderness state during the 1260 years, and the beast that received its deadly wound outside the wilderness state, and that beast is to come again. The beast that was seen in the wilderness state was, is not, and is to come. Could it refer possibly to John's day? "He carried me away in the spirit into the wilderness;" "and I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus. Brother Anderson criticizes it from the Greek viewpoint; he says it has reference to the past tense of the verb, and yet it has reference to John's day.

WIRTH: In that case it would throw it farther ahead. It means in the immediate past, and implies bringing it right up to the present; that is the way it is translated in the Revised Version. If it were in the past it would not seem to affect the argument, as it would throw the angel that much farther ahead.

G.B.THOMPSON: The woman fled from the wilderness. Is it the wilderness in the Dark Ages? In the 17th chapter, 3rd verse, it says "he carried me away . . . into the wilderness."

M.C.WILCOX: There are two women there, but it is the same wilderness, both back in the Dark Ages.

M. C. WILCOX: He shows the judgment of the great harlot, but in order that justice and judgment may be seen, the work of the great harlot is shown during the wilderness period. At the end of that wilderness period the church of God is in captivity, and suffering during that time is relieved, and the beast goes into captivity. The pseudo-Protestant governments are in existence, the Papacy is about to come up out of her low estate and manifest herself again to the world, and all the world shall wonder.

D. E. ROBINSON: The divided point seems to be the viewpoint of the "is," as you say, and the two positions are that one refers to John's day as it was then, and the other viewpoint in the wilderness. Here in the 12th verse it says, "The ten horns which thou sawest, are ten kings, which have received no kingdom as yet." where is the "is" of that verse? Is it in the wilderness; have not the ten horns come up then? They have received no kingdom as yet. I understood that the application was that the ten horns referred to the division of Rome.

M.C.WILCOX: The ten horns of the 13th chapter refers to Rome; sometimes there are ten, sometimes more or less, and I understand there will come a time before the end when there will be ten Socialistic powers that will have one mind to give power and strength unto the beast until the words of God are accomplished, which I understand to be the close of probation.

BOLIMAN: Do you think it accurate and safe to speak of the 1260 years as the Dark Ages?

M.C.WILCOX: Perhaps not all of them are dark, but I feel perfectly free to speak of the Dark Ages as such.

CHAS. THOMPSON: I offer this question. You speak of the ten powers that are yet future, upon which the Papacy will have control, and you emphasize that they are Socialistic powers. What basis have you that they are socialistic; why not monarchical?

H.C.WILCOX: One thing they have no horns. I also understand that the clay of Daniel is a democratic power. The imperialism in the iron, passing from the iron to the clay; the government which is broken is weakest. Yes, I would not object to calling it republicanism. There is an element of socialism that is fighting all the great men of the country.

BOLLMAN: I would like to ask about that iron and clay. We read in the prophecy of Daniel, "Whereas thou sawest the feet and toes;" how far back do we have republicanism entering in?

H.C.WILCOX: It began to enter in all the way through more and more. I would like to say just a word as to how this came in. It came to me in a study of the prophecy in 1883; that very year I was asked to go to England, the beginning of 1883. It was one of the pleas I made. In 1885 I wrote out my views and sent them to the General Conference. They received them very kindly. Elder J. H. Waggoner came to that conference with the expectation of presenting the same identical view of the seven horns of those three chapters, and to his surprise found mine there. He came to present his in person, and I had sent mine in writing. I did not know anything at all of his investigation of that line of prophecy, or of any conclusion to which he had come. The same year in another curious coincidence Brother W. H. Wild, a very devoted, earnest Bible student, came to just the same conclusions from his own private study. They all seemed to meet that year. The year following the

General Conference was again invited to take those views and publish them in pamphlet form, and send them to all ministers in the United States for study. Very little criticism has come to me since that time, in fact the only criticism about this that came was from Elder Smith himself. A great many have preached it since that time, as Prof. Cady did the old Catholic view that Assyria and Egypt are two of the seven heads.

F.M.WILCOX: Was not the angel who revealed this to John one of the plague angels?

M.C.WILCOX: Yes. It is worth a great deal to me that in this chapter we have the great message, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues: for her sins have reached unto heaven, and God has remembered her iniquities." That is the great Babylon that is referred to in the 17th chapter. In the 21st verse, "a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all. . . . And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth." And then comes the second coming of Christ.

CHAS. THOMPSON: I would like to ask a question; I have a dissertation on the 17th chapter of ~~xxxx~~ Revelation which states that the 6th head was the United States. what would be your position in disproving this?

M.C.WILCOX: From the single fact that in the 13th chapter it does not say it is another head, but another beast and another territory. The ~~xxxx~~ one came up out of a condition represented

by the sun; the other from the earth. And another beast does its work in the presence of the first beast whose deadly wound was healed, and we are warned against both of them. The United States did so much in bringing the old world from tyranny to freedom, and has by her teaching and attitude swung back the old world in the old tracks of papal tendency.

R D QUINN: I had a personal talk with Brother Prescott. In reading a statement from Volume 8 regarding God being an essence and pervading all nature, and then the suggestion there of pantheism, in that, it rather seemed to be a reflection on what Brother Prescott was saying. Now I wish to remove that entirely, because it was more with the idea -- a statement was read about the mysterious influence of Christ --

W W PRESCOTT: No.

R D QUINN: Well, words to that effect -- the mysterious influence of Christ in all nature, and I read this as a balance against that. I meant that we couldn't take one isolated statement from the Spirit of Prophecy and build a doctrine on it, but in talking with Brother Prescott I find he had no thought of that in mind. We must compare scripture with scripture, and the same in the Spirit of Prophecy, that is, in the mouth of two or three witness shall every word be established. That was the thought I had in mind, without casting any reflection at all, and I sincerely beg the pardon of the Council for introducing that as I did.

W W PRESCOTT: I didn't ask Brother Quinn to say that. I am very sorry that this matter has come up. I think the best thing to do is to stop the whole matter, and I will withdraw from any further teaching on the subject, because I see that it creates trouble and disturbance, and feeling, and I am willing to resign from any further teaching and restore harmony.

M C WILCOX: It seems to me that if there is any subject at all that is important that we have touched upon in any way, it is the personality, the mediatorship of our Lord Jesus Christ.

And it does seem to me that we can study on this, and I believe that the good spirit we have had thus far will continue all through this study, and I hope the studies will continue.

E R PALMER: Since this matter was first presented in a meeting several years ago, I believe it has been a great blessing to everyone who was present, as a matter of personal experience. I think it is an illustration of how closely truth runs along beside error, and I think Satan has endeavored to deprive us of the truth by placing error so close to it so that it looks so much like it that we will dodge the truth when it comes to us. Now there was an illustration came to us in the experience at Battle Creek, to which I think it proper to refer very briefly, and that is, Sister White found herself very largely quoted in that experience as a source of proof of the doctrines that they were teaching at that time, and it was one of the greatest embarrassments that we had for it was so difficult to draw the line closely, and I am satisfied that in an experience that Brother Prescott went through at that time the Lord showed him the way to follow that close line and save us from repudiating the truth, but enable us to repudiate the errors that came to us at that time.

An illustration of how Sister White dealt with that is furnished in the last chapter of Ministry of Healing, but it was not published at that time, but which when it was published an effort was made to emphasize certain truths to correct the impression that had been received by some that she had been teaching the same thing that Doctor Kellogg taught. She had not. And we might say just as emphatically that Brother Prescott has not. But both are teaching

the greatest themes that can come to us for our salvation, but the Devil has something, and has been deceiving this world by something that lies close to it in resemblance, and I think we will be able to defend the truth and fight the error, if we go right along that line without fear, along the course we have studied. I think it would be a calamity to this Conference if we were to throw up the study at this point, or if we were to interpret the teaching on this mighty question as a presentation of the doctrines of pantheism. It is just a lack of having worked it out yet, that leads to that impression in the minds of some. There surely is no foundation for it, and I think we should stay right together on this question and go right through it as we ^{are} were doing on the other questions, and without any intimation arising in our own minds that this is the evil thing that the Lord has helped Brother Prescott and others to fight successfully for years.

PRESCOTT: There is a general feeling to this effect, and I don't wish to teach in the face of that feeling. I would rather withdraw.

VOICES: I don't think that's true.

PRESCOTT: I was told that that was the feeling, that there was a good lot of them that felt that way. Now I haven't anything to crowd upon this body. I would rather get out among the heathen and teach them. Very much rather. I enjoy them very much. I was not judged charged with teaching pantieism, and I brought people out of heathenism. I know I would rather teach them than this body, because there is a deep feeling that has esixted in the minds of many that I am just the same as Doctor Kellogg and Wagner

and that I brought it over from England and was really in the mess myself.

Why not please explain to me how, before there was any break at all, before there was any quarrel at all between us, when I took the proof sheets of Doctor Kellogg's book -- I have the original proof sheets yet -- before there was the least sign of a break anywhere, Brother Spicer and I went through those proof sheets, and then I wrote him a letter and advised him to leave all that out of his book. And when he didn't do it and it came to the test I had to fight it. That was before Sister White said a word, and when from some statements in her writings some felt that we were on the wrong side of the question. How did it happen that it fell to my lot to do a very unpleasant task then, and that was to point out the error in his book and its departure from Bible teaching, when I am to this day held under that suspicion. Now I would rather drop the whole thing and let you have any views you please.

C C LEWIS: It seems to me now, that to drop the thing is to give confirmation to that feeling which Brother Prescott thinks is present, but I don't believe it exists in any great extent here. I think it would be a great mistake.

J N ANDERSON: I am very sorry if I have said anything that I ought not to have said, but I should be very sorry to have the study discontinued. But I have mixed with the young men, and to my knowledge every one has spoken of these as being the best part of the convention. I have seen great benefit, and I feel that this is very essential to our own teaching, and I should experience a personal disappointment if these were not continued.

F M WILCOX: I move that it is the consensus of this body that Professor Prescott go on with these studies.

[General acclamation from the floor]

CHAIRMAN KNOX: The motion is carried.

E R PALMER: I wish we could know where that sentiment has prevailed. I am a mixer, and have jostled along with our brethren on the sidewalks, and have joined myself to these interesting knots of men on the doorsteps and in the aisles, and I haven't heard the slightest intimation from any person of such a thing, and I have just slipped into the Conference where it was. I haven't heard an intimation of the thing up to the present moment. I think that the sentiment of the others is not expressed in this idea at all. I think that the Devil would cheat us out of what has been the most uplifting strong feature of this Conference.

R A UNDERWOOD: The whole trend of Professor Prescott's study of the subject on the personality of the Person has been to my mind against anything of the character of pantheism. And now if he doesn't want to continue on some of those fine points while there is a question, yet I hope he will go forward in the presentation of the line of study that he has in view, because I think the whole of it is very helpful.

W T KNOX: Well, now, the Professor has heard the opinion of the delegates. I hope myself that nothing that has been said about this will tend to check us in questioning and discussing concerning the subject. There ought to be perfect freedom, and I am sure Professor Prescott would wish that.

B L HOUSE: I think I have seen one point that is very helpful

Some of us have not been to China and Japan and where the heathen philosophies are, and this very discussion is very helpful to me in being able to see the close distinctions, and the way in which we can draw the distinction between the heathen philosophies and the truth, and if these men who know these subtle philosophies had not questioned this point closely and had the matter brought under consideration, why it would not have proven as helpful to us as it has, so that I think that that very thing has proved a blessing to us, to show the distinction between the two. I have heard from a number of men who have said that there was a very close point there, and if we weren't guarded, could very easily be turned to the philosophy of India and China.

BIRD: I just want to ask a question. I have always understood that in Pantheism, God did not exist apart from nature. We certainly have not had any of that kind of teaching that God does not exist apart from what is revealed in nature.

LACEY: (Continuing his morning Bible Study) We were right in the heart of the consideration of the 12th of Revelation. Let us have a word of prayer, as our minds have been variously exercised during the past fifteen minutes.

Let us turn to the book of Revelation, chapter 12. We had reached the 11th verse in our reading and study of this prophecy. In order to pick up the thread, shall we review, also very briefly? On the board I have a diagram of the entire sweep of the vision. Following the suggestions given here, laying aside any preconceived opinions, we reached the conclusion that the woman represents the church of Christ in her entirety as she will be seen in reality at the end of the thousand years, with Christ at her head, the moon under her feet, and the 12 stars, or apostles who will reign over her, kings in Israel.

At the same time we see a great red dragon having 7 heads and 10 horns, whose tail drew the third part of the stars from heaven. The chapter itself tells us that the dragon is Satan. It suggests that the third part of the stars dragged to the earth by its tail are the angels cast out with him. Which leaves the central specification to be explained by the central explanation. The 7 heads and the ten horns are the whole world. Seven in the bible is a number of sequence, and ten is a number of

After presenting us these +

After presenting these two scenes in their entirety as they will be seen at the end of the thousand years, for it is then that the climax is reached when the forces of evil and of good will be arrayed, the church in the city and the world outside. Having given us the final view, the prophet carries us back to the decisive point in the controversy, the incarnation of Christ. It is that which Satan wishes to prevent, so we linger there just a moment, and then we are carried back to the beginning when there was war in heaven, the inception of the controversy when it was precipitated by Satan's rebellion and he fought with his angels against Michael and his angels.

BRAISON: Did you purposely put the last part of the diagram after the line denoting the thousand years had closed, and ~~xxx~~ mean that the dragon will still exist in eternity after the thousand years?

LACEY: Not during eternity, but during the period of about 100 years after the thousand years. It is in that time and just at the end of it that Satan is there with the evil angels and all the world, ready to fight against Christ, and the controversy has reached its climax and finality. But those are the two powers in their ultimate development. God who sees the end from the beginning; sees it and decides the great controversy. Then by a natural transition, we get back to the central point and his voice is heard at the cross of Christ.

Now we go on to verse 12 but will pass on rapidly. "Moreover rejoice, ye heavens, and ye that dwell in them." The inhabitants of all other worlds, the stars and the universe of

large, are interested in this controversy. "Woe for the earth and for the sea: because the devil is gone down unto you, having great wrath, knowing that he hath but a short time." I know when this verse applies by the next verse. "And when the dragon saw that he was cast down to the earth, he persecuted the woman that brought forth the man-child. And there were given to the woman the two wings of the great eagle, that she might fly into the wilderness unto her place, where she is nourished for a time, and times, and half a time, far from the face of the serpent." These three verses all go together. At the cross of Christ, the inhabitants of all the other worlds had great rejoicing over the fact that they were delivered, Satan had been there often as the second Adam, representing this world. He was also permitted to visit other worlds and tempt them. He is cast down at that time ^{for} when Christ rises and ascends to heaven, He takes the leadership of the human family and Satan is cast out for the second time, and so the universe rejoices and the devil himself is inspired to greater wrath because he knows his time is short. I want to call special attention to this. All we need to do is look at it fairly and squarely. How much is compressed in that phrase, a short time? At the cross of Christ Satan knew he had "But a short time". How much is involved in that phrase? From there to the end. I don't know how much Satan knew; it doesn't matter whether or not he knew it would be 2000 years, but he knew it would be but a short time. How much is included in that period? If we say to the second advent, it is 2000 years; if we say to the destruction of Satan, it is 3000 years, or more. And all that may be compressed in the biblical phrase, "A short

time". A short time may indicate all the way from two to three thousand years. And John looking down the great highway of time uses this language.

"And when the dragon saw--" I want to put emphasis on the word saw. He saw he was defeated when Christ ascended. He was defeated in the wilderness in the temptation of Christ, and he was defeated ^{at} on the cross. Of course he won outwardly and openly. He put Christ to death, but when Jesus ascended to heaven, he knew his destiny was sealed and saw he was cast to the earth. Then in spite he turned his wrath against that which the Lord had left upon the earth, the woman who brought forth the man child. And the woman was given the wings and fled into the wilderness, etc. So we have the 1260 years. We will not spend further time on that.

"And the serpent cast out of his mouth after the woman water as a river, that he might cause her to be carried away by the stream." I think that refers to the persecution. I have nothing on the board to indicate that, but I think Macanley speaks of the innumerable spies who dogged the steps of the refugees as they went to the different parts of the earth. "And the earth helped the woman, and the earth opened her mouth, and swallowed to the river which the dragon cast out of his mouth." Of course there is a little mixing of figure there, but the resultant truth is easy of comprehension. It looks as though the water disappeared. The earth helped the woman. The Bible refers to the waters and seas as the symbol of multitudes of people, nations and tongues; thickly populated territory is represented by seas. We would therefore say that

thinly populated territory would be earth. So as the 1260 years drew to an end, new countries appeared, as the earth helped the woman. America was discovered in 1492, and started on her independent career in 1776.

17th verse. "And the dragon waxed wroth with the woman, and went away to make war with the rest of her seed, that keep the commandments of God, and hold the testimony of Jesus." The dragon is Satan. Sometimes he is called the dragon, sometimes the serpent, sometimes the great red dragon, and sometimes the great dragon; all synonymous terms. The first time I read that, someone raised the question if it doesn't primarily represent Satan, and secondarily ^{pagan} ~~the power~~ of Rome. I believe that; also thirdly papal Rome, the point being, these are the heads through which it works, and these are successive. Have you observed that there is only one mouth at a time? It doesn't say months, but month. The earth swallowed the river the dragon cast out of his mouth. The heads are successive; there is only one mouth operating at a time, and during that time the dragon is the symbol of the power. To illustrate, I think these are Egypt, Assyria, Babylonia, Greece, Pagan, and Papal Rome. When Egypt is alluded to in Ezekiel 29:3 it is called "The great dragon that lieth in the midst of his rivers". This dragon in that sense at the time that the man child was born, was ~~pagan~~ one in the person of Herod, that saw his destruction.

CHARLES THOMPSON: What was that scripture?

Eze. 29:3.

H.C.LACEY: Would you like to read it? Just read it, please.

CHARLES THOMPSON: "Speak, and say, Thus saith the Lord God; Behold, I am against thee, Pharaoh king of Egypt, the great dragon that lieth in the midst of his rivers, which hath said, My river is mine own, and I have made it for myself."

H.C.LACEY: The dragon is primarily Satan, and secondarily the power through which Satan works. Pagan Rome is certainly the dragon when Rome tried to compass the destruction of Christ ~~in His birth~~ at His birth. When we come down towards the end, when "the dragon was wroth with the woman, and went to make war with the remnant of her seed," I do not think it is Pagan Rome,--it may be Papal Rome, or it may be something beyond that.

Continuing this thought of the dragon making war with the remnant of the seed of the woman, the best texts read that "he stood upon the sand of the sea." I beg you to catch the meaning of that verse, for it is vital. He institutes war, he opens hostilities with the remnant, and then it says he stands upon the sand of the sea. What does stand mean? To stand up means to ~~reign~~ reign. Satan stands upon the sand of the sea.

One of the things that impressed me in the reading and rereading of "Great Controversy" in years past is that Sister White says the final act is Satan's impersonation of Christ, when the whole world is going to be deceived by him and for a little while claim him as king. The dragon goes to make war with the remnant. Cannot this language afford that biblical basis which we believe is afforded in scripture for all the great outstanding statements of "Great Controversy"?

When it says here, he stood on the sand of the sea, it means that Satan himself, not a head, but the dragon himself, stands up (reigns) for a little while upon the sand of the sea. What is the sand of the sea? Turn to Revelation 20:8, just as a suggestion: "And shall go out to deceive the nations which are in the four quarters of the earth, ~~Gog~~ Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea." The sea represents peoples, multitudes, nations, kindreds and tongues. The sand of the sea is about the same.

Think of the almost infinite numbers of the people of this world, and Satan standing and reigning on the whole thing, the sand of the sea, accepted as their king.

G. B. THOMPSON: The sand of the sea is the end of the 12th chapter.

H. C. LACEY: Yes, but not the end of this vision. It is most unfortunate that the chapters are divided up as they are. Revelation 12 to 21 and 22 is one single prophecy. Here is a general sweep of this whole prophetic field.

There have been two periods of persecution alluded to, the persecution of the 1260 years and the persecution of the end. What does Revelation 13 bring to view?--the two powers that Satan uses in these two respective persecutions. Shall we call the persecution of the 1260 years the papal persecution, and the persecution of the remnant the Protestant persecution? The agency that Satan used for the papal persecution for the 1260 years was the beast of Revelation 13, and 42 months are assigned to it. Then the two-horned beast of Revelation 13 is the power used by Satan in what we call the Protestant persecution. That is the content of the 13th chapter.

Now we come to the 14th chapter, a warning against the worship of the beast and the reception of his mark, by the threefold angelic message. That comes in connection with the 14th chapter. Revelation 15 introduces the 16th chapter, which is a record of the plagues which are the punishment for rejecting the three ~~angels~~ angels' messages. We are still in the scope of this vision. Revelation 18 is the downfall of Babylon. Revelation 19 is the second coming of Christ, Revelation 20 is the thousand years, and Revelation 21 and 22 the new earth that follows. This 13th chapter is the foundation of the whole thing, and it is one complete, rounded minor prophecy, not following step by step like Daniel 2, 8 and 9, and Daniel 11, but a great survey of the finality of it all,--John showing us the whole thing, and in that respect his prophecy is like his gospel. Here we had Matthew, Mark and Luke giving us details, but John gives us great principles. The other prophets give us the outline of the history of the world; John gives us a telescopic survey of all the outstanding features, and so we are not surprised that we pass from point to point in this way.

This brings us to chapter 17, which, in the book which we endorse and put out, "Daniel and the Revelation," is practically a dead chapter. Holding that view, you would never take chapter 17 as a subject for a sermon in a tent-meeting, would you? We are restudying it, and trying to find something out of it. Sister White tells us that the final act in the great deception--she puts it right under the plagues--is Satan's impersonation of Christ. In studying the question, I feel that there ought to be something in the Bible to bear out that statement, and I find it in the 17th

chapter. For the last 20 years in my preaching, ~~xxxxxxxxxxxxxxxx~~
~~xxxxxxxxxxxx~~ I have not had any difficulty in finding a living
and chapter 12,
message in that chapter, which I have announced under the heading
of "Satan's Impersonation of Christ." That makes it just as much
of a living issue as Revelation 14 or 11 or 13. It is the final
act in the great drama, coming after probation closes.

C. P. BOLLMAN: Aren't you going to fix up Revelation 13?

H.C.LACEY: I remember Elder J. H. Waggoner's little book,
"Eden to Eden," in which he says that there is not a version or
interpretation that we can give of the seven heads and ten horns
that is not in some way beset with difficulties. There is no dif-
ficulty in Revelation 12, as I see it, nor in Revelation 17. But
now as to the 13th chapter, let me say that I believe that repre-
sents the papacy, and that the two-horned beast is apostate
Protestantism,—the papacy first, as vested in Rome, and apostate
Protestantism as vested in the United States, these being the re-
spective sponsors and supporters of these false systems, both
becoming more and more universal,—for there is Protestantism out-
side of the United States, as well as papacy outside of Rome.

But now as to the beast with seven heads and ten horns: I
sometimes think that we look for something too deep and recondite
and far away in our interpretation. It says something about that
two-horned beast having horns like a lamb, and a lamb in the book
of Revelation is Christ. We are glad to acknowledge that Protest-
antism, and Protestantism as espoused by the United States, has
Christian aspects. It has a Christian phase. Similarly, the
papacy which is brought to view in Revelation 13 is presented to us
with the insignia—shall I say of Satan? Seven heads and ten
horns,—Satanic in appearance, like Satan. I do not think we want

to find Babylon, Medo-Persia, Greece and Rome in the ten horns.. It seems to me that the various specifications fit the papacy. Force is the essential principle of the papacy, and the papacy is the very masterpiece of Satan. It bears his image; and as Protestantism bears the likeness of Christ,--that is Protestantism as espoused by the United States,--so the papacy as espoused by Rome is Satanic in its essential aspects. Where it speaks of "a mouth like a lion," I do not think we need to apply that to Babylon, Medo-Persia, Greece and Rome. "A mouth like a lion,"--how wonderfully that suggests the papal bulls, the papal roarings during the Dark Ages, when the papacy opened his mouth and passed his great interdicts.

? G.E. THOMPSON: Peter says, "as a roaring lion."

(LACEY-- Cont'd)

The papacy is sure-footed. That is one of the characteristics of it. When the Papacy plants its feet on something it cannot be shaken off. You have seen ~~Rk~~ polar bears pictured on a cake of ice. They are sure footed. When the ^{Papacy} ~~beast~~ gets its feet on a man or a place, it is sure-footed. I think that is a more direct fulfillment of the prophecy than to say the bear refers to Medo Persia.

Now I think the rest of the chapter we can pass by. It has to do with the Papal and Protestant persecution. We may also pass by Revelation 14, 15, and 16.

Now, Revelation ^{1st vs.} 17.. "And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew ~~thax~~ unto thee the judgment of the great whore that sitteth upon many waters." I understand that when one of the angels came to John on the Sabbath day he was on Patmos, and said "I will show thee the judgment of the great whore"—that John's mind would naturally turn towards the pouring out of the plagues, but I cannot get away from the idea that the angel came to John at that time ~~or~~ ~~thax~~ and referred to his, (John's) day.

The angel said: "I will show thee the judgment of the great whore that sitteth upon many waters." We need to be careful as to what is meant by this. Notice what the text says. Who is this woman? Look at the last verse. It tells us "The woman is that great city which reigneth over the kingd of the earth." Now let us go back. What is that ~~gax~~ great city? That is Babylon the great. Let us read in Revelation 16, verse 19: "And

the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. " It is this great city that reigneth over the kings of the earth. How many parts is that great Babylon divided into? Three. It says this woman is that great city that governs the whole earth. Now if we did not have any preconceived opinion of this interpretation we would say this was just the Papacy, that great city which reigns over all the kings of the earth.

It says it was divided into three parts. Now what conceivable sections can the Papacy be divided into? Just as we had to spread out the idea of that woman in Revelation 12 to include the whole church, must we enlarge our conception of this woman of Revelation 17 to include the whole synagogue of Satan. The whole religious world outside of Christ. Babylon is divided into three parts: Paganism, the Papacy, Apostate Protestantism, so far as the prophetic view is concerned. It does not matter where we put Mohammedanism. These three cover the prophecy in this conception. Now that view ^{is strengthened} ~~strengthens~~ immediately by the triple ~~name~~ ^{name} placed upon the forehead of this woman.

Turn to verse ~~2~~ ³ of this chapter— "~~And I saw the woman which was drunk with the wine of her fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.~~" "With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. So he ~~carried~~ carried me away in the spirit into the wilderness: and I saw

woman sit upon a scarlet coloured beast, full of names of asphemy, having seven heads and ten horns.." He carried him

away in vision, (as Paul was carried away into heaven and saw the future.) He says, "I saw this woman (in the wilderness state. That was the time when this system with the papacy dominant reaches its zenith.

Then he says, "I saw the woman sitting upon a scarlet-coloured . . . with all the names of blasphemy. . . having seven heads and ten horns (which is explained in detail by the angel) 4th verse—"And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abomination and filthiness of fornication; (5th verse) and upon her head was a name written ~~xxx~~ Mystery, Babylon the Great, the Mother of Harlots and Abominations of the Earth." I say that Mystery is the expressive key, and refers to paganism and its mysteries which are used for the purpose of oppression and keeping the people down. "Mystery" was God's word to explain the system. That fits the first term. Babylon the great, the mother of harlots. That fits the second, Babylon the Great, the Papacy--and those harlots, the abominations of the earth, refers to Apostate Protestantism. And it fits. The Bible says this woman is the greatrity that reigns over the kings of the earth. It is Babylon divided into three parts. As we think of the three parts, we say, Paganis,. Papacy, Apostate Protestantism. A name is given the woman, and it is a triple name, which befits this triple division. And so we say this woman represents the Synagogue of Satan in its entirety. If the woman of Revelation 12 comprises God's children from Abel down, the woman of Revelation 17 comprises the seed of Satan, from Cain down.

Now let us consider the seven heads and ten horns. Verse sixth says: "And I saw the woman drunken with the

blood of saints, and with the blood of the martyrs of Jesus; and when I saw her, I wondered with great admiration." He saw the persecutions of this power, and he was amazed. Paganism has persecuted, the Papacy has persecuted, and Apostate Protestantism is to persecute. Two thirds of that woman was professedly Christian, and so he could say "he wondered with great ~~admiration~~ astonishment." The Angel said, "I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns." and then he explains what the Beast is. Now let us read the explanation carefully: "The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and shall go into perdition." (Now if we can get away from the idea of a lot of history, and just think of the bible interpretation of this vision there will be no difficulty over it.). "The beast that thou sawest having seven heads and ten horns." Just a little bit before this it was said to be the devil and Satan; that the seven heads and ten horns represented the dragon, and here it is the same seven heads and ten horns on the scarlet coloured beast. I say if we look back it ~~is~~ is plain it was Satan, and if we look forward a little, it makes him this "beast that shall ascend out of the bottomless pit and go into perdition."

In chapter 20 we have this bottomless pit brought to view. (vs. 1) "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and ~~he~~ bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more." Now this text

says the beast is going to ascend out of the bottomless pit and to go into perdition.

"That he should deceive the nations no more (vs. 3) till the thousand years should be fulfilled: and after that he must be loosed for a little season." John tells how he gets into the bottomless pit: "an angel came down and laid hold of the dragon and cast him into the bottomless pit."

Now if I look forward, this beast is the ten horns; if to Rev. 12 I look backward, it is Satan. If I look to Revelation 20, it is Satan, the dragon, the old serpent, which is the Devil. So I say this beast of Revelation 17 is Satan. Why is this called a beast in Rev. 17 and a dragon in Rev. 12? Because in Rev. 12 it is a ~~ixmx~~ pure woman, and so Satan is represented as the seven headed, tenhorned power. He is represented as ~~xax~~ a dragon because a dragon breathes fire, and he is going about to devour people. When you come to Revelation 17 it is a wicked woman that is represented, who is supported by Satan. The woman did not ~~xx~~ ride on the dragon, but on a beast. It is the false church supported by Satan.

verse :

Now we come to the ~~expression~~, "The beast that was and is not, and shall ascend out of the bottomless pit and go into perdition, and they that dwell on the earth shall wonder, whose names are not written in the book of life."

The beast that "is not" and yet "is". The Revised version reads, "and shall come". Now this is Satan. For instance, the dragon was represented. It was the devil, the dragon, that old serpent, called the devil and Satan." On the other hand Sister White says something about Satan impersonating Christ. Satan has never manifested himself directly to

the human family. He will always assume a form. At the beginning he took the form of the most intelligent of beings creatures with which Adam and Eve were familiar , and assumed the form of a serpent. That is when the beast "was" very present to them. The beast "was" there personally manifested.

LACEY: -- And talked with her and deceived her. That old serpent is the expression of what the beast was, there personally manifested, and that conquered. He is not now. He isn't personally manifested. He is so far behind the scenes that many many a man under his sway denies his existence. There are people who say there is no personal devil, and he is not, and yet he is going to come. That expression that is translated shall come is the Greek word, the same word from which coming is used when speaking of Christ. He shall be present. It suggests shall come, shall be here by your side. The beast that was, he is not, he is going to be present. That is what that says. He was present once as that old serpent, he is not present now, he is simply a spirit behind the scenes now, carrying on his work through heads and horns, through nations, but he is going to be personally here by and by. He is coming, and then those upon the earth shall wonder when they behold him, the beast that was and is not.

Now he says, Here is the mind that hath wisdom. The seven heads are seven mountains on which the woman sitteth. We have alluded to that in a previous study. And they are seven kings. Five are fallen -- and I say again, I can't understand it in any other way than that the angel is talking to John there on the Isle of Patmos on that Sabbath morning. And he said, The seven heads are seven mountains on which the woman sitteth, and they are seven kings in sequence. Five are fallen -- Egypt, Assyria, Babylon, Media-Persia, Grecia had gone. Rome pagan was the sixth, and the other had not yet come. The same expression has not yet, is used in reference to the ten horns -- but when he cometh he must con-

tinue a short space. Of course there are some here who have questioned this before, and I freely admit that this is the weakest point in this whole presentation. But let me tell you. Suppose we emphasize the word continue. The Greek runs this way: A short space shall he remain. But it says it is necessary for him to remain, and the last word on which our mind lingers is the word continue, to remain. Now I just ask you to with me, instead of emphasizing the word shall, emphasize the word continue, and then see. Now just look at the sweep of this vision. See where we have passed -- thousands of years and over into eternity. Well, now, as John stood by the angel he referred to great empires that had lasted for centuries, and he dismisses them in a word. "Five are fallen." Three words -- two in the original -- to cover five empires. And then he says, One is, and that is Rome; that was a long-continuing power, and yet he dismisses it. And he says another is coming, and when he comes he must continue a short space. From the viewpoint of eternity and the sweep of this view, it was a short space. When we remember the twelfth chapter had involved -- included in it, in the short time there at least three thousand years, I see no difficulty in including in this word short 1260 years. There is no time given as to any other power, as to the length of time of its domination, but when it comes to the papacy, its continuance it emphasized. The same is true in Daniel 7, Daniel 8 and 9, Daniel 11, and Revelation 13.

Now look at Revelation 13 a moment, Rev. 13:5: "Power was given unto him to continue forty and two months."

Now we could emphasize that word continue, it happens to be the same in our authorized version, but in the original text it is

different. The point here is that he is to make war for 42 months. There is a period of time allotted to this power that is not allotted to the others. So I see in Revelation simply a parallel for what there is elsewhere. The other references ^{to} dominions are with no reference to the time of their domination, but of the papacy it says, He must continue. Could the angel have said anything else to John than that? Think what it would have meant to John if he had said A long time. When we remember it is the eternal God that is showing us these things, that this is the glance on the history of man from the divine point of view, while I am willing to admit this is the weakest point in the whole thing, I think it is on the whole pretty strong.

THE MEDIATION OF CHRIST

W.W.Prescott

We are still dealing with the same general theme, that is the person of Christ. The same one concerning whom we have studied as Son of God, and Son of man, is now being studied as the mediator, as the Priest. I am constantly impressed by the fact that we can not take time enough to go over this subject thoroughly and must study only a portion of it. I want to study those principles that underly the whole study, then you can apply them in a detailed study.

I would like to have read a few Scriptures that deal with the purpose of Christ in coming to this world. These Scriptures are to set forth the purpose of Christ in his work for us.

John 10:10,28. "The thief cometh not, but for to steal, and to kill, and to destroy; I am come that they might have life, and that they might have it more abundantly." "And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand."

Note the two Scriptures given—"I am come that they might have life, and that they might have it more abundantly;" "I give (present tense) unto them eternal life."

1 John 5:11-13. "And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God."

those who believe on the Son are those who receive the Son, note the present tense, "I give unto them eternal life." Those who have the Son by believing on Him have eternal life. Of course you recognize the difference between having eternal life in that gift and being immortal.

1 John 5:20 "And we know that the Son of God is come, and hath given us an understanding, that we may know Him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life."

I read this Scripture quite a long time before I discovered that before the pronoun "this" in that last clause is masculine. This Son of God, this Son Jesus Christ just mentioned is the true God, eternal life. That is, eternal life is a personality again, just as we have studied in all these doctrines. He who is that person is the eternal life.

1 John 1:1-3. "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (for the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life which was with the Father, and was manifested unto us;) that which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the father, and with his Son Jesus Christ."

The eternal life was manifested in the person of the son "The eternal life which was with the Father and was manifested unto us." Now that he declares in order that those who hear him may have the same fellowship that he has, and his fellowship is with the Father and with the Son because of that life. That is the bond, the uniting bond of fellowship.

1 John 1:6,7. "If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

This fellowship with the Son must become a practical experience. First we walk in the light; second, we are cleansed,—a continuous experience you observe, "the blood of Jesus Christ his Son cleanseth us from all sin,—a continuous fellowship of the life, a continuous walk in the light, a continuous cleansing from sin.

John 20:30,31. "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."

What are called miracles in the other gospels are called signs in John's gospel, the same things, because they are viewed now in this gospel as signs. Now why were these signs written? In order that we might believe that the Man of Nazareth, Jesus, the Son of man, is the Christ, the Messiah, the Son of God, and that believing we might have life, that eternal life which he came to give, and which we have in him. Now it is worthy of note, I think, that the very first one of these signs, recorded in the second chapter of John, was to show his power over nature.

Instead of

in his changing the water into wine through the usual way through the process of time and the use of visible means as the soil, the vine, the rain, and sunshine, — he dispenses with all these usual means and just stood right out suddenly as the one who does it. He drew aside, as it were, the veil from nature, for what purpose? To show that he is the Son of God. What he did

call it a miracle. If we do that confuses the whole thing. That is where we had the trouble, you remember, that every operation ~~said to be~~ of nature was ~~set out as~~ a miracle. The difference between the working of God in ordinary ways and extraordinary ways makes the miracle. The miracle at Cans, where he dispensed with the ordinary methods, set Jesus forth as the one who does it in nature.

Another

~~The second~~ sign is in the sixth chapter of John, where his disciples were in a boat on the lake, and the storm arose and they saw him coming. They were afraid, and he said, "I am; do not fear;" they received him into the boat, and immediately they were at the land -- again showing his power over nature. Now these signs are written to help us to interpret nature, and that interpretation in the light of the scripture showing that he is the one who does it, that it is his life that is working when it is interpreted in the light of scripture and seeing him we believe that he is the Son of God, and believing we have life in his name.

But you see the special point was that he was a man, right among them, and they were to believe on that man, that he was the Christ, the Son of God, because they saw that power revealed in the Man. But the believing that that eternal life was now manifested in the flesh was the way for ~~the~~ them to receive that eternal life themselves.

Now we have already seen in our study yesterday that our High Priest in the heavenly sanctuary ministers that eternal life. You remember the lesson of yesterday. Peter said "Being therefore by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath poured forth this, which ye see and hear." The outpouring of the Holy Spirit, that ministry of himself -- because we see from the 14th chapter of John that

the advent of the Spirit is the advent of Christ, the ministry of the Spirit is the ministry of his own life. He ministers himself as priest and as mediator, but that ministry of himself is the minister of that eternal life which was manifested in his flesh, in order that it might be manifested in our flesh.

Exodus 3:14: "And God said unto Moses, I AM THAT I AM: and He said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you."

This is one of those epitomes to which I refer, the manifestation of the Son of God in creature form before he took the flesh. The name that he gave was, "I AM." You tell them that I AM sent you. Of course when you come to the sixth chapter, you have this more fully developed in the name JEHOVAH which we have seen passed into the name Jesus, JEHOVAH by salvation.

John 8:58: "Jesus said unto them, Verily verily I say unto you, before Abraham was born, I AM." There he identifies himself here in the flesh with the I AM of Ex. 3:14.

John 8:24, 28: "I said therefore unto you, that ye shall die in your sins: for except ye believe that I AM he; ye shall die in your sins. Jesus therefore said, when ye have lifted up the Son of man, then shall ye love know that I AM he, and that I do nothing of myself, but as the Father taught me, I speak these things." This shows whether it is of importance to believe this truth that Jesus of Nazareth, the I AM -- except ye believe that I AM, ye shall die in your sins. "When ye have lifted up the Son of man, then shall ye know, I AM." When you have put the Son of man, Jesus of Nazareth, on the cross, he has been taken down, laid in the tomb, and then the third day rises again, then you will know that I AM the eternal one, having life in Himself.

"If ye believe not that I AM, ye shall die in your sins." We read in 1 John that it is the fellowship with eternal life that cleanses from sin. Do you see the connection? Why? "Except ye believe that I AM, ye shall die in your sins," and that fellowship is with eternal life, revealed in his flesh, and to be revealed in our flesh as the conquering power. That is the victorious life that has conquered sin, conquered the Devil, that is the power that delivers us, cleanses us, keeps us.

Rev. 1:17, 18: "And he laid his right hand upon me, saying, Fear not; I am the first and the last, and the living one; and I was dead, and behold, I am alive forevermore, and I have the keys of death and of Hades."

Now in the rendering, "Behold I am alive," while it is true, yet it does not bring out the full force of it, because there are two verbs in the text. "Behold I am,"-- the same word, then the participle "living forevermore." I render it this way: "Behold I am, living forevermore." That is the I AM who has returned to heaven, the living one who has conquered death, who has demonstrated that he is the I AM, just as he said "When ye have lifted up the Son of man, ye shall know that I AM."

John 6:48: "I AM the bread of life."

John 8:12: "I AM the light of the world."

These expressions are explaining to us the I AM through these visible forms.

John 10:11: "I AM the good shepherd."

John 11:25: "I AM the resurrection and the life."

John 14:6: "I AM the way, and the truth, and the life."

John 15:1; "I AM the true vine."

Now it is very striking that in this gospel of John the I AM is thus expounded to us to bring him before us as a real being that a real manifestation of that Being, and the whole purpose is that by believing we might have life, that eternal life, that we might have fellowship with the I AM, that fellowship which cleanses from sin, that fellowship which gives us victory day by day, and remember all the time as the undercurrent, He as our mediator and priest ministers this life, and in ministering this life he ministers himself to us.

Now that does not make us God, but that is the gospel of salvation, victory over sin.

Now let us take another group of texts, and see what they teach us.

Ex. 3:14: "And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you."

This reveals him as a self-existent one, not dependent upon any other being for existence, the self-existent one.

Isa. 45:5,6: "I am Jehovah, and there is none else; besides me there is no God." "I will gird thee, though thou hast not known me; that they may know from the rising of the sun, and from the west, that there is none besides me: I am Jehovah, and there is none else."

Now this was in reference to his work through Cyrus who overthrew Babylon. He says "I have created thee." He tells what he will do through him, "That they may know that there is no God beside me." I am God, and there is none else beside me.

There does need to be anybody else beside him in order for him to remain God, because he is self-existent.

Isa. 47:8: "Now therefore hear this, thou that art given to pleasures, that sittest securely, that sayest in thy heart, I am, and there is none else besides me; I shall not sit as a widow, neither shall I know the loss of children."

Of course you know from the first verse of this chapter that it is a vision that he is speaking of Babylon.

1 Cor. 15:10: "But by the grace of God, I AM WHAT I AM."

Put these texts together.

Ex. 3:14: "I AM; Is. 45, "I AM God and there is none beside me;" 47:8, Babylon says, "I AM, and beside me there is none else; the Christian says, "By the grace of God I am what I am. The eternal Son manifested says, "I AM self-existent," not dependent upon anybody, the prophets say of him, I am God, and there is none beside me. But here comes Babylon and says, I am, and there is none beside me. The Christian says, By the grace of God I am what I am.

That brings out the whole principle of the true gospel and the Babylonish counterfeit. The whole principle of the true gospel where one depends upon Christ to be what he is, depends upon him for life, depends upon him for that conquering life, that grace to be revealed in his life. He is truly dependent, without me ye can do nothing, Christ said. But Babylon comes now and says, I am, takes the words right out of God's mouth, I am, and besides me there is none else. I am self-existent. I do not need anybody to look after me. I do not depend upon

anybody. There is no one else beside us. I am. The Christian says, By the grace of God I am what I am. There is the whole principle of the true gospel of salvation through the grace of God revealed in Christ, and the Babylonish counterfeit gospel of independence of God, putting one's self in the place of God.

Now let us note that in prophecy. Let us see if we find the same thing in the prophecy of Daniel. What we find in these texts.

Dan. 2:44: "And in the days of those kings, shall the God of heaven set up a kingdom which shall never be destroyed, nor shall the sovereignty thereof be left to another people; but it shall break in pieces and consume all these kingdoms and it shall stand forever.

Now in connection with that it might be well to read Dan. 7:13, 14: "I saw in the night visions, and, behold, there came with the clouds of heaven one like unto a son of man, and he came even to the Ancient of Days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all the peoples, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." This is the everlasting kingdom of God, established through Christ.

Dan. 3:1: Nebuchadnezzar the king made an image of gold, whose height was threescore cubits, and the breadth thereof six cubits: he set it up in the plain of Dura, in the province of Babylon. "

Observe that in the second chapter of Daniel the image of Nebuchadnezzar's dream had just the head of gold. Daniel said to the king, Thou art this head of gold, that is, Babylon. Then there will be some more kingdoms after you, a kingdom of silver, then a kingdom of brass, and of iron; and after all that, the God of heaven will set up a kingdom that will stand forever. After about twenty years of experience in building up his kingdom and extending his power, Nebuchadnezzar decided that there was never to be another kingdom than Babylon, and Babylon is to stand forever. So he made an image of gold and left no place for any other kingdom. So you can see the same thing we have presented in the other scriptures. I AM, says God. My kingdom shall stand forever. Babylon says, I am, my kingdom shall stand forever.

Ps. 102:25, 26: "Of old hast thou laid the foundation of the earth; and the heavens are the work of thy hands. They shall perish, but thou shalt endure; yea, all of them shall wax old like a garment: as a vesture shalt thou change them, and they shall be changed."

The same thought is brought to view in the epistle to the Hebrews, Heb. 1:11: "They shall perish; but thou remainest: and they all shall wax old as doth a garment."

The Revised Version uses the word "continuest,"—"They shall perish; but thou continuest." That kingdom shall endure forever, continue forever, because of the Person who continues as being the I am, the self-existent One.

Daniel 2:11: "And it is a rare thing that the king requireth, and there is none other that can shew it before the king, except the gods, whose dwelling is not with flesh."

1 Tim. 3:16: "And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."

2 Thess. 2:7: "For the mystery of iniquity doth already work; only he who now letteth will let, until he be taken out of the way."

Take these three scriptures, now. The wise men of Babylon, when they w_{ere} pressed to make known that dream, said, "It is a rare thing that the king requireth; and there is none other that can shew it before the king, except the gods, whose dwelling is not with flesh." The Babylonian religion does not take into account any God dwelling with flesh; therefore, they were unable to reveal that dream and the interpretation.

The Babylonian religion denies 1 Tim. 3:16, where it says that "God was manifest in the flesh." The mystery of godliness is that God is manifest in the flesh, and brings that eternal life, and we are dependent on Him for that life. The next mystery is the mystery of iniquity, the mystery of lawlessness, which says, "I am, and there is none else beside me," no dependence upon anybody. These are the fundamental principles setting forth the difference between the gospel of salvation through life in Christ, receiving that life through cleansing from sin, and that fallen ~~in~~ gospel which sets aside Christ, and says "I am." One is the religion of Jesus Christ, the other is the false philosophy of Babylon. The one is acknowledgment of dependence upon God, the other is assertion of independence from God. That is Babylon.

Isaiah prophesied of the downfall of Babylon, which said, "I am, and beside me there is none else," claiming to be self-existent. 13:19 and ~~See Isa. 14:13-14~~ See Isa. 14:13-14: "I will make myself like the Most High." That is, he would be the invisible king of Babylon, independent of God, not receiving from Him this life, and this power for continual existence, but claiming it independent of Him. That is the Babylonish religion. The other is the religion of dependence upon Him.

In Isaiah 13:19 we have this concerning the downfall of Babylon: "And Babylon, the glory of ~~the~~ kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah." Babylon had not come up to any special prominence then. Syria was prominent then, but Babylon stands out in the scripture, and not Syria. Syria never conquered Judah, but Babylon did, and from that time God's people have been under foreign powers. Mark that dif-

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Hebrews 10:5-9: "Wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: in burnt offerings and sacrifices for sin thou hast had no pleasure. Then ~~saying~~ said I, Lo, I come ~~to do thy will~~ (in the volume of the book it is written of me,) to do thy will, O God. Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law; then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second."

(PRESCOTT--Cont'd)

Now what I want you to keep along with all this is that underneath all this is the priesthood of Christ, the mediatorial work of Christ. So I kept referring to Hebrews to connect up with it.

"Thou continuest" "Son of God" "I am", "Eternal One."

In 1st John it says "He that doeth the will of God continues forever." Now in Hebrews 10:5-9 it shows how one may do the will of God. Not by sacrifice of animals, but by the coming of him who delighted to do his will, in whose heart the law is.

He taketh away the first. He takes away the mere outward things. All these outward forms are characteristic of Babylon. They were heathenish. Dependence upon ceremonies will not enable one to do the will of God; but, ("Lo, I ~~delight~~ come; I delight to do thy will, O God, yea, thy law is within my heart"--Ps. 40) When he came he did the will of God. He sacrificed himself as the true sacrifice. He goes to heaven. He ministers the power unto us that this mere outward form may be taken away, that we may be able to do the will of God. Thus we abide forever.

"Thou continuest"... Absolutely self-existent--"I am"

"He that doeth the will of God continues". But we cannot do the will of God by ourselves. His whole work as priest, giving himself as the Sacrifice, and now ministering in our behalf,-- is in order that we may be able to do the will of God--keep his commandments.

Now this is why in this closing Message of ours, the Sanctuary is, and ought to be, made to stand out so. But let us be sure to make that stand out in the right way. With Christ the minister of the New Covenant ministering himself to us.

(Presentation of old view of EASTERN QUESTION)

C. S. LONGACRE: (Reading)

STATEMENT ON DANIEL ELEVEN*C. S. Longacre*

I wish to state that I still adhere to the old view of Daniel 11 in its application as to the main features of the prophecy. I do not agree in all the details of the application that Elder Uriah Smith presents in his Book on Daniel and the Revelation. I believe that Elder Smith's positions on some points can be greatly strengthened with additional historical evidence. I shall endeavor to do this in the portion of the eleventh chapter which has been assigned to me, namely, the prophetic history of Rome. But before I take up the prophecy of the Roman empire in the eleventh chapter, I want to answer those points in the forty indictments of Brother M. C. Wilcox against the old view of Daniel 11th chapter, which relate particularly to the subject matter which I am to treat in this discussion.

In his introductory remarks he states that the old view of Daniel 11, was accepted by him because of his admiration of Elder Uriah Smith, and largely because it was held by accredited men among us, without a personal investigation of the facts. All I have to say to this indictment is that no one should accept either the old or the new position without investigating the facts for himself, so I do not see that it is any more a point in favor of the indictment of the old position than it is of the new.

The second point in the introduction states that he could not see why three of the four divisions of Greece should be recognized in the eighth chapter, and only two in the eleventh chapter, and the very one set aside in the eleventh chapter which is found necessary as a basis for Rome in the eighth chapter.

The eleventh chapter recognizes the four divisions of Alex-

ander's Empire, in verse 4, in almost the identical language as it is recorded in verse 3, Dan. 8th Chapter.

The eleventh chapter recognizes the four divisions of Alexander's Empire, in verse 6, in almost the identical language as it is recorded in verse 3, Dan. 8th Chapter.

The reason why the angel Gabriel singled out two divisions in Daniel 11th Chapter, namely the king of the north and the king of the south of Alexander's kingdom, is because these two kings were constantly overrunning Palestine and came into open conflict with God's people. God's people were being ground to pieces between the upper and nether mill-stones of these two reigning monarchies, and it was God's purpose to deal only with the nations which vitally affected the future welfare and destiny of his people and his cause. The fact that the Macedonian king through which Rome gained her ascendancy is not mentioned in this connection, does not imply that that kingdom was not in existence during this period. That power simply did not come in contact with God's people during this time, and consequently is not mentioned. Nevertheless, history testifies to the fact that Lysimachus conquered the territory of Cassander, and Seleucus conquered Lysimachus and for some time was absolute master of the three divisions of the Grecian Empire. He was the mighty king of the north. Afterwards the Macedonian horn revolted and gained its independence, but its rulers never came in contact with God's people, and for this reason this power is not referred to again until the Romans conquered Macedonia and exalted themselves to establish the vision."

The third point in the Introduction that Elder James White made the statement that the eleventh chapter of Daniel must parallel the four universal kingdoms of Dan. 2, 7 and 8th in the great political

outlines clear down to the second coming of Christ is not a logical conclusion. The same angel that revealed the political and ecclesiastical history of the world to Daniel also revealed the political and ecclesiastical history of the world during the Christian dispensation to John, the Revelator. The political history of the fourth kingdom was revealed to John, in the seven trumpets. The first four trumpets deal with the history of the Roman Empire, down to the time it was divided into ten divisions and the papacy was established. Then three war or judgment trumpets are presented which introduce the Mohammedan power in the 9th chapter and the French nation in the eleventh chapter of Revelation under the first and second woes. The Mohammedan and French nationalities are mentioned as the last actors upon the stage in the political history of the seven trumpets. The next scene is the third woe—the awful time of trouble among the nations, and the second coming of Christ. It is an exact parallel of the latter part of the eleventh chapter and the first part of the 13th chapter of Daniel. Since the same angel in the Book of Revelation, closes the political history of the fourth universal empire with a description of the atheistical French nation which largely established the supremacy of the Papacy and finally disestablished it, by making war against God and all religious things, and since the same angel also mentions the Mohammedan power as waning and drying up just before Christ comes, that the nations of the whole world may be gathered together to the great battle of Armageddon within the domain of the Turk, and since all this is presented by the same angel that spoke to Daniel, as the great climax of the folly and destiny of the political history of nations in the Book of Revelation, why should it be considered as an incredible thing for the same angel to follow the

same outline of political history in the latter portion of the prophecy in the eleventh chapter of Daniel?

Moreover, we are plainly informed by the angel in the Book of Revelation that the first and second woes—namely the Mohammedan and French infidel nationalities were employed by the Lord as a scourge or judgment to punish the Papacy for their iniquities, their "worship of devils, and idols of gold, and silver and brass, and stone and of wood," and for "their murders," "their sorceries," "their fornication," and "their thefts."

But the Papacy did not repent of these things after the Lord afflicted them with the Turks, so the Lord accomplished his indignation upon the Papacy which He had before determined should be done by inflicting upon it a deadly wound, and He used infidel France to inflict the wound and accomplish his purpose. For the same reason France is introduced in Daniel eleven as in Revelation eleven to bring to view the atheistic king that was to prosper until God's indignation was accomplished against the papacy and the deadly wound inflicted, and also as the king of the bottomless pit that was to make war against God's two witnesses at the time the 1260 years expired and was to slay them in the street of the great city, which spiritually is called Sodom and Egypt, where they also crucified our Lord.

The Book of Revelation in its political outlines of the Christian dispensation is a complement of the eleventh chapter of Daniel. It is the same angel that gives both outlines with additional light in the book of Revelation.

Another objection raised is that the old view of Daniel eleven is not the denominational view. This raises the question, who and what is the denomination? It is true we have no written creed outside of the Bible. But is it not equally true that all our denominational books and

periodicals are supposed to advocate our denominational views upon the doctrines and prophecies of the Bible? Have not all our periodicals and published books and pamphlets authorized by the denomination, set forth the old view of Dan. 11 until this day? If they do not represent the denominational view, then I fail to see why one or two articles written by one or two men in our periodicals or pamphlets unauthorized in the publication of the new view of Daniel 11 represents the denominational view.

Objection 1. in the real indictment states that the old view admits that Dan. 10-12 is a fuller explanation of the vision of Daniel 8 and 9, and then utterly departs from the idea, and drags in two powers, the principal one of which is a waning power.

I have already answered this indictment by showing that the old view winds up the political history of Rome in the eleventh chapter of Daniel exactly as John the Revelator winds up the history of Rome in the seven trumpets. The old view recognizes the political outlines of the 8th chapter in the eleventh, with the additional light that the book of Revelation throws upon the latter part of the prophecy, but the new view not only ignores the light that the Book of Revelation throws upon this prophecy by giving the history of the atheistical French and Mohammedan forces which God used to punish and disestablish the Papacy at the termination of the 1260 years of papal persecutions, but the new view also utterly ignores the establishment in the prophecy of the fourth universal empire, the whole history of imperial Rome, its destruction of the mighty and holy people, its standing up against the Prince of princes, and its consequent desolations of Jerusalem and Palestine. It makes one tremendous leap from Antiochus Epiphanes B.C. 164 to the establishment of the Papacy in the 6th century this side of

Christ—a period of over seven hundred years during which the most momentous events occurred in the history of the whole world relative to God's people and cause. If Antiochus Epiphanes should not be omitted in the eleventh chapter of Daniel because he slew 40,000 Jews on his return from Egypt, and changed the priest-hood and offered swines blood in the temple, what shall we say of the new view which not only omits the founders of imperial Rome and the entire history of imperial Rome, but also all allusion to the power that put to death the Prince of the covenant, that in a single siege of Jerusalem slew not 40,000 thousand but ~~not~~ eleven hundred thousand, scattered the residue into all parts of the world, laid waste their city and temple, and forever abolished the high priest-hood among the Jews? Upon which profanation and persecution would the angel be likely to lay the greater emphasis, upon that carried on by Antiochus Epiphanes or by imperial Rome?

Point 2. of the indictment, states that the old view eliminates Rome as the climax of all antagonistic powers, and draws into the prophecy a power not growing vigorous and dominating, but long past its prime, a decrepit, waning, conquered power at best, and leaves Rome out of the prophecy with no further mention, a proceeding for which there is no justification.

My answer to this objection is that the political history of the seven trumpets in the Book of Revelation proceeds along the same line as the old view, and therefore this indictment is as much against John the Revelator as it is against those who hold the old view of Dan. 11. Only John leaves Rome out of the prophecy a great deal earlier in the Christian dispensation and introduces the Mohammedan and French Nationalities than the old view does on Dan. 11. The Book of Revelation is a justification of the old view and not of the new.

Objection 3. states that all the prophetic lines of Daniel deal

with dominating world dynasties, even the eleventh admittedly to verse 35, inclusive, and then the old view sets them all aside, and introduces two new nations, neither of which are world powers. My answer to this objection is that not one of Daniel's prophecies deals with "dominating world dynasties" after Rome was divided into ten kingdoms. There were to be no more "world dynasties" after 476 A. D. until the everlasting kingdom of Christ is set up. After 476 A. D. the prophecies throughout the Books of Daniel and Revelation deal with the nations which divided the Roman Empire, and not with world dynasties. The prophecies indicate that some of these nations would be weak and waning powers.

Objection 4, states that the old view fails utterly to grasp the design of Chapter 11, the revelation of evil powers to stand up for world dominion against Him who only has the right to reign. My answer to this objection is that no such design of world dominance on the part of the king of the north is implied or mentioned in the latter part of the eleventh chapter of Daniel.

The prophecy clearly indicates that other nations have supported the king of the north but finally all help was refused and he as a consequence, came to his end, which precipitated the Battle of Armageddon, into which all nations were drawn. The king of the north comes to his end before this last great battle among the nations of the whole world is fought. This proves clearly that the king of the north is not the papacy, because the papacy in its spiritual dominance over the nations of the earth does not come to its end until it is consumed by the brightness of Christ's coming, after the Battle of Armageddon has been fought or while the conflict is still raging.

Objection 5, states that the old view telescopes a period of time unnatural to every line of prophecy, in order to accommodate

itself to a misunderstood phrase "a raiser of taxes."

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My answer to this objection is that the recorded prophecy of Christ in Matthew 24, is written on the telescopic plan. From the verses 3 to 14 he carries us clear down to the end, and then backs up again and begins with the destruction of Jerusalem in verse 15. The same plan is followed in Revelation 20, 21 and 22. Revelation 20th chapter tells of the complete destruction of the wicked in the lake of fire. The first part of the 21st chapter tells of the passing away of the former earth and the restoration of the new earth, and then the eighth verse of the 21st and the 15th verse of the 22nd chapter backs up again and tell us of things that are to take place on the former earth. The telescoping, backing up, and jumping plan in outlining the prophetic periods is not unnatural in any line of prophecy. The new view leaps across a gap of 700 years and overlooks the most important events the Bible predicted would occur during that period of time.

Objection 8, states that the old view places the time of the end in 1798 contrary to the clear logic of Dan. 2:14-19, and 12:4,10,11, which places it at the end of the 2300 days, as does also the Spirit of Prophecy.

My answer to this objection is that the prophet Daniel and the Spirit of Prophecy both place the beginning of the time of the end at 1798 the termination of the 1260 days instead of the 2300 days. Dan. 8:17, and Dan. 12:4,10 tell us clearly that the vision shall be sealed and not understood till the time of the end, then it was to be unsealed and understood. But this did not mean that the vision of the 2300 days was not to be understood until the 2300 days expired in 1844, but that the vision was to be unsealed and understood at the time of the end before the time period of the 2300 days were ended. Unfortunately the indictment omitted Dan. 12:7,9 and a quotation from the Spirit of Prophecy on page

358 of the Great Controversy. In Dan. 12:4-9 we read that the angel asked the man clothed in linen: "How long shall it be to the end of these wonders?" and the man clothed in linen answered: "That it shall be for a time, times and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished. . . . So thy say Daniel: for the words are closed up and sealed till the time of the end."

Till the time of the end of what? One would most naturally conclude the time of the end of the 1260 days just alluded to. And to this agree the words of the Spirit of Prophecy on page 358 of the Great Controversy which read as follows: "That part of his prophecy which related to the last days, Daniel was bidden to close up and seal to the time of the end." But till we reach this time could a message concerning the judgment be proclaimed, based on a fulfillment of these prophecies. But at the time of the end, says the prophet, "Many shall run to and fro, and knowledge shall be increased"..... Since 1798 the book of Daniel has been unsealed, knowledge of the prophecies has increased, and many have proclaimed the solemn message of the judgment near. This makes it very clear that both the prophecy of Daniel and the Spirit of Prophecy place the commencement of the time of the end at the termination of the 1260 day prophecy, and not at the end of the 2300 days. The 2300 days end in the time of the end but not at the time beginning of time of the end.

Objection 7 states that the old view makes territory a means of identification in succession of empire, rather than world dominion and character, contrary to our interpretation uniformly followed in all other symbolic prophecy. My answer to this objection is that it is impossible to determine and locate the king of the north and the king of the south and the kings of the East and the kings of the West

on any other basis than a territorial basis. When there is only one world king that rules at a given time it is easy to locate him on the basis of world dominion and character, but when you have two or more kings reigning in the world contemporaneously it is impossible to identify them on a basis of world dominion and character. To which one shall we give the prerogative of world dominion and character when each has only a part of the world. The old view follows the same rule of interpretation concerning the king of the North and the king of the South throughout the entire chapter, whereas the new view follows two rules of interpretation concerning these two kings—one a literal territorial view at the beginning of the chapter and a second mystical philosophical interpretation at the end of the chapter.

Objection 8 states that the old view presents an interpretation with a constantly diminishing Biblical evidence instead of cumulative proof as do other prophecies. My answer to this objection is that the old view has all the Biblical evidence that the new view holds on the Papacy and in addition the old view has the cumulative Biblical evidence found in the 9th, 11th, and 16th chapters of the Book of Revelation on the French and Turks. The old view has more Bible evidence in the eleventh chapter than has the new view.

Objection 10, states that the old view makes the waning power of Turkey a striking sign of the last days, and that there is not the slightest evidence of its nearer fulfillment now than a half century ago.

My answer to this objection is that the history of the dismemberment of the Turkish empire during the past 50 years is a sufficient refutation of this indictment of the old view.

Objection 14 states that the old view makes Thrace or Turkey

in Europe a necessary part of the identification of the king of the North, and yet no Seleucid king held any part of Turkey in Europe, unless we may count the brief time after Seleucus Nicator conquered Lysimachus.

My answer to this objection is that Lysimachus the first and original king of the north mentioned in the eleventh chapter after Alexander's kingdom was divided, first held all of Thrace which included the countries on the Hellespont and the Bosphorus and Asia Minor, Armenia and Media, north of Syria. Later Lysimachus added to his northern territory all the dominion of Cassander's two sons--namely Macedonia and the adjacent countries. Then Seleucus after he had invaded India returned and added all of Asia Minor to his own vast dominion, and later at the battle of Coropedion in B. C. 281 defeated and slew Lysimachus, and the historian says, "in consequence of which Seleucus made himself master of all his dominions" and also "became master of all the treasures of Lysimachus." Antiochus Euter, the son of Seleucus succeeded his father and reigned for nineteen years over all his father's dominions. Thus the dynasty of the Seleucidae was firmly established in the territory of the king of the North in Europe as well as in Asia.

Objection 15, states that the old view declares that Lysimachus conquered Cassander, when these two men never went to war against each other.

My answer to this objection is that this indictment rests on a point of mere technicality. Elder Smith used the figure of Personification instead of metonymy. What he really meant was not Cassander but Cassander's kingdom in the days of his two sons--the lawful successors.

Objection 16, states that the old view declares that Seleucus conquered Lysimachus and thus became possessed of Macedonia and Thrace,

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when nothing of the kind occurred.

I have already answered this indictment under objection 14, by giving historical proof that Seleucus became the sole master of all the dominions and all the treasures of Lysimachus, and Seleucus' son Antiochus Soter, succeeded to all his father's conquered possessions. A later disintegration of the western possessions in Europe does not militate against what constituted the original territory of the king of the North. When Rome conquered the territory of the original king of the North, it for a time being was the king of the North on the same basis as the Seleucidae of the East became the kings of the North. For the same reason, and on exactly the same basis, when the Ottoman rulers wrested this territory out of the hands of the Romans and drove them back into Western Europe, did the Turkish rulers become the kings of North. There is logic and consistency in this position of the old view.

Objection 17 states that the old view affirms that there were only two powers left of Alexander's empire when Seleucus won the victory in B. C. 331, whereas history shows there were three powers which persisted till Rome became dominant.

My answer to this indictment is that it does not correctly represent the old view. The old view insists that there were only two powers existent for a limited time, after which the Macedonian dynasty again gained its independence. But this fact does not change the territorial status of the original king of the North. The old view maintains the same division in Dan. 11 as it does in Dan. 8.

Objection 18, states that the old view in its shunting back

in the history of Rome to anchor to some expressions loses the prophecy of the greatest persecution the Jewish people ever suffered, under Antiochus IV.

My answer to this indictment is that it impeaches its own testimony. In order to bring in the persecutions of Antiochus Epiphanes which were but as a drop in the bucket in comparison to what imperial Rome did to the Jews, the new view devotes 18 verses of Daniel 11, to the short reign of eleven years of Antiochus Epiphanes and not a single verse to imperial Rome, and then without even mentioning that a fourth kingdom that was to rule all the world has been established on earth without mentioning the fact that imperial Rome destroyed millions upon millions of Jews in entirely subjugating their nation and many cities without mentioning the ~~the~~ worst siege, famine and destruction that Jerusalem ever experienced at the hands of the Romans, without alluding to the power that was to crucify the Prince of the Covenant, and was to destroy the Sanctuary and the high-priest-hood, the new view leaps across a gap of 702 years from Antiochus Epiphanes to the establishment of the Papacy. The new view has set at naught its own arguments when it eliminates all the fearful and unparalleled devastations and persecutions of imperial Rome upon the Jews for a period of nearly 700 years and substitutes in its place the short period of a little more than three years during which Antiochus Epiphanes waged war upon the Jews, and employs sixteen verses of the prophecy to cover this short period.

It may be well to state right here why Antiochus Epiphanes is allowed to cover so many verses in the eleventh chapter of Daniel. The religious commentators of the Jewish Church were the first to give this much attention to Antiochus Epiphanes in order to avoid an allusion to the Messiah as the Prince of the Covenant being put to death

Later the commentators of the Catholic Church adapted the same views on this prophecy and had Antiochus Epiphanes cover nearly the whole of the prophecy from the fifteenth verse on down, so as to avoid the application of the prophecy to the Papacy from verses 31 to 38 inclusive. A number of modern Protestant writers have adopted the interpretation of the Catholic Church down to verse 31, then finding themselves in a dilemma to span a gap of 702 years they shut their eyes to the most momentous events in connection with the history of God's people and the unfolding of God's plan in the world, and blindly leap across a gap of seven centuries and land squarely upon the establishment of the supremacy of the Papacy.

Elder Uriah Smith was conversant with all these facts just stated and alludes to them in his treatise of the little horn that waxed exceeding great where these same Bible commentators and church historians endeavored to prove that the little horn represented Antiochus Epiphanes.

Elder Smith says: "The Romanists take that view to avoid the application of the prophecy to themselves; and many Protestants follow them, in order to oppose the doctrine that the second advent of Christ is now at hand." That Elder Smith was very familiar with the writers who hold this new view on Daniel 11, is quite apparent. He quotes from the works that are brought forward to sustain the new view, namely, Maccabees; Josephus's Antiquities; Prideaux; Bishop of Newton and others. He saw the error of their arguments and refused to follow them.

Objection 32, states again that the old view departs from the world-dominance principle, invariably used in other prophecies, and makes exact territory the chief factor of identification. I have already answered this objection, by showing that there are many nations and not one universal nation ruling the world in the latter portions of the great prophecies of Daniel and Revelation.

Objection 35 states that the old view presents the opinions of men, men, men, ranged around 1798, and the clause, "He shall come to his end and none shall help him." The old view presents a mighty mass of interesting history, artful diplomacy, and theories of men, but what do the wise men of the world know about the fulfillment of prophecy anyway. We believe these things because God says so.

My answer to this objection is that the author of this indictment, I find, by looking his treatise through, made some twenty-six appeals to the writings of men to support his views. The new view presents the explanation of twenty-six verses of Daniel eleventh chapter without a single reference to the Bible, and quotes copiously from Bishop Newton, Prideaux, and other human authorities, whereas the old view interprets the latter part of the eleventh chapter of Daniel in harmony with the inspired record of the political history of the Book of Revelation, as it is outlined in the eighth, ninth, eleventh and sixteenth chapters of Revelation. The old view presents both Bible and history -- the only logical way to proceed in giving an explanation of the prophecies.

Objection 36, is a repetition of indictment 35, which I have just answered.

Objections 38 and 39 find fault with the old view because it confines the territory of the king of the North to a little strip of territory north of Palestine, instead of giving the appellation -- the King of the North -- a world dominant character, that is to say a mystical, philosophical, Theosophistic, Neo-Platonic interpretation. The great historian Heander says that this latter method of interpreting the Scriptures, doctrines and prophecies of the Bible

eludes all possibility of comprehension, changes the literal into a spiritual sense by arbitrary interpretations, and clothes all things in a hidden meaning so as to make things incomprehensible, ineffable, and the Absolute Being identical with nothing. The new view adheres to a literal interpretation of the king of the North and the king of the South, from the beginning of the division of Alexander's kingdom until we come to the 31st verse of Daniel II, then when we read the 40th verse it suddenly changes its rule of interpretation and adopts the mystical, Theosophistic, Neo-Platonic system of interpretation. The old view is consistent and sticks to the literal text and literal interpretation throughout the entire chapter, and has literal kings that are reigning in literal territory.

ROMAN EMPIRE

I shall devote the rest of my time to the presentation of historical evidence that Rome is introduced into the prophecy in the 14th verse of the eleventh chapter, and fits the appellation, "the robbers of thy people" who were to "exalt themselves to establish the vision," a great deal better than a motley band of robbers and outlaws among the Jews in Palestine, as is held by the new view.

I accept the objective genitive instead of the subjective genitive as being the proper construction of the Hebrew text. There are many excellent authorities that sustain this construction of the text, and render it "the robbers of thy people," "the breakers of thy people," "the destroyers of thy people," etc.

How remarkably this designation fits the little horn that was to wax exceeding great in the vision of the eighth chapter of Daniel, "he shall destroy wonderfully and shall prosper and practice, and shall destroy the mighty and the holy people, and he shall also

stand up against the Prince of princes, but he (Rome) shall be broken without hands."

"The robbers of thy people shall exalt themselves to establish the vision, but they shall fall," that is, "they shall be broken without hands" without human instrumentality. The original name of the Romans was robbers. Mommsen, Volume I, Book I, Chapter 4, Paragraph 1.

"This much is certain," says Mommsen, "that in the oldest form of it [the name of the Romans] known to us the inhabitants of the caaton [on the hills of the Tiber] are called not Romans, but (by a shifting sound that frequently occurs in the earlier period of a language, but fell very early into abeyance in Latin) Ramnians (Ramnes) a fact which constitutes an expressive testimony to the immortal antiquity of the name." "Ramnes" means "foresters, or bushmen" and "bushmen" was the ancient term for "robbers." Hence Ramnes or Ramnian, contracted later to Romans, means literally "robbers" or "violent men," "the children of the violent." Later they also called themselves "Romani collini" or "Romans of the Hill," others called them, "Hill-men" and "Mount Romans."

They were a lot of robbers and outlaws, and consequently their appellation - Ramnians, later contracted to Romans.

In Arnold's History of Rome, Chapter I, paragraph 9, we read: "Romulus set apart a place of refuge to which any man might flee and be safe from his pursuers. So many fled thither from the country round about; those who had shed blood and fled from the avenger of blood. . . and even men of low degree who had run away from their lords." "So the city was filled with people (men) and they wanted wives, and the nations round about would not give them any wives."

"Thus they resorted to a curious expedient. A great festival in honor of Neptune was appointed, and the neighboring families were

invited to come with their families. In the midst of the games the young Romans rushed among the spectators, and each seizing a maiden, carried her off to be his wife.* Thus they stole their wives, and the surrounding nations, the Greeks and the Sabines, from whom they stole their wives, called them robbers.*

In Rollins' Ancient History, Books 22 and 23, Sec. 3, Paragraph 31, we find a letter written by Mithridates, king of Armenia to Arsaces, king of the Parthians as follows:

"Do you know that the Romans when they found themselves stopped by the ocean in the west turned their arms this way, that to look back to their foundation, and origin, whatever they had they had from violence; homes, wives, and dominion. A vile herd of every kind of vagabonds, without country, without forefathers, they established themselves for the misfortune of the human race. Neither divine or human laws restrained them from destroying remote neighbors, the weak or the powerful, their allies, or friends. They reckon as enemies all that are not their slaves and especially whatever bears the name of king. . . . It will be for your immortal glory to have supported two great kings and to have conquered and destroyed these robbers of the world."

The Hebrew word for "robbers" in Daniel 11:14, is a very significant word and is only used by the Lord himself, once in Daniel, once in Jeremiah, and again in Ezekiel, once in Isaiah and once in the Psalms. The Hebrew is "parits." Isaiah applies it to a "ravenous beast." Ezekiel in predicting the future destruction of Jerusalem after the fashion of Moses' prediction in the 28th chapter of Deuteronomy, concludes by saying: "I will give it (sanctuary) into the hands of the strangers for a prey, and to the wicked of the earth for a spoil; and they shall pollute it. My face will I also turn from them,

and they shall pollute my secret place: for the robbers (parits) shall enter into it and defile it." This cannot refer to Nebuchadnezzar, for he had already polluted the sanctuary and taken its vessels as a prey and spoil. It must refer to the future pollution of the sanctuary by the Romans in A.D. 70.

In Psalm 17:4 the Hebrew word "parits" is translated "the destroyer." Gesenius in his Hebrew lexicon defines the word "parits" "one violent, rapacious, an oppressor, a tyrant." How fittingly the appellations: "the destroyer of thy people," "the oppressors of thy people," "the tyrants of thy people" who shall exalt themselves to establish the vision," "in those times" apply to the Romans. How aptly the expression: "The destroyers of thy people who shall exalt themselves to establish the vision" fits into the language of the vision of Daniel 8:24 and 25. Here imperial Rome is represented in the following descriptive language: "And he shall magnify (exalt) himself." "And he shall destroy wonderfully, and shall prosper and practice, and shall destroy the mighty and the holy people," "he shall also stand up against the Prince of princes." It was Imperial Rome that was to stand up against the Prince of princes. It was Imperial Rome that was to establish the vision of the seventy weeks in Daniel ninth chapter that was determined upon his people and his holy city. It was Imperial Rome that was to make possible the fulfillment of this vision, which was to seal up both the vision and the prophecy and make them sure, when they "cut off," (or literally "put to death as a malefactor") "the Messiah."

It is this same vision that the angel again refers to in

Dan. 11:14. It is the same Prince of princes that the angel refers to in Dan. 11:23. "The Prince of the covenant," does not mean "a prince of a covenant." The angel is specific in his language, just as God is when He says "the seventh day is the Sabbath" not a seventh day or any seventh day. "The Prince of

of the Covenant." It is a specific Prince and a specific Covenant. Of what covenant is Christ the Prince? For what covenant was He broken? The word "broken" here is "shabar" and means "to meet a violent end or death" when applied to man." The prince of the covenant was to meet a violent death. Paul states that the old covenant was ratified with the blood of animals which met a violent death, therefore it was necessary that the new covenant be ratified by the death of the Prince of life in the same way.

It is the same mighty imperial Rome that caused "craft" (or deceit)*to prosper in his hand " in Daniel 8:25 that was to "work deceitfully" after the league was perfected between the Jews and Romans in 161 B.C. While the Romans promised to protect the Jews and preserve their land and nation inviolate from all their enemies, the Caesars who did according to their own will before whom none were able to stand, finally entered into the glorious land, and by their hands it was consumed.

After the great Caesar conquered the holy land in 65 B.C. he set his face to enter by force upon the possession of the whole kingdom. Egypt was the only division of "the whole kingdom" of Alexander that was not yet brought into subjection to the Roman power, and Caesar, the founder of imperial Rome, the one man that made the fourth kingdom of Daniel 2, 7, and 8, as world empire, now sets his face to enter by force into Egypt, where Cleopatra practiced her wily and corrupting machinations upon Caesar and his generals, and finally turned against him, but he finally subdued all his enemies and turned his face as a world monarch toward the stronghold of his own land -- the capital of the Roman Empire.

Froude in his wonderful book on "Caesar - A Sketch," using this significant language as to the divine purpose and mission

of Caesar in connection with God's plan and work in this earth, says:

"Caesar . . . came into the world at a special time and for a special object. The old religions were dead, from the pillars of Hercules to the Euphrates and the Nile, and the principles on which human society had been constructed were dead also. . . . A new life was about to dawn for mankind. Poetry, and faith, and devotion were to spring again out of the seeds which were sleeping in the heart of humanity. But this life which is to endure grows slowly; and as the soil must be prepared before the wheat can be sown, so before the Kingdom of Heaven could throw up its shoots there was needed a kingdom of this world where the nations were neither torn to pieces by violence nor were rushing after false ideals and spurious ambitions. Such a kingdom was the Empire of the Caesars -- a kingdom where peaceful men could work, think, and speak as they pleased, and travel freely among provinces ruled for the most part by Gallies, who protected life and property, and forbade fanatics to tear each other in pieces for their religious opinions. "It is not lawful for us to put any man to death," was the complaint of the Jewish priests to the Roman governor. Had Europe and Asia been covered with independent nations, each with a local religion represented in its ruling powers, Christianity must have been stifled in its cradle. If St. Paul had escaped the Sanhedrim at Jerusalem, he would have been torn to pieces by the silver-smith at Ephesus. The appeal to Caesar's judgment-seat was the shield of his mission, and alone made possible his success.

"And this spirit, which confined government to its simplest duties, while it left opinion unfettered, was especially present in Julius Caesar himself. . . . He fought his battles to establish some tolerable degree of justice in the government of this world; and he succeeded, though he was murdered for doing it.

"Strange and startling resemblance between the fate of the founder of the kingdom of this world and of the founder of the kingdom not of this world, for which the first was the preparation." --

Freude - "Caesar - A Sketch," pages 434 - 436.

It seems strange that divine revelation in the Book of Daniel should deal with the founder of the Babylonian kingdom, the conqueror of the Babylonian Empire, the founder of the Grecian Empire and entirely omit any mention of the founder of the greatest world empire -- which was finally "to destroy the mighty and the holy people" and "also stand up against the Prince of princes, yea, the Prince of the covenant," and, which mighty empire was to "pollute the sanctuary of strength, and take away the daily sacrifice" and in its place establish the abomination that maketh desolate for a thousand two hundred and ninety years. The fact that the new view of Daniel 11 eliminates entirely all the dealings of imperial Rome with God's people and God's cause, and skips from Antiochus Epiphanes to the establishment of the Papacy, a period of over 700 years, is a sufficient defect in itself to destroy the force of the whole argument in support of Antiochus Epiphanes covering all the prophetic history from verse 15 to 31 of Daniel 11. Antiochus Epiphanes may have been important but can he eclipse the whole history of imperial Rome and what imperial Rome did to God's people? Was he greater than the founder of imperial Rome -- the conqueror of the world?

"But," says the angel to Daniel, "he shall stumble and fall, and not be found."

Freude in commenting on Caesar's death says: "As Caesar had lived to reconstruct the Roman world, so his death was necessary to finish the work. . . . Caesar entered and took his seat on Caesar's golden chair on the rostrum of the Roman Senate. A group of conspirators gathered around him, presenting a petition which he refused to grant. Caesar rose

from his seat. Cassius stabbed him in the throat. He looked round, and seeing not one friendly face, but only a ring of daggers pointing at him, he drew his gown over his head, gathered the folds about him that he might fall decently, and sank down without uttering another word." "He stumbled and fell," pierced with twenty-three daggers. "Thus the great Caesar died." The angel said: "He shall turn his face toward the stronghold of his own land, but he shall stumble and fall, and not be found."

Why was he not found after he stumbled and fell? Let Froude give the answer. "They [the Roman senators] took on themselves the order of the funeral. They surrounded the body, which was reverently raised by the officers of the Forum. Part proposed to carry it to the Temple of Jupiter, in the Capitol, and burn it under the eyes of the assassins; part to take it into the Senate-house and use the meeting place of the Optimates a second time as a pyre of the people's friend. A few legionaries. . . advised that it should be consumed where it lay. The platform was torn up and the broken timbers piled into a heap. Chairs and benches were thrown on to it, the whole crowd rushing wildly to add a chip or splinter. Actors flung in their dresses, musicians their instruments, soldiers their swords. Women added their necklaces and scarfs. Mothers brought up their children to contribute toys and playthings. On the pile so composed the body of Caesar was reduced to ashes. . . . The demonstrations of sorrow were most remarkable among the Jews, crowds of whom continued for many nights to collect and wail in the Forum at the scene of the singular ceremony." Ibid -- pages 414, 415.

They sought for the great Caesar, their friend, but he was not to be found. He stumbled and fell, was reduced to ashes, they still sought after him, but he was not found. How remarkably he fulfilled this prophecy.

"Then shall stand up in his estate a raiser of taxes in the glory of the kingdom."

The great Augustus Caesar succeeded Julius Caesar. He is preeminently styled both in history and in sacred writ as the greatest tax raiser the world ever saw. Luke referring to the great Augustus, who reigned at the time of Christ's birth, in the time of "the glory of the kingdom," says: "And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed." A ruler who taxed all the world is certainly a greater "raiser of taxes" than was Seleucus Philopater who only laid a small tax upon the Jews so he might be able to pay his annual tribute of 40,000 talents to the Romans, who had laid claim to his dominions.

"In the glory of the kingdom." What kingdom? If it is Israel's kingdom, all is well. For Christ is the glory of Israel's kingdom, and he appeared during the reign of the "raiser of taxes" Augustus Caesar. If it refers to the time of the glory of the kingdom of imperial Rome -- all is well. Because the reign of Augustus Caesar is called, in history, "The Augustan Age," "the Golden Age." He truly appeared "in the glory of the kingdom" of imperial Rome.

And said the angel to Daniel: "And in his estate shall stand up a vile person, to whom they shall not give the honor of the kingdom."

The new view holds that this verse refers to Antiochus Epiphanes -- the Illustrious. No doubt, Antiochus Epiphanes was vile, but if we are to believe the records of Suetonius, a Roman Senator, who gives us a biography of the life of Tiberius Caesar, we must admit that Antiochus Epiphanes was indeed illustrious in virtues in comparison to the vile, voluptuous, profligate and drunken life which Tiberius Caesar lived. Seneca says, Tiberius was only drunk once in his life, and that was all the time.

Of all the Caesars that Suetonius describes Tiberius is

the vilest. Tiberius after he had fully established himself upon the throne of Rome through flatteries, so abundantly attested to by historians, erected a temporary residence in a villa on an island near the ancient city of Pompeii, and if I should read to you all the vile things that Suetonius says Tiberius indulged in, with the profligates of Pompeii, you can readily understand why the Lord rained brimstone and fiery lava out of the mouth of Mt. Vesuvius upon the inhabitants of this wicked city and destroyed them all in A.D. 79. I have never read anything so revolting, sickening, and disgusting of any ruler as the villanous character of Tiberius. No other ruler is more deserving of the title "a vile person" as the successor of Augustus Caesar, who came "in peaceably and obtained the kingdom by flatteries." It is no wonder when Livia, the wife of Augustus, by flatteries besought the great Emperor to nominate Tiberius as his successor that he said: "Your son is too vile to wear the purple of Rome."

It was during Tiberius' reign that "the Prince of the Covenant" met a violent death as is clearly set forth in the prophecy concerning this vile king. After mention is made of the violent death which the prince of the new covenant was to suffer, we are introduced to a league or alliance which was made with Rome after which Rome was to "work deceitfully" "against the holy covenant." Just as soon as the Prince of the new Covenant is introduced in the 22nd verse -- the new or holy covenant, the sanctuary of strength, and the daily ministry of the prince of the covenant become the bone of contention with Rome, until finally the abomination of desolation is set up in place of the continual ministry of the Prince of the covenant. Five times the holy covenant is mentioned after the Prince of the new covenant has ratified it by his death, until the Papacy obscures his daily ministry of the new covenant blessings by setting up its own abominable system. The warfare of Rome both pagan and papal is against the new covenant, the Prince of the new covenant, and his sanctuary. A lack of time prevents me from going into a detailed explanation of the history of imperial Rome from verses 23 to 31.

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LACEY: [At this point Brother Lacey continued his study of Revelation 17. After a brief review of what had been presented the previous day, which included the tenth verse, he proceeded as follows:]

"And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition."

Assuming that this beast is Satan, because of his identity with Revelation 12, and the fact that he ascends out of the bottomless pit, and goes into perdition -- Then we have to interpret these enigmatical expressions, The beast that thou sawest was, and is not, and shall come. The meaning isn't right on the surface, and as I apply it to Satan in the light of these incidents, that statement in the Great Controversy that Satan is going to impersonate Christ -- that is the thing that impressed me as a youth. The final act in the great drama. I will admit that that is throwing a different light on our interpretation of it, and I think I can see a meaning in these expressions if we regard it in that light. Isn't the dragon Satan, that old serpent? Who was the serpent? The serpent was the highest intelligence of all at that time, and Satan took that form and appears to Eve. And I think of that expression, The beast that was, and is not," means that he was personally manifested, though not in human form. In an analogous way, at the end Satan is going to come as Christ, taking the form of the highest intelligence known now. Now if Satan were to try to deceive the world, it would be useless to come as Mohammed, or as the head of the Buddhists, or as Confucius, but if he came as Jesus Christ, the Mohammedans honor Christ,

the Buddhists honor Christ, and let him come as Christ, and then he may take the whole world, and so the beast that was means that he was personally manifested as the serpent. Now he stands behind the scenes entirely. Then he is coming by and by as Christ, and then he shall appear. The Greek word translated "yet is" is the same word that is used in reference to the coming of Christ. He shall be present as Christ, the beast that was and is not, and shall come, and all the world shall wonder when they behold that beast.

So that expression I explain that way, admitting the enigma.

(H.C.LACEY, continued) (Reading Rev. 17:9, 10) "The seven heads are seven mountains, on which the woman sitteth. And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space." This refers to the papacy. There is nothing said about the continuance of Babylon, Medo-Persia, Greece, or Rome; but of Rome Papal it is said that he must continue a time, times, and half a time, forty-two months, a short time. In the 13th chapter it is stated that Satan persecuted the woman, because he knows that he ^{compass} "hath but a short time." ~~xxxxxxx~~ In the ~~xxxxxxx~~ of that "short time" we must put 3,000 years, or from the cross to the time when Satan is destroyed.

Now comes the application of the 11th verse: "And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition." That brings us face to face with that final act in the great drama. Who is this beast? The beast is Satan himself,--"the beast that was [in the Garden of Eden] "and is not" [in John's day he was not manifested] "even he is the eighth." Satan has used the world governments or powers as heads to work through; but this verse says that the beast himself is the eighth. Isn't that sufficient for us to say that that represents Satan's impersonation of Christ? He becomes the eighth world power. After 2,000 years of Christian teaching, what power could come up that could take charge of the world and reign if it is not someone who pretends to be Christ? Satan is the beast. If he came as Satan, he would not be the eighth head; nor if he came as Mohammed or Confucius, or any of those great leaders; but if he came as Jesus Christ, why even the Jews are beginning to recognize Him as one of

the great prophets. I think I can see how, if a being of majestic brightness were to come and perform miracles of healing the sick, ~~raising the dead~~ and speak gracious words such as Christ would speak, in a little while the world might be ~~induced~~ induced to give him allegiance.

Now do you see what is meant by verse 11, where it says, "even he is the eighth, and is of the seven"? It does not say he is one of the seven, but he "is of the seven." That is, he is behind Egypt, he is behind Rome, he is behind Babylon. Isn't that true?

He is "of the seven, and goeth into perdition." Reading that in the light of Revelation 20, Satan comes out of the bottomless pit and goes into perdition.

Now note the simplicity of this study. We just take the simple statements of the Bible and put them alongside of "Great Controversy." difficulty

A. O. TAIT: The chief ~~trouble~~ I have with the "is not" part of it is the trouble I have with the devil all the time.

H. C. LACEY: But that is his manifestation.

Now in verse 12 it says: "And the ten horns which thou sawest, are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast." I cannot help taking my stand back in John's day, and I have to differ with my dear Brother Wilcox on that. The ten horns of the sixth head, Pagan Rome divided, were to last right down to the coming of Christ, to receive power as kings one hour with the beast. These have one mind and shall give their power and strength unto the beast. Here is where John supplements Daniel. Daniel tells us that these ten horns should not cleave together. That is true. This text tells us they have received no kingdom as yet; but looking down to the end, they have one mind, and give their strength unto the beast. We

look forward to a time when the the horns will become united as the United States of Europe, or something like that, at least outwardly, and give their strength to the beast, Satan. Is it not likely if a majestic being of majestic brightness appears and claims to be Christ, that the whole world will be deceived and accept him as king? Isn't it likely that Paganism, the Papacy, and Apostate Protestantism will unite, as "Great Controversy" says, and give their support to the beast? In Isaiah 2 and Micah 4 it says that "many nations shall come, and say, Come, let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us his ways." I think that points forward to the time when there will be just such developments in Europe, when the nations will come together and unite under Satan.

A.C.DANIELLS: You do not mean that they will consolidate as one kingdom, but, rather, that they will unite in their great objective or purpose.

H.C.LACEY: Yes, that is it. It says they will receive power as kings one hour with the beast. I do not think they will become one kingdom, but it will be the United States of Europe,--not one kingdom, but all headed by Satan for a short time.

It says they shall have power "one hour." If it said an hour, I should think that was indefinite, but it says "one hour." A day in prophecy represents a year; an hour is a 24th part of a day, or 15 days. On the strength of that I am willing to suggest, and put a question mark after it, that the period during which Satan is here, and practically accepted as king, is a period of 15 days.

Now suppose Satan appeared in London, for instance. Some would believe on him at once, and after the passage of a few weeks or months--for I assume that is during the plagues--the time comes

when the British Empire is willing to acknowledge that this is the Christ, and that His millennium is about to be established. They then give their power and strength to the beast. Here is France, the republic. It will do the same, and so will Germany.

What are 15 days?--Three Sundays. The controversy is over Sunday, and the enforcement is the enforcement of the mark of the beast, the Sunday institution. The only real opponents Satan has at this time will be the 144,000. They are widespread, all over the world, and they will insist, in the face of every manifestation of power, that this is Satan. Suppose that Satan heals the sick and performs many other miracles such as Christ performed when here on earth. The two things that prove that he is not Christ are that he does not appear in the clouds of heaven, and that he changed the Sabbath. Those two points prove to the 144,000 that this great being is not Christ, and they continue to refuse to accept him. With what hatred must the 144,000 be regarded by the people!

(LACEY--Cont'd)

It is difficult under such circumstances to say that there will be a universal death decree. Everybody is willing to admit that this is the case. I think you can see how under such circumstances it would be considerably difficult for the death decree to be issued.

At this time Satan impersonates Christ, and as such makes the decree "That those mine enemies who will not have me to rule over them shall be put to death", this statement being in counterfeit of the words of Christ himself when speaking of the second coming of the Son of Man. So Satan will find a biblical justification for the universal death decree against the people of God who refuse to worship him.

I say that these fifteen days come in right there. Notice, there are three Sundays in this period of time. Sunday is the Sabbath of the professed Christian church, celebrated from midnight to midnight. Now an opportunity is given to the one hundred and forty four thousand to turn to Christ (?) and observe the Sabbath. They are given a little time to repent. They are told they must observe the next Sabbath. Sunday passes, and they are still obstinate and refuse the mercies of the Christ. Another opportunity is given them, but when the next ~~Sabbath~~ Sunday comes around they are still firm. Then the ~~decreed~~ decree is issued that at midnight of the next Sunday if they do not repent, they are to be put to death all over the world at the midnight hour.

Now that brings us to the next verse(vs. 14) "These shall make war with the Lamb, and the Lamb shall overcome them: for

that he is Lord of lords, and King of kings; and they that are with him are called, and chosen, and faithful."

Now the only way I can understand they make war with the Lamb, is that the kings of the earth war upon God's people by this death decree; and then Jesus himself comes down to fight for them. It is the continuance of the old controversy between the Lamb and the Dragon, ~~xxxxxxxxxxxxxxxxxxxx~~ which has been going on through earth's history against the people of the Lamb after Satan was cast out of heaven. And when this decree is made against God's people it is a decree against the Lamb who is represented by the 144,000. It is at midnight that the Lord's voice is heard which delivers the 144,000, and proclaims the day and hour of ~~xxxx~~ Christ's coming (spoken of in Great Controversy).

VOICE: Is that the Battle of Armageddon?

LACEY: As I understand it, the Great Controversy presents a situation quite largely as it shall be centered here in the United States. The Battle of Armageddon is to take place over in Europe. Religious persecution of course is all over the world, but especially so in the United States. Here is the center of the controversy, and Great Controversy represents what is going on here. Over in Europe there is a fight going on, and here in the United States religious persecution is raging.

After those fifteen days there is a little gap. Here I put in the six weeks. It says in Great Controversy: "the voice of God is heard proclaiming the day and hour of Christ's coming." He does not come at the midnight hour, but comes certain days after. Brother Haske ll suggests there is a period of six weeks between these two. That was the time Jesus was on the earth from the time between his resurrection and ascension.

After the voice is heard at midnight, the saints are delivered 832
and remain on the earth until Christ comes. And the next verses
portray what takes place during these six weeks. (I omit the
15th verse as that is only explanatory)

16th vs.: "And the ten horns which thou sawest upon
the beast, these shall hate the whore, and shall make her
desolate and naked, and shall eat her flesh, and burn her
with fire." You remember, that is what is said in Early Writings
and Great Controversy, happens after this midnight cry. After
God's people are delivered, the people of the world then turn
upon these false religious teachers. Thus these horns turn upon
the woman. They turn upon their ministers that have taught them
false doctrines.

QUESTION: From where do the six weeks begin?

LACEY: That is only a speculation, a suggestion from Brother
Haskell, as I said. It is from that midnight hour when
the voice of God ~~terminates~~ terminates the fifteen days' persecu-
tion of the people of God. Great Controversy declares it "the
hour and day of Jesus coming," which makes it more than one day.
We cannot tell how many days. There appears to be a little lapse of
time.

TAIT: It was suggested that the analogy of the flood
would make it seven days.

LACEY: I never got that, but you remember Brother Haske ll
suggested the plagues are going to repeat the experience of
Christ himself in the last days; so I always put the six
weeks with a questionmark after it.

During that period occurs this verse, and (the 16th) and
this is the objective point. The angel says: "I will show

these the judgment of the great whore." And it is at the moment of her greatest triumph that she is judged. The ten horns turn upon her and make her desolate, and burn her with fire. It was the way they treated a woman of this character in ancient times, and it carries out the figure here given. There is a revulsion of feeling against her, and a turning of the persecution. Instead of the people turning upon the people of God they turn upon their false teachers.

~~LACEY~~ the 17th verse: "For God hath put it in their hearts to fulfil his will, and to agree, and give their kingdom unto the Beast, until the words of God shall be fulfilled." All this is simply the carrying out of the divine purpose. It is the time of the separation of the tares from the wheat. It is the time when the wicked are revealed in their true light. It is the time when the final distinction is made, that could not be made while the wheat and the tares grew together.

VOICE: Is the experience of the 16th verse the same as the 18th chapter.

LACEY: Practically so, ~~yes~~ yes. It (the eighteenth chapter) is an enlargement of this verse (the sixteenth)

UNDERWOOD: Do you apply these fifteen days after probation has closed?

LACEY: Yes, it is at the end of the ~~sixth~~ sixth plague.

May I turn to Revelation 16, verse 17? "And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, it is done." The ~~plague~~ seventh plague is here introduced. The Great Controversy makes the fulfillment of this at the midnight hour when the voice of God ~~proclaimed the day and hour of~~ ~~xxxxxxx~~ said, "It is done." Then the world is turned upside down, and "there were heard thunderings, and voices, and earthquakes and mysterious voices proclaiming the doom of the wicked." So we know where we are. That is the sixth plague. It is that midnight hour, and that is the end of the fifteen days--if we take this one hour as prophetic time. This is just before the seventh plague breaks out.

VOICE: Instead of the six weeks, does it not say in the eighteenth chapter, "In one hour is her judgment come?"

LACEY: It does say, "In one hour is her judgment come." That is right, and it may be that is one hour instead of six weeks. I say that is only a speculation of the six weeks. I have looked for an explanation of it in Great Controversy, but failed to find it.

THERE is one other point in the exposition of this verse I would like to call attention to (15th verse) "The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues." Now if you take this to represent Satan deceiving the whole world that language is inapplicable. How could the world be represented as individual inhabitants by "waters". It could not be. But as you consider it to represent the seventh great beast, it is perfectly clear in regard to the woman sitting upon the waters.

PRESCOTT

I hope we shall be able to keep in mind constantly the vital principle that is to underlie this whole question, that is the mediatorial work of Christ is carried forward in order that He may minister unto us personally the power of His endless life. He is to minister Himself to us as our life. That is the way that the vital bond of union is established and maintained between Him and us. He is the Head of the church. Believers are His body. We must not take this as a theoretical doctrine that Christ is the Head of the church, but we must enter into that as an experience. If we are His body we must be united with the head by a union of life. To sever the living connection of the head to the body is to bring death, even though you put the head back on and try to make a mechanical connection. There might then appear to be a connection, if you have once severed the head, both head and body become dead. All our efforts then at righteousness will be in vain. So that I desire that that thought should be kept clearly in mind. This is the vital principal of it. This is the real thing, not as a mere theory as to the mediatorship of Christ, but an experience of the mediation of his own life, and that without that mediation and without that life we are dead, and are absolutely unable to reveal the righteous character of God as revealed in the person of his son. Now let us read again, if you will.

Heb. 1:11: "They shall perish; but thou continuest: and they all shall wax old as doth a garment."

That brings before us the contrast -- now note the contrast between the things that are made, they perish. "Thou continuest".

is the revised version. I like that word there. Now

2 Pet. 3: 3-7: "Knowing this first, that in the last days mockers shall come with mockery, walking after their own lusts, and saying, Where is the promise of his coming? for, from the day that the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they wilfully forget, that there were heavens from of old, and an earth compacted out of water and amidst water, by the word of God; by which means the world that then was, being overflowed with water, perished: but the heavens that now are, and the earth, by the same word have been stored up for fire, being reserved against the day of judgment and destruction of ungodly men.

Now note hastily the contrasts: They shall perish; Thou continuest. Now in second Peter the basis of the scoffing in the last days is on this fact, that is demonstrated by a current science. Things continue. Now the scripture says they shall perish, science says they continue, they have continued from the beginning, and all things continue as they were from the creation and they will go on that way. That is the testimony of a false science as against the scripture. The scripture says, This they wilfully forget -- not simply are willingly ignorant of it, but they wilfully forget, because God has given a demonstration that when sin is in the world it has its effect upon nature, that we must remember that the world that then was perished because of the sin of the men in the world. Now the next demonstration perishing of the world will be the judgment and destruction of ungodly men. There is that connection between man and the dominion given him. The world was given him in the

first place, and when man lost his place he lost his dominion. Nature suffered as a consequence of the sin of man, as God said before the flood that the imagination of man's hearts was only evil continually, and that brought destruction upon the world, and the world that then was perished. Men say that there was no catastrophe such as that, although the evidences of it are before our eyes, and new evidences have been discovered recently, as you know.

Now that connection between man and things; human science leaving ~~him out~~ Christ out of the question, leaving him out as the mediator by whom and in whom all things were created. They go on leaving him out, and they say All things continue. The Bible makes that a connection between sin and the world, that because of the sin of man the world suffers, and man was overthrown in the flood, and the world perished with him because of sin. The same thing will come again because of sin.

Now the issue today is whether things will continue just under impersonal law, or whether the things that now are, the world that now is, will perish, and a new heavens and a new earth be created through the mediation of this same Son, and whether man that is in the world now will perish with the world, or whether accepting the mediation of this Son they will be created new in Jesus Christ. That is the whole question that faces us now, a very practical and real question. The whole question of today is, Shall we reform the world without Christ, shall we restore the world, make this world a good place to live in, and present a world of righteousness without Christ? We see that apart from Christ, and his eternal life ministering to us, we perish. There

is no reformation for the world, on account of sin. The world will come to an end, there will be another catastrophe like the first one, man will come to an end unless he accepts this eternal life ministered to him through the mediation of the Son of God. Now shall we read, carrying on this thought.

Heb. 7:15, 16: "And what we say is yet more abundantly evident, if after the likeness of Melchizedek there ariseth another priest, who hath been made, not after the law of a carnal commandment, but after the power of an endless life: "

Now he has been speaking about the priesthood, and the contrast between the Levitical priesthood and the Melchizedek priesthood, and that in Christ is the priesthood after the order of man. Now he says, What we say is yet more abundantly evident -- what has gone before as between the Melchizedek priesthood and the Levitical priesthood -- is yet more abundantly evident -- comes out with much greater plainness -- if after the likeness of Melchizedek there ariseth another priest. Here is the demonstration, as it were, of the sort of theory that he has been advancing in the person of Christ. We have the demonstration of what he has been setting forth in order to contrast the Levitical priesthood from the Melchizedek priesthood. "And what we say is yet more abundantly evident" if we face the actual fact that after the rise of Melchizedek there does really arise another priest who had been made not after the law of a carnal commandment, but after the power of an endless life. See the contrast? The Levitical priesthood was after the law of the carnal commandment. If they descended according to the flesh and could prove their genealogy, then they became priests, but not in this case. We

have no genealogy in this case, he is without father, without mother, without beginning of days or end of life. He is made priest, he is able to exercise this office of the priesthood, to minister to us this life, because he is made priest after the power of an endless life.

Heb. 7:23-25: "And they indeed have been made priests many in number, because that by death they are hindered from continuing; but he, because he abideth for ever, hath his priesthood unchangeable. Wherefore also he is able to save to the uttermost them that draw near unto God through him, seeing he ever liveth to make intercession for them."

Now you will observe that the whole question of the efficacy of this priesthood turns upon these statements. He has a priesthood unchangeable. Why? Because the typical priests, they count not continue by reason of death, but he, because he continues, "Thou continuest" Heb. 1:11, because he continues forever, his priesthood does not pass to another, and therefore he is able to save to the uttermost them that come unto God through him, seeing he ever liveth to make intercession for them. And he says in Revelation, I am he that liveth and became dead, and behold I am, living forever more. Because he ever liveth to make intercession for us. If we take up the time to dwell upon the practical side of it, that there is the question of having an intercessor who ever liveth, who is able to save to the uttermost, because he is not a priest simply after the flesh, but because of his eternity, there is where our very hope of salvation rests, because he is able to minister eternal life to us, and that eternal life is not separate from himself. He ministers himself to us,

we eat his flesh and drink his blood. You note the connection there, and you remember the next, "As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me." That is the explanation of our eating his flesh. He explains that that is accomplished by eating his words. "They are spirit and life. There must be this union between him and us. He must continually minister this to us. Our only hope is to be ministered to of this new covenant. If he does not minister to us as he did to his apostles on the day of pentecost, we are not ministers of the new covenant. Our labor will be simply as the power of the flesh. When we receive the ministry of the Spirit, it is because our High Priest ever liveth and ministereth his life. That life is not apart from himself. All we have learned about the truths of personality centers in this idea, that it is ministered in his spirit, in his life, in himself.

Now we must pass to another phase of this question. I want to come directly to this question: ~~of the old taking away of this priesthood, and this ministry accomplished for us~~ What will taking away this priesthood and this ministry accomplish for us? And how has it been taken away? We must address ourselves very directly to that. We have seen the vital meaning of this question in relation to our Christian experience and all that we do to establish the kingdom of God. Here arises, as we have seen, a rebellion, an effort to institute another kingdom for the kingdom of God to be established, an antichrist. That rebellion is led by Lucifer the invisible king of Babylon. It is a continuous effort. He strikes at the very vital point. You don't have to spend much time trying to find out what killed a man, if you

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learn that his head was taken off. If you learn that first thing, you will be satisfied. It is the same thing here. This enemy takes off the head and puts on another head, so that he appears to have a head, but there is no vital union between the apparent head and the body, and therefore there is no living power, and the body is dead. That is what we want to see. How does this enemy work when we come right to the vital thing? We may spend much time over what the papacy has done, and that may all be well enough, but we must not lose sight of this fact, that the all-important thing that the papacy has done is to make take off the head from the body, and put on another head. When you have done that, all the rest is subordinate. We may inquire as a matter of interest, and investigate, but it is something like the lawyer that appeared in court and said, "Your honor, one of my witnesses is absent. I have several reasons for his absence, one is, He is dead." "Never mind about the others," replied the judge.

When the papacy has taken off his head and put on another human head, you do not need to inquire as to whether he has done any damage or not. That is striking at the central thing.

Now when we make the message against the beast and his image, ~~xxxx~~ what shall we do. It will not do any good to repair merely a finger or repair a hand until after the head is put back. When you have put the head on again, then you can attend to the rest if you want to; but the first thing to do is to strike at the vital thing. Our message against the beast and his image centers right here, and that is to give Christ the place that belongs to him. When we are preaching the person of Christ, as we have been doing here, we are preaching against the papacy, even though we do not mention the papacy, for the papacy cannot stand before that. The vital thing is to give Christ his place as the living head of the church. That is brought out through his ministry in the heavenly sanctuary. Therefore in this message against the beast and his image, we must bring that out clearly.

Now, in the 8th chapter of Daniel, where it speaks of the taking away of the daily sacrifice, or in the Revised Version, the ~~xxxxxxxxxxxx~~ continual burnt offering, the words sacrifice and offering are supplied, according to the meaning that the translators attached to the chapter. The whole question of ~~what~~ the meaning of the chapter depends upon what word is supplied there. They supplied the word offering in the Authorized, and ~~the~~ burnt offering in the Revised, because that accorded with their interpretation of the prophecy.

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When ~~you~~ come to ask about that, we must look to see from the Bible the meaning attached to the word here translated, daily in the authorized version and continual in the revised version. Let

us turn back to the typical service and see how this word is used in the sanctuary service. When we are going to interpret this word in a prophecy dealing with the sanctuary, we must find the meaning of this word as used in the scripture in connection with the sanctuary. Now let us read the following texts:

Exodus 29:38 and 42: "Now this is that which thou shalt offer upon the altar; two lambs of the first year day by day continually.... This shall be a continual burnt offering throughout your generations, at the door of the tabernacle of the congregation, before the Lord: where I will meet you, to speak there unto thee."

Ex. 29:45, 46: "And I will dwell among the children of Israel, and will be their God. And they shall know that I am the Lord their God, that brought them forth out of the land of Egypt, that I may dwell among them: I am the Lord their God."

You see here that the first continual is used in connection with the burnt offering, and it is interesting to note that right in connection with that it is one of the means through which they are brought into personal fellowship with God, so that they shall know that he is their god that brought them out of the land of Egypt. He is Jehovah, their God.

Ex. 30:1, 7, 8: "And thou shalt make an altar to burn incense upon: of shittim wood shalt thou make it. . . . And Aaron shall burn thereon sweet incense every morning: when he dresseth the lamps, he shall burn incense upon it. And when Aaron lighteth the lamps at even, he shall burn incense upon it; a perpetual incense before the Lord throughout your generations."

The word here translated perpetual is that same word that is translated continual in the 29th chapter.

Num. 4:7: "And upon the table of shewbread they shall spread a cloth of blue, and put thereon the dishes, and the spoons, and the bowls, and covers to cover withal; and the continual bread shall be thereon."

Now we have the three things,--continual burnt offering, continual incense, and continual shewbread.

2 Chron. 2:4: "Behold, I build an house to the name of the Lord my God, to dedicate it to him, and to burn before him sweet incense, and for the continual shewbread, and for the burnt offerings morning and evening, on the sabbaths, and on the new moons, and on the solemn feasts of the Lord our God. This is an ordinance for ever to Israel."

This scripture sums up the three and shows that when Solomon would describe the temple and the service that was to be conducted in it, he said it was for three things,--the burnt offering, the incense offering, and the shewbread. Those are spoken of as the continual burnt offering, the continual incense offering, and the continual shewbread. They sum up the service of the temple.

Now let us turn to the Epistle to the Hebrews. That was the type. Now let us come to the antitype. ~~Mark 10:4:~~ Heb. 10:4: "For it is not possible that the blood of bulls and of goats should take away sins." That was a typical service merely, but it was a copy or a shadow, a type of the good things to come. Of course there was at that time a real gospel set forth, not in the things themselves, but in what they represented. But the people allowed their minds to be so blinded that they put the shadow in the place of the substance. Then they lost their religion. It was because of that that they rejected Christ when He came in person,--they had lost Him out of their service.

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Heb. 9:26: "For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself."

The typical service would not avail. He puts away sin by the sacrifice of himself. Then he is the one foreshadowed in those continual offerings of every kind. They are the types of the One who continues. There is the foundation of the whole question,—"thou continuest." It is impossible that the blood of mere animals ~~and~~ should take away sin. Only that endless life can do it. It is only through Him who continues, who conquers death, that we can continue. Shall we have a continuous life, or shall it come to an end? I called attention yesterday to the fact that every prophecy concerning Babylon sets a limit. It is brought to an end. It is only in union with Him that we may continue as long as He continues. Separate from Him, we will come to an end just as Babylon does.

Heb. 10:1: "For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect." In connection with that, read the 13th verse of the 10th chapter: "But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;" The phrase that is here translated "for ever" is exactly the phrase that is in the first verse, and is translated "continually." He offered himself, manifested himself, to put away sin by the sacrifice of himself; "after he had offered one sacrifice for sins continually." That is to say, the blood of bulls and goats was simply typical. They were continual because they typified the real sacrifice. He offered one sacrifice, the giving of His life on the cross. There you find the climax of it; but the giving of His life to us is continuous

That is the only way we can continue in Him,--He ~~manifests~~ ministers that life to us, and that sacrifice is a continual sacrifice.

Now the 14th verse of the 10th chapter: "For by one offering he hath perfected for ever them that are sanctified." There is that same phrase again.

C.P. BOLLMAN: When you say "that sacrifice," you refer to His sacrifice?

W.W. PRESCOTT: Yes. Now here are the results of it. By one continual ~~xx~~ offering he hath made a continual perfection. And our dependence is upon Him for that. That is the only way we can get perfection. In preparing a people for translation we must have this whole thing brought out. This message must be given, and there must be this clear foundation for it.

(PRESCOTT--Cont'd.)

Now his priesthood is a continual priesthood. His sacrifice is a continual sacrifice. His ministry is a continual ministry. All growing out of the fact that he in his own person continued. Now if you take away this, you despoil Christianity. This is the center of the whole thing. The question of perfection is here. The whole question of the Christian life is bound up in this. If you take away that which brings this you despoil him of Christianity. And that is exactly what the Papacy has done.

Now what word shall we supply in Daniel 8? Read Rom. 9:4, speaking of those who were his kinsmen in the flesh, "Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises/"

Then pass on to Hebrews 9: 6: "Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God." Several words ~~xxxxxxxx~~ could have been used here, but I thought of this, in connection with the tabernacle service--~~that~~ that it might be a good word to use, to say, "He took away the continual service" "the continual ministry." "Continual mediation." When you say one, we must include the other two. This ~~is~~ whole question of taking away this service, stands out. That is the fundamental idea--the continuance.

Now further: the 13th chapter of Hebrews, the 15th verse--to connect our personal experience all the time with this--(after he has gotten all through with this subject and expounded

it fully, he brings in the subject of Faith in a most prominent way.) There is no haphazard arrangement by which we have the 11th chapter six in there. It belongs there, because this whole experience is an experience of faith.

Heb. 13:15: "By him therefore let us offer the sacrifice of praise to God continually, that is the fruit of our lips, giving thanks to his name." (That is, make confession to his name.) That is to say, our continual experience is based upon his continual ministration. Our ability to continue as Christians, our ability to continue personally is based upon the Person of him who continues, and that is based upon his word in his continual service for us. And you remember that it does not end when sin ends. I must emphasize that. We are just as dependent upon him for his mediatorial work after ~~life~~ sin is removed as before sin is removed. We can not live independently of him. He must continue as our life after he has abolished sin. We are never independent of Christ. This is setting forth in a special way his dealing with sin in order that we may continue forever with him after sin is put out of the way. Sin means death. But the same power that swallows up sin is the life by which we live through all eternity.

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BOLLMAN: Could you give a few ~~xxxxxx~~ further to make that plain: "that Christ is a continual sacrifice." In what sense is Christ now making a sacrifice for us?

PRESCOTT: To get the connection we will start with the Incarnation. When Christ gave himself for us and took our flesh, he gave himself not only for us, but to us; and that gift will continue to all eternity. He will remain the "Son of Man" to all eternity. Now he will continue to give himself

to us as our life. But that could not be in the fullest sense apart from Christ. So the whole thing centers in Christ. But the continual sacrifice goes on. It is one sacrifice for sin continually, and we shall live because he gives himself to us continually.

BOLLMAN: And did those types mean that?

PRESCOTT: Yes, I think those types involved it, but I think the emphasis was upon the work of Christ in behalf of removing sin. But the same life that he mediates-- "the power of an endless life"--he mediates for us to remove sin--that is the life that is mediated for us throughout eternity.

BOLLMAN: What is ~~the~~ the objection to the word "Sacrifice" in the text?

PRESCOTT: It is not broad enough. In history it was applied to Antiochus Epiphanes, who polluted the temple by sacrificing swine's flesh upon the altar. And they limited it in their translation to that ~~work~~ work of Antiochus Epiphanes. And they made the cleansing of the sanctuary to occur exactly 2300 literal days (Winthrop points out) to this pollution. And so they said that was what was fulfilled by this prophecy. Now ~~when~~ when we take the view that the little horn is a prophecy of the Papacy and not Antiochus Epiphanes (although he may have been in a small way a type) (the prophecy is dealing primarily with the true priest and the true sacrifice and the cleansing of the heavenly sanctuary)--to apply that word "sacrifice" is to make a wrong use of it to make this apply to Antiochus Epiphanes. Now we must have a term that will include not simply the continual burnt offering, but the continual

incense offering and the shewbread, which were the three great things that marked the ministry in the temple (Second Chronicles). So I think that "sacrifice" is the wrong word, and we must have a word like "ministry" or "mediation" or "service."

Now passing on: I want to read a Scripture in Isaiah 60: 11th verse (just to connect these verses, because in this way we get the Bible definition and Bible interpretation)— Speaking of Jerusalem: "Therefore thy gates shall be open continually; for they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought." I see that scripture to say that "continually" is ~~equivalent~~ equivalent in scripture to "day and night." They shall be open continually. They shall not be shut day nor night. You see that idea carried over into the book of Revelation. Revelation 7:15. He is inquiring "Who are these?" And the answer is "They are they that washed their robes in the blood of the Lamb. . . and serve him ~~continually~~ day and night." They serve him continually in his temple. Again, the 22nd chapter, 3 verses: "And there shall be no more curse; but the throne of God and of the Lamb shall be in it; and his servants shall ~~sacrifice~~ serve him." The purpose of Christ's continual service is that we may serve him continually. He ministers his life to us in this continual mediation in order that we may bring back that life to him in continual service. Serve him day and night.

So when we come to the end of the story, his servants shall serve him day and night continually. The ability to serve him continually comes out of his continual service for us. What he gives to us he expects us to give back to him afterwards. He gives us his life. We give it back to him in service.

We face a situation where the Pope has changed the Law, and taken away the power to keep the law, substituting a fleshly power to keep the Law. Our message faces that situation. Now to meet the crisis we must undo that work. We must get the people back to the Lord himself, and we must give back the Law of God as God enacted it and Christ magnified it.

Yesterday when our attention was called to the fact that the Papacy changed ~~the~~ only one commandment, while the French Revolution did away with all.

W W PRESCOTT: I should say that the prophecy says the papacy shall think to change the law, not the fourth commandment. It has changed the fourth commandment all right, but it has changed the whole law. How? It has taken God's law and re-enacted it as the papal law. That is the actual sign of rebellion. Some of you may remember that historical instance in Ireland when they did away with the acts of Parliament and then re-enacted it themselves. The papacy has done the same thing with the whole law. It has set aside the law as God's law, and re-enacted it as the papal law. Therefore in the papal church you accept the papal interpretation of the law, you accept the papal proclamation of the law. When you have met that proclamation, you accept it a papal message from the law. Well, now, we must restore the law of God as interpreted by Christ. We must restore the dealing with that law as revealed in the scriptures. We must restore to the people the means of obeying that law, or else we are not giving this message to the world. The message is not to denounce the beast and his image. The most effective way is to set forth Christ for all he is to the world. When I saw that Catholic woman come forward with the rest on Sabbath morning, when she hadn't heard a single sermon on the papacy or on the seventh of Daniel, or one that denounced the papacy -- but she saw Christ in such light that it overshadowed all she had ever heard from the priest, and she came to it. The most effective way to preach a sermon against the beast and his image is to put back the right foundation -- no other foundation can any man lay than is laid -- and you have overthrown the whole thing. Give Christ his place. But in order to do this we have got to

follow him clear through his work, and you find the climax right here in his ministry, his continual mediation. Now I will read something:

"We maintain: --

"1. That the objective point of this prophecy is the little horn, and that the other symbols are introduced merely to locate the time and place of this power."

Now you compare the prophecy. Every prophecy in Daniel, Daniel 2, Daniel 7, and Daniel 8 at the end, they set forth the setting up of the kingdom of God. We don't find the end of the eighth chapter in the eighth chapter. But now in the seventh and the eighth and the eleventh chapters of Daniel, you have set before you the working of the enemy of God to prevent the fulfillment of that second chapter, the setting up of the fifth kingdom. In the second chapter the objective point is the fifth kingdom. In the others it is to show the power that would interfere with the fulfillment of the second chapter, how Babylon tried to interfere with it right there, when Nebuchadnezzar set up the image all of gold, which was typical of himself. Modern Babylon has attempted to do the same thing. The prophecies of Daniel show that is the purpose and work of ancient Babylon, ~~suggested later~~ under the leadership of the invisible king of Babylon, when the effort to establish the kingdom of God was made by the ancient people of God; and this will be reproduced on a much larger scale in the modern spiritual Babylon as against the modern people of God.

"2. That while the fourth beast with the ten horns together with the little horn, in the seventh chapter of Daniel, represents

pagan and papal Rome, with special emphasis on the political aspect of the latter power, the little horn of the eighth chapter represents both pagan and papal Rome, with special emphasis on the ecclesiastical aspect of the latter power.

"3. That the leading feature of this vision is the taking away of "the continual burnt offering," and the treading down of the sanctuary and the host.

"4. That this prophecy when correctly interpreted will be found to be a complement ~~to~~ of the prophecy of the seventh chapter, and that the two prophecies taken together show how completely the papal power or modern Babylon has reproduced the work of ancient Babylon in opposing the establishment of the kingdom of God and in the attempt to set up a rival kingdom.

"5. That in the priesthood of the papal church and its sacrifice of the mass will be found the fulfillment of the central features of this prophecy.

"6. That the parallel between ancient Babylon and modern Babylon will be found very complete and exact, the chief difference being that ancient Babylon was a professedly pagan power in open opposition to the God and religion of Jerusalem, while modern Babylon carries on its work of opposition under the pretense of fulfilling the typical service found in the Jewish system, and of working for the establishment of the kingdom of God on earth.

"We proceed now to a somewhat particular consideration of these six propositions.

"1. The general purpose of the prophecies of Daniel is to make known the divine program for this world, culminating in the establishment of the everlasting kingdom of God, together with a

foreview of the supreme effort of the god of this world to defeat this program by setting up another kingdom in opposition to the kingdom of God, under the pretense of establishing God's kingdom. The exposure of this treasonable plan is found in the prophecies of the seventh and eighth chapters of Daniel, in each of which it is necessary to introduce several symbols in order to locate definitely the power which would fulfill these specifications, not only in the nature of its working, but also in the time and place. The first symbol of the eighth chapter, the ram with the two horns, defined to represent "the kings of Media and Persia" (verse 20), covers the time to 331 BC, when the rough goat, declared to represent "the king of Greece" (verse 21), came upon the scene of action. The breaking of the notable horn (the sudden death of Alexander the Great), and the division of his empire into four parts "toward the four winds of heaven," covering the time until out of one of the four horns "came forth a little horn," brings us down the stream of time to the sovereignty of the Roman kingdom, which was established 168 BC. Thus in the briefest sketch of history we are brought to the work of the little horn, which is then described more fully, in harmony with the idea that the chief purpose of this prophecy is to set forth the action of this little horn.

3. In the prophecy of the eighth chapter of Daniel, the power to which attention is directed after the division of Greece into four kingdoms is represented, not by an independent symbol as in the seventh chapter, but by a horn which comes out of one of the horns of the goat. This shows clearly that, while this symbol represents the next great power after Greece, it represents

it in a different way than is done in the seventh chapter. The key to the explanation of this difference is found in the fact that the fourth beast, with its ten horns and the little horn arising later, represents Rome pagan and Rome papal as a political power, while the little horn of Daniel 8 represents Rome pagan and Rome papal as an ecclesiastical power. . . .

*Furthermore, there is a peculiar fitness in using a single symbol to represent the ecclesiastical phase of both pagan Rome and papal Rome or modern Babylon, inasmuch as a direct and easy connection can be made between the religion of ancient Babylon and the religion of papal Rome or modern Babylon, pagan Rome itself serving as the channel for this connection. The following extract fully justifies this view: --

*"On the overthrow of Babylon by the Persians, who nourished a traditional hatred for its idolatry, the Chaldean priesthood fled to Pergamos, in Asia Minor, and made it the headquarters of their religion. Hence Christ in his charge to the church in that city speaks of it as being "where Satan's seat is." The last pontiff king of Pergamos was Attalus III, who at his death bequeathed his dominions and authority to the Roman people, 133 BC, and from that time the two lines of Pontifex Maximus were merged in the Roman one. Therefore, when Julius Caesar was elected Pontifex Maximus, he assumed to himself the divinity claimed by the pontiff kings of Chaldea, and declared himself "Venus gen-etrix," or born of Venus; and from henceforth the emperors of Rome received divine honors. . . . But just as pagan Rome was the true offspring and successor of Babylon, so is papal Rome the true offspring and successor of pagan Rome. When paganism was nominally

abolished in the Roman Empire, the head of the pagan hierarchy was also suppressed. Some of the Christian emperors did indeed accept the title of Pontifex Maximus, while others, refusing it themselves, appointed a pagan priest, until the reign of Gratian, who, refusing to do either, abolished the office, AD 376. Two years afterwards, however, fearing that religion might become disorganized, he offered the title and office to Damasus, bishop of Rome. . . . This bishop, less scrupulous than the emperor, accepted the office, and from that time until now the title has been held by the popes of Rome, from whom, and through whom, the whole hierarchy of Western Christendom have received their ordination. So also the honors and powers attached to the title, the dominion of the civilized world, previously wielded by the pontiff emperors of pagan Rome, passed to the pontiffs and hierarchy of papal Rome, who for centuries imposed their will upon kings, and held the nations in thralldom. . . . Hence we see that there was good reason for entitling the seven-hilled city of papal Rome, "Babylon Roma" or "Babylon the Great." Moreover, although the actual city of Rome is the center and seat of that vast organization which for centuries ruled "over the kings of the earth," and over "peoples, and multitudes, and nations, and tongues," yet "The great city" includes all, in every place, who can claim to be its citizens, all who are subject to its laws and ordinances, who bow to its authority, or are morally identified with it; just as the citizens of pagan Rome includes multitudes who had never seen Rome but who claimed to be its citizens, bowed to its laws and authority and were entitled to its privileges." -- "The False Christ," J. Garnier, London, George Allen, 1900, pages 94-96.

"3. We will now present some considerations to show that the leading feature of this vision is the taking away of the "continual burnt offering" and the treading down of the sanctuary and the host.

"In the inquiry made in verse 13, this vision is declared to be 'the vision concerning the continual burnt offering, and the transgression that maketh desolate, to give both the sanctuary and the host to be trodden underfoot.' In the answer to this inquiry it is stated that at the end of a given period 'then shall the sanctuary be cleansed.' By this question and the answer given to it the central idea of the vision is clearly indicated. The emphasis is placed not upon the exploits of the Medo-Persians, nor upon the remarkable campaign of Alexander the Great, nor upon the crushing power of the iron monarchy of pagan Rome, but upon the work of the little horn in its attitude of antagonism toward the host and the sanctuary. This is further emphasized in verse 11, from which we learn that the little horn, or papal Rome, has taken away 'the continual burnt offering' from Christ, the Prince of the host, and cast down the place of his sanctuary. Surely there is abundant proof to show that the burden of the vision is the sanctuary and the perversion of its service.

"4. The general purpose of the visions of the seventh and eighth chapters of Daniel is to sound a warning concerning the rise of a power which would antagonize the purpose of God already announced (Dan 2:44) to establish his everlasting kingdom in the earth. In these two visions the same power is described, but in the former its kingly power is emphasized, in the latter its priestly power. From the description of this same power given by

the apostle Paul (2 Thess. 2:3,4), we learn that 'the man of sin' will take his place in the temple of God, 'setting himself forth as God.' this furnishes a key to the correct interpretation of the vision of the eighth chapter of Daniel, with its emphasis upon the sanctuary and its services.

As the power with which we are now dealing works in opposition to the plan of God to establish his righteousness in the earth, through the agency of his Son, who is set forth in the Scripture as both king and priest (Zech. 6:13), it follows that this anti-Christian agent of evil would appear in the role both of king and of priest. In the vision of the seventh chapter the kingly idea predominates. The divine interpreter of the vision declared that after the ten kings should arise out of the fourth kingdom 'another [king] shall arise after them,' and it was further declared that this eleventh king 'shall put down three kings.' In the vision of the eighth chapter the priestly side of this power is put forward. The taking away of the continual burnt offering, the casting down and treading underfoot of the sanctuary, indicate such an interference with the mediatorial work of the gospel system as typified in the earthly sanctuary and its services, as could be accomplished only by one assuming priestly functions. It is thus clear that these two visions are the complements of each other, and that taken together they furnish a complete description of that papal power which has assumed both political and spiritual rule over the earth.

"That the Papacy, or modern Babylon, is the spiritual counterpart of ancient Babylon, and that, therefore, the outline of the history of ancient Babylon as furnished by the prophet Daniel

will apply to this modern Babylon, is clearly indicated in the Scriptures. Note the following parallels: The Lord gave ancient Jerusalem into the hands of ancient Babylon (Dan. 7:25). The vessels of the sanctuary at Jerusalem fell into the hands of ancient Babylon (Dan. 1:2), and were used by Babylon's last king in the worship of the false gods (Dan. 5:3, 4; so also the people of God and the sanctuary service were given over to modern Babylon (Dan. 8:13, R.V.), indicating the same sacrilegious perversion of sacred things. Ancient Babylon attempted to enforce its decree of the burning of dissenters (Dan. 3:15); so also the Pope, or modern Babylon, has persecuted heretics. The description of the downfall of ancient Babylon as found in the fiftieth and fifty-first chapters of Jeremiah, and especially the final sentence upon Babylon (Jer. 51:64), corresponds exactly to the description of the downfall of modern Babylon found in the eighteenth chapter of Revelation, and especially verse 21. In the making of the great image of gold and the requirement to worship it (Daniel 3), is expressed Babylon's purpose that its own kingdom should be permanent, and that there should be no kingdoms succeeding it, as represented in Nebuchadnezzar's dream of the great image by the parts of silver, brass, iron, and clay. So also has modern Babylon opposed the establishment of God's kingdom by setting up a false kingdom, although under the pretense of loyalty to God. Finally, in the seventeenth chapter of Revelation, we have the title 'Babylon the Great' written upon the forehead of the woman who is defined to be 'the great city which reigneth over the kings of the earth.' This great city was Rome, and the woman was the Church of Rome, which is thus distinctly declared to be 'Babylon the Great.'

or modern Babylon.

"5. We now come to the fifth and most important of these propositions; namely, that in the priesthood of the papal church and its sacrifice of the mass, will be found the fulfillment of the central features of this prophecy. In establishing this proposition it becomes necessary to show that the Papacy has taken away 'the continual burnt offering' and has trodden down the host and the sanctuary.

"Two or three preliminary observations should be made before dealing with the main proposition. It is first important to note to what sanctuary reference is made in this prophecy. This can be easily determined by noting that it is the sanctuary which is in existence at the close of the 2300 prophetic days, or 2300 literal years, mentioned in the fourteenth verse. This period, commencing in 457 BC and closing in 1844, brings us down to a time many centuries after the time that the sanctuary of the typical Jewish system was destroyed. The sanctuary of this prophecy is therefore the one mentioned in the divine interpretation of the typical system in these words: --

"We have such a high priest, who sat down on the right hand of the Majesty in the heavens, a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, not man." Heb. 8:1, 2.

"In the same epistle the contrast is drawn between 'the copies of the things in the heavens,' referring to the typical sanctuary and its service, and 'the heavenly things themselves,' referring to the sanctuary in heaven. In the further discussion of this subject we shall therefore assume that the sanctuary of this

prophecy is the heavenly sanctuary, where Christ our great High Priest has ministered since his ascension to heaven.

"We must next inquire into the meaning of the phrase 'the continual burnt offering.' In the Authorized Version the phrase is 'the daily sacrifice.' Translators of both versions, following the interpretation of many commentators, regarded the little horn of this chapter as a symbol of Antiochus Epiphanes, and referred the whole prophecy to the work of that king, his overthrow of the ancient ritual service, and his defilement of the temple at Jerusalem. In harmony with this view they supplied a word which would limit the meaning to one particular phase of the typical service, the sacrifice. The interpretation of the prophecy which makes the Papacy a very prominent factor in its fulfillment naturally suggests that a different word should be supplied. In order to determine what that word should be, it is proper to consider the use of the word continual in the Old Testament in connection with the sanctuary service, inasmuch as it is used in that same connection in this prophecy. From such a study we learn that the word continual is applied to the burnt offering (Ex. 29:42), to the incense offering (Ex. 30:9), and to the showbread (Num. 4:7). These were the three principal features in the sanctuary service, as is indicated in 2 Chron. 2:4. We conclude, therefore, that with the word continual used in this prophecy in connection with the heavenly sanctuary, such a word should be supplied as would cover in a general way the whole antitypical service in the heavenly sanctuary, of which the earthly service was a type. We therefore suggest either 'ministry,' 'service,' or 'mediation.' Inasmuch as it is through the service of the

heavenly sanctuary that the mediatorial work of Christ finds expression, we think that the word mediation is the most appropriate one to supply. The following extracts will be helpful in this connection: --

"The expression 'the perpetual service' is not in the Old Testament an equivalent for the daily sacrifice, although used in that sense in the Talmuds and later Hebrew." -- "Daniel and His Prophecies," C.H.H. Wright, page 179.

"Tameed [continual] is everything in the worship of God which is not used merely temporarily, but is permanent, as the daily sacrifice, the setting forth of the showbread, and the like. The limitation of it to the daily morning and evening service in the writings of the rabbis is unknown in the Old Testament. The word much rather comprehends all that is of permanent use in the holy services of divine worship." -- "Commentary on the Book of Daniel," Keil, page 298.

"We are now prepared to affirm that whatever fulfills the specifications concerning the little horn of this prophecy, must attempt to take away from Christ, our great High Priest in the heavenly sanctuary, his ministry of mediation, and put in its place a system of its own invention. Has the Papacy done this?

"In attempting to answer this question we present first the fact that the Pope of Rome, the head of the papal system, is Pontifex Maximus, the head of a sacrificing priesthood: --

"The Council of Trent based the priesthood, in accordance with Old Testament principles, upon the offering of sacrifice in the mass." -- "Hand Book of the Controversy With Rome," Karl Von Hase, Vol I, page 153.

"All the power of the Western priesthood is summed up in the Pope, who, according to the Roman dogma, by virtue of divine appointment is the head of the collective church, the viceroy or Christ on earth." -- Id., page 196

"Furthermore, it is openly asserted that in the system of mediation established in the Roman Catholic Church is found the full realization of all that was foreshadowed in the ancient typical service of the sanctuary. This is made clear by the following extract from a Roman Catholic source: --

"It is only necessary to run over the books of the Old Testament, especially Exodus, Leviticus, and Deuteronomy, to establish the fact that the Jewish church, called by the evangelists and the apostles the shadow and the figure of the Christian society, can in fact be the shadow and figure of the Catholic Church alone. In the Jewish system there is one visible head, Moses, continuing to live on in the sovereign pontiffs, the successive high priests, who act in his chair. This head presides over a complete hierarchy, to which entire obedience is due under the severest penalties. These priests teach with authority, explain the law, preserve the traditions, maintain the practice of morality, pray, and offer sacrifices, -- in a word, govern the religious society. In these features who cannot recognize Jesus Christ still living for the government of the Catholic Church in Peter and his successors, the Roman pontiffs presiding over the whole ecclesiastical hierarchy, over the authority, the consecration, and the functions of the priests of the new law? If Christ is come "not to destroy the law, but to carry it to perfection," all that is imperfect in the synagogue ought to be perfect in the

church, -- high priesthood, sacraments, sacrifices, etc. This perfection of the law we perceive throughout the Catholic system.'

-- "Catholic Doctrine as Defined by the Council of Trent," by the Rev. A. Nampson, S. J., page 62.

"The extent to which this human system of mediation has been developed is well described by a conservative writer: --

"Few of us have ever grasped the full significance of sacerdotalism as a papal device. It puts the priest between the soul and all else, even God, at every stage of development, in the most ingenious and subtle system ever imagined. First of all, it controls wedlock, coming between the man and the woman, to determine whom each shall wed, in the interests of the church. Then when offspring come, it puts the priest between the infant and its ingrafting into the church, in baptism; subsequently between the child and the Word of God, in catechetical instruction; between the sinner and absolution, in the confessional; between the communicant and the mystic wafer, in the mass; between the candidate and the gift of the Spirit, in confirmation; between the man and the ministry, in ordination; between the dying and his hereafter, in extreme unction; and even beyond death, follows the soul into purgatory, in masses for the dead. From the cradle to the grave, and even afterward, there is always a human mediator to interpose; and this alone accounts for the marvelous power of the priesthood, wherever this internal tribunal holds sway."

-- Rev. A. T. Pierson, in the *Missionary Review of the World*, July, 1908.

"According to Roman Catholic theology the sacrifice of the mass is a 'continual sacrifice whereby to worship God in a manner

worthy of him,' and in offering this sacrifice the priest takes the place of Christ. This is set forth in the following quotations: --

"It was therefore proper that, as in the law of nature and in the Mosaic ~~law~~ there were sacrifices instituted by the Almighty, there should also be in the law of grace a continual sacrifice whereby to worship God in a manner worthy of him, besides the One Sacrifice offered by our Lord Jesus Christ on Mt. Calvary." --

"Catholic Belief," Rev. Joseph Faa Di Bruna, D. D., New York, Benziger Brothers, page 97.

"The holy sacrifice of the mass does not differ in its essence from the sacrifice offered up upon Mt. Calvary. As we find on Calvary and in the mass the same identical victim and the same principal Offerer, Jesus Christ, the two sacrifices are essentially the same. The two sacrifices only differ in non-essentials, ~~because~~ because only the manner of offering is different. One was offered by Christ personally, the other is offered by him through his ministers. The former was offered with real suffering, real shedding of blood, and real death of the Victim; the latter with only a mystical suffering, a mystical shedding of blood, and a mystical death of the same Victim. Therefore the priest, at the time of the consecration, does not say "This is the body of Christ," but, acting in the person of Christ, "Do this," or, "Offer up this." It is on account of this sacrifice offered daily on our altars by Christ that our Lord is called "a Priest forever according to the order of Melchizedek." -- Id., page 101.

"A noted saint and doctor of the Roman Church has defined the position held by the priest, in these words: --

"When he ascended into heaven, Jesus Christ left his priests after him to hold on earth his place of mediator between God and men, particularly on the altar." -- "Dignity and Duties of the Priest; or Selva," St. Alphonsus de Liguori, New York, Benziger Brothers, 1889, page 34.

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"The Pope, as the head of the Roman Catholic priesthood, is given the very same title which in the Scriptures is accorded to Christ. Thus in an editorial in the Tablet (Roman Catholic) of June 13, 1914, Italy is mentioned as that nation "whose capital is also the center of Christendom, and against the spoliation of which, as the seat of his necessary temporal dominion, Christendom's head, in the person of our High Priest [Italics ours], still makes his dignified protest." It is thus made clear that Roman Catholics regard the Pope as 'our High Priest.'

* * * * *

"The center in Christian theology is the mediatorial principle. The center of the Christian system is neither God nor man, but the God-man -- the Mediator. Christianity is the religion of reconciliation. "All religion is union between God and man." But the religion of the Bible is a reunion, a reinstated fellowship. In the accomplishing of this reunion, or reconciliation, Jesus Christ is the sole Mediator. "God was in Christ reconciling the world unto himself." Hence the central idea in Christian theology is mediatorial.'" -- "Creation Centered in Christ," H. Grattan Guinness, D. D., London, Hodder & Stoughton, 1896, page 88.

-- end of paper --

Opening of 10:45 session.

Prayer by Elder Daniells.

Professor Sorenson presented his subject as follows:--

The brethren who have gone before me have dealt with various sections in what appears to me a conclusive manner. It now becomes my part to present the last section, the section of Daniel 11, from verse 40 to the close of the chapter. This is a comparatively easy task of delineating the history of the past century.

It is a fact well recognized that in many lines of thought objections present themselves. It is also well recognized that a subject is not necessarily faulty in its presentation because every objection is not cleared away. In dealing with large questions of religious and historical truth, it is quite possible for certain objections to present themselves to the mind that may remain unanswered for a time. But if the points in favor of a given view are more, and involve more certainty than the objections raised against it, the line of argument will still stand. The nature of the human mind is such that a full, comprehensive view of truth is not arrived at in an instant. Objections that appear insurmountable for the time being may clear themselves later on as truth presents itself to the mind in different relations.

The subject itself I have divided into ten simple, clear, and consecutive topics. My division was given me by the text itself -- the Scripture itself, as I call them off one by one. I only expect to give a very simple, straightforward presentation, and call your attention to some facts that are not obscure in the least, but known to every student of history. And the books I have used are here on the platform, and I would be glad to have you examine them. They are practically all books of recent date of publication. It is not necessary to go to some obscure, unknown history, but go to standard books of reference, books that are recognized as being standard. My first division, then, is --

(1) The Time of the End

This section begins with a very definite time specification -- "At the time of the end." In this same chapter under consideration, in verse 33, we find the people of God spoken of:

"And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days. . . .

"And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed." (Verse 35.)

An appointed time during which the people of God would suffer affliction at the hands of the papal persecutors is repeatedly referred to, both in the prophecies of Daniel and also in connection with those of Revelation. In every instance that refers to a time when the Papacy received power to exercise dominion over God's law and over

God's people; the period beginning with 533-38, continuing 1260 years, and terminating with the momentous events of the French Revolution and the captivity of the Pope, from 1793-98. In Great Controversy, on page 356, we find the following quotation concerning the time of the end:

"This is especially true of the book of Daniel. But that part of his prophecy which related to the last days, Daniel was bidden to close up and seal 'to the time of the end.' Not till we reach this time could a message concerning the Judgment be proclaimed, based on a fulfillment of these prophecies. But at the time of the end, says the prophet, 'many shall run to and fro, and knowledge shall be increased.' . . .

"Martin Luther placed the Judgment about three hundred years in the future ~~in~~ from his day. But since 1798 the book of Daniel has been unsealed, knowledge of the prophecies has increased, and many have proclaimed the solemn message of the Judgment near."

Thus we have located, first in the language of the Scriptures themselves, the duration of time which would terminate in the time of the end. With this interpretation, held by this people since its very beginning, clearly coincides the teaching of the Spirit of Prophecy as just read.

(2) The King of the South

"At the time of the end shall the king of the South push at him." The pronoun "him" in this case is not difficult to locate. It clearly finds its antecedent in the willful infidel king introduced in the 36th verse. This king has conclusively been established, by Professor Lacey, as being France at the time of its revolutionary experience. The Great Napoleon was simply a child of the revolution. He was a young unknown lieutenant of artillery during the opening years of the revolution. As the general commanding the Italian armies of that movement he mounted to fame. His work in Italy was finished by the Treaty of Campo

Formio in 1797. The great enemy of the French Revolution was England. The revolutionary leaders realized that their cause would not be secure unless it were possible for them to break the sea power of England and cripple that country. Napoleon was appointed commander in chief of the army of invasion. He went down to inspect the preparations made for carrying an army of invasion across the channel. He clearly saw that the time had not come yet, and therefore he persuaded the Directory to send him in command of an adequate force to conquer Egypt from the Mamelukes, and by the reopening of the Suez Canal provide a way to India whereby that colonial possession might be wrested from England as the first step toward her downfall.

I will call attention to the map that stands before us, and locate these places. That is what makes my task so very simple -- it is merely a matter of location, geographical situations, and present some facts from history, because the time assigned to me is brief. France was carrying on a great propaganda. It was not merely infidelity; not merely Bolshevism pacific, but Bolshevism militant; socialism and infidelity in a militant frame of mind; trying to carry their doctrines by force. The great instrument under God for law and order has been England -- England has been the great force for law and order. And the great question was, how to cross the channel and take England. Naturally the Directory would say it could not be done; it was not possible. Napoleon had finished his campaign in Italy, as leading general of the Revolution. Instead of crossing over, Napoleon saw this task was entirely

too large, and he took 40,000 men and landed at Alexandria. The idea was to later get an adequate force, reopen the Suez Canal, and thereby send fresh forces down and conquer India, which had recently been in possession of the British and had passed into the hands of the English during the preceding fifty years. The idea was to reopen the Suez Canal, have access to the British fleets passing to India, and thereby conquer India and cripple England, and in time break her power, and so enfeeble her as to take possession without let or hindrance.

The king of the South in the early part of this chapter is located in Egypt, the division of Alexander's Empire established by Ptolemy. At the time under consideration, 1798, Egypt was to all practical purposes an independent dominion, controlled by the Mamelukes, a military aristocracy governed by two beys. The historian Rose, in his "Life of Napoleon," edition of 1901, on pages 171, 172, well states the situation:

"For this seizure of neutral territory he offered no excuse other than that the Beys, who were the real rulers of Egypt, had favored English commerce and were guilty of some outrages on French merchants. He strove, however, to induce the Sultan of Turkey to believe that the French invasion of Egypt was a friendly act, as it would overthrow the power of the Mamelukes, who had reduced Turkish authority to a mere shadow. This was the argument which he addressed to the Turkish officials, but it proved to be too subtle even for the oriental mind fully to appreciate. Bonaparte's chief concern was to win over the subject population, which consisted of diverse races. At the surface were the Mamelukes, a powerful military order, possessing a magnificent cavalry, governed by two Beys, and scarcely recognizing the vague suzerainty claimed by the Porte," --meaning the Turkish government.

This same independent state of Egypt is well set forth by the historian J. C. McCoan, in "Egypt As It Is," pages 75, 76:

"The conquest of the country by Syltan Selim I, in 1517, abolished the Mameluke dynasty, but did not establish in its stead the full sovereignty of the Porte (meaning the Turkish Government). The great military aristocracy of the beys remained in unweakened force, and the conqueror was fain to conclude with them a regular treaty by which Egypt was constituted in effect a republic, feudally subject to the sultan and his successors, but the government of which was still left in the hands of the Mameluke chiefs, acting as a council of regency under a pasha, whose almost only function was to receive and remit to Constantinople the stipulated tribute, and who was himself deposable at will by this Mameluke divan. The beys also retained the right of electing their own chief, who, in concert with his fellows, levied taxes, maintained an army, coined money, and otherwise exercised supreme authority over the country. Shadowy as was the sovereignty thus left to the Porte, it became, if possible, still more unreal during the domestic turbulence and foreign wars of the succeeding reigns, until, in 1763, the then dominant bey refused payment of the tribute, expelled the resident pasha, and proclaimed himself 'Sultan of Egypt and Lord of the Two Seas.' -(This is more than twenty years before the time of the end.) Although this revolt was not successful, the Porte gladly compounded the treason by reconfirming the disaffected chiefs in their old powers; and the deposition of its representative, by the simple fiat of the beys, became thenceforward an incident of almost yearly occurrence. To this merely nominal suzerainty had the authority of the sultan been reduced when, in 1798, the French invasion under Bonaparte for three years extinguished it altogether."

(3) Push at Him

This expression designates the warlike situation arising between the armies of the French Revolution and the country of Egypt in the year 1798. The word itself does not necessarily indicate the nature of the onslaught; whether they came together in feebleness or in might is not indicated by the unvarying use of the word itself, as pointed out by Gesinius in his lexicon. It often represents simply a state of war.

(4) Reasons for Napoleon's Presence in Egypt

The preceding verses have clearly set before us the events transpiring in revolutionary France. When that nation whose rulers had so long maintained the power of the Papacy aroused itself, and under revolutionary influences and under different leadership, inflicted the death stroke on the Papal system, this did more than any other movement in breaking the spell which the Papacy had cast over the minds of men. A few extracts from the standard histories dealing with this subject will set forth the situation as it was in 1798 at "the time of the end." The first is from Dr. J. A. R. Marriott, "The Eastern Question," published by Oxford Press in 1917, on pages 150, 151: (Any one who wishes to study the Eastern Question is almost compelled to take this work as the latest and most modern presentation of the subject, written by one of England's foremost scholars and put out by the well known publishers.)

"But it was on Egypt that his attention was really concentrated, and on Egypt mainly as a means to the overthrow of the Empire of England. Talleyrand represented his views to the Directory: 'Our war with this Power (England) represents the most favorable opportunity for the invasion of Egypt. Threatened by an imminent landing on her shores she will not desert her coasts to prevent our enterprise (in Egypt). This further offers us a possible chance of driving the English out of India by sending thither 15,000 troops from Cairo via Suez.'

"It was, however, to the command of the Army of England that Bonaparte was gazetted in November 1797. He accepted it not with an arriere-pensee (any great interest). 'This little Europe,' he said to Bourrienne, 'offers too contracted a field. One must go to the East to gain power and greatness. Europe is a mere mole-hill; it is only in the East; where there are 600,000,000 of human beings, that there have ever been vast empires and mighty revolutions. I am willing to inspect the northern coast to see what can be

done. But if, as I fear, the success of a landing in England should appear doubtful, I shall make my Army of England the Army of the East and go to Egypt."

Quoting again from "Napoleon the First," by Fournier, on page 124, we have the motives for the expedition set forth, and the reasons alleged to the Sultan given:

"The expedition to the Orient was begun with an army of 40,000 of the best soldiers, embarked upon one of the greatest fleets which had ever been equipped by France, and which was designed to assure to the Republic the supremacy on the Mediterranean. The general was accompanied by a staff of a hundred and twenty scholars, mechanics, and engineers, among whom figured Monge and Berthollet, who were to make scientific investigations in that distant country, to prepare the way for projected colonization and to open the necessary waterways. Talleyrand was to follow a little later to enter upon direct negotiations with the Porte and convince the Sultan that the expedition was in nowise aimed against him, but solely against the Mamelukes, who, despising his suzerainty, were governing Egypt like independent princes."

On page 129 of the same author we have the proclamation given by Napoleon to the inhabitants of Egypt:

"Bonaparte, having taken Alexandria on the 2nd of July, likewise addressed himself to the inhabitants of the country. In a proclamation rendered into the Arabic he represented himself as the friend of the Sultan come to destroy his enemies the Mamelukes and to deliver the Egyptian people from their tyranny. He proclaimed the equality of all men before God, the same God whom he recognized in the Koran; and in order to awaken more completely the confidence of the population and counteract the precepts of the Koran which forbade submission to any nation not of the faithful, he declared that the French were true Mussulmans, and adduced in evidence the fact that they had vanquished the Pope and annihilated the Knights of Malta. All this was hardly likely to make any great impression upon the dull sensibilities of the Fellaheen. They submitted to the new invasion as to any other domination. The actual enemy with which Bonaparte had to contend was the cavalry of the Mamelukes."

This clearly sets forth the fact that Napoleon's campaign was not primarily directed against the people of Egypt, but against the Mamelukes, the governing power of the country. If the Mamelukes had not sought to maintain themselves by military force, Napoleon and the people would

have gotten along well together.

QUESTION: (ELDER BOLLMAN) Could you give us just the reason, the significance, of what you see in that?

ANSWER: The significance to my mind is simply this, Brother Bollman, that the inhabitants of Egypt were not adverse to changing masters, except the Mamelukes and military casts. The people were willing to submit to Napoleon. But the Mamelukes organized themselves and came like a whirlwind down against Alexandria.

QUESTION: What do you see in that?

ANSWER: It is a historical fulfilment of the prediction that at the time of the end the king of the South would push at him. The king of the South is the Mamelukes. If they had given up their dominion there would have been no national uprising against Napoleon; but the Mamelukes organized their forces. And to my mind this is a fulfillment of the specification of the prophecy occurring in 1798 -- that the king of the south shall push at him.

QUESTION (ELDER TAIT): Could you just explain in a word how the king of the South should be pushing at him, when it is manifest that Napoleon was pushing the king of the South?

ANSWER: As we get a little farther along that will clear itself.

(5) The King of the North in 1798

The prophet next introduces the king of the North coming against the French armies like a whirlwind, with chariots and horsemen and with many ships. Who is represented in 1798 as the King of the North? The geographical

designation is one pointed out in the early verses of the chapter, where after the vision of Alexander's Empire that portion lying North of Palestine engaged in the long drawn-out contest with Egypt which was designated as the king of the South. In this particular exposition it was not so much a question who was the king of the North originally, nor who had been the king of the North from time to time, but we have a definite chronological landmark, -- it is "at the time of the end" this king of the North will come with overwhelming forces against the French armies. No one will question but that in 1798 the territory once occupied by in Asia Minor and Mesopotamia by Seleucus and his successors as kings of the north was occupied by the Turkish nation. This power constitutes in this portion of the prophecy the king of the North. This is the power that makes the great onslaught and comes like a whirlwind against the valliant forces of the French. Quoting from the same historians again, Rose's "Life of Napoleon I" page 184, points out the fact that the aggressive step was taken by Turkey as with overwhelming force, sustained by Great Britain and Russia, she swept down through Asia Minor and Northern Syria, in her conflict with the forces under Napoleon's command:

"Meanwhile Turkey had declared war on France, and was sending an army through Syria for the recovery of Egypt, while another expedition was assembling at Rhodes. Like all great captains, Bonaparte was never content with the defensive; his convictions and his pugnacious instincts alike urged him to give rather than to receive the blow; and he argued that he could attack and destroy the Syrian force before the cessation of the winter's gales would allow the other Turkish expedition to attempt a disembarkation at Aboukir. If he waited in Egypt, he might have to meet the two attacks at

once, whereas, if he struck at Jaffa and Acre, he would rid himself of the chief mass of his foes. Besides, as he explained in his letter of February 10th, 1799, to the Directors, his seizure of those towns would rob the English fleet of its base of supplies and thereby cripple its activities off the coast of Egypt. So far, his reasons for the Syrian campaign are intelligible and sound. But he also gave out that, leaving Desaix and his Ethiopian supernumeraries to defend Egypt, he himself would accomplish the conquest of Syria and the East: he would raise in revolt the Christians of the Lebanon and Armenia, overthrow the Turkish power in Asia, and then march either on Constantinople or Delhi."

(6) The Manner in Which Turkey Comes

I have divided this topic under three sub-heads:

(a) Like a whirlwind. All the forces of a great nation aroused to its utmost are hurled against the invader. And I would like to call your attention to the size of the Ottoman power at that time. It was no insignificant situation. The Ottoman Empire at the time of the end reached from the dividing line here, the king of the South, all around the Black Sea, and took in the entire Balkan peninsula. It was a large area to be invaded. Archibald Alison, in his "History of Europe," from 1789 to 1815, edition of 1847, on page 516 gives the whole situation:

"The consequences of the battle of the Nile were to the last degree disastrous to France. Its effects in Europe were immense, by reviving, as will be detailed hereafter, the coalition against its Republican government; but in the East, it at once brought on the Egyptian army the whole weight of the Ottoman Empire. The French ambassador at Constantinople had found great difficulty for long ~~restraining~~ in restraining the indignation of the sultan; the good sense of the Turks could not easily be persuaded that it was an act of friendship to the Porte to invade one of the most important provinces of the Empire, destroy its militia, and subject its inhabitants to the dominion of a European power. No sooner, therefore, was the divan at liberty to speak their real sentiments, by the destruction of the armament which had so long spread terror through the Levant, than they gave vent to their indignation. War was formally declared against France, the differences with Russia adjusted, and the formation of an army immediately decreed to restore the authority of the Crescent on the banks of the Nile."

The indignation manifested by the Turks as they mustered all their forces to repel the French, is especially pointed out.

(b) He will come with horsemen.

Quoting again from Alison, pages 521, 522, we see the large number of cavalry, the mainstay of the Turkish forces, which were massed against Napoleon's comparatively small army:

"Meanwhile, the Ottomans were collecting all their forces on the other side of the Jordan to raise the siege. Napoleon had concluded a sort of alliance with the Druses, a bold and hardy race of Christian mountaineers, who inhabit the heights of Lebanon, and only awaited the capture of Acre to declare openly for his cause, and throw off the yoke of their Mussulman rulers. The Turks, however, on their side, had not been idle. By vast exertions, they had succeeded in rousing the Mohammedan population of all the surrounding provinces; the remains of the Mamelukes of Ibrahim Bey; the janizaries of Aleppo and of Damascus, joined to an innumerable horde of irregular cavalry, formed a vast army, which had already pushed its advanced posts beyond the Jordan, and threatened soon to envelop the besieging force. The French troops occupied the mountains of Naplouse, Cana in Galilee, and Nazareth; names forever immortal in holy writ, at which the devout ardour of the Crusaders burned with generous enthusiasm, but which were now visited by the descendants of a Christian people without either interest in, or knowledge of, the inestimable benefits which were there conferred upon mankind. . . .

"Kleber had left Nazareth with all his forces, in order to make an attack on the Turkish camp but he was anticipated by the enemy, who advanced to meet him, with fifteen thousand cavalry and as many infantry, as far as the village of Fouli. Kleber instantly drew up his little army in squares with the artillery at the angles, and the formation was hardly completed when the immense mass came thundering down, threatening to trample their handful of enemies under their horses' hoofs. The steady aim and the rolling fire of the French veterans brought down the foremost of the assailants, and soon formed a rampart of dead bodies of men and horses, behind which they bravely maintained the unequal combat for six hours, until at length Napoleon, with the cavalry and fresh divisions, arrived on the heights which overlooked the field of battle, and amid the multitudes with which it was covered, distinguished his men by the regular and incessant volleys which issued from their ranks, forming steady flaming spots amid the moving throng with which they were surrounded."

Quoting further from the historian Abbott, in

"The Life of Napoleon Bonaparte," Vol. 1, pages 217-219,

we hear more of the numbers of the horsemen and chariots which the Turks sent against Napoleon:

"Napoleon had been engaged for ten days in an almost incessant assault upon the works of Acre when the approach of the great Turkish army was announced. It consisted of about thirty thousand troops, twelve thousand of whom were the fiercest and best-trained horsemen of the world. . .

"Kleber was sent forward with an advance guard of three thousand men. Napoleon followed soon after with three thousand more.

"As Kleber, with his little band, defiled from a narrow valley at the foot of Mt. Tabor, he entered upon an extended plain. It was early in the morning of the sixteenth of April. The unclouded sun was just rising over the hills of Palestine, and revealed to his view the whole embattled Turkish host spread out before him. The eye was dazzled with the magnificent spectacle, as proud banners and plumes, and gaudy turbans and glittering steel, and all the barbaric martial pomp of the East were reflected by the rays of the brilliant morning. Twelve thousand horsemen, decorated with the most gorgeous trappings of military show, and mounted on the fleetest Arabian chariots, were prancing and curveting in all directions. . . The French, too proud and self-confident to retreat before any superiority in numbers, had barely time to form themselves into one of Napoleon's impregnable squares, when the whole cavalcade of horsemen, with gleaming sabers, and hideous yells, and like the sweep of the wind --- (it seems very strange to me that the historian, not a Bible student, should so accurately describe the things mentioned in the 11th chapter of Daniel. Somehow it impressed me profoundly as I read it) -- like the sweep of the wind came rushing down upon them. Every man in the French squares knew that his life depended upon his immobility, and each one stood, shoulder to shoulder with his comrades, like a rock."

(c) With many ships.

This is pointed out by the prophecy as being one of the features of the campaign worthy of note. The Turks themselves have not been known in history as a seafaring people, but in this connection the fleets both of Russia and of England, joined themselves with the Turks in their desperate attempt to break the power of the revolutionary armies. Quoting from Alison's "History of Europe," Vol. 1, page 517, we see the strange combination made between the Turk and the fleet of their former enemy, Russia:-

"Among the many wonders of this eventful period, not the least surprising was the alliance which the French invasion of Egypt produced between Turkey and Russia, and the suspension of all the ancient animosity between the Christians and Mussulmans in the pressure of a danger common to both. This soon led to an event so extraordinary, that it produced a profound impression even on the minds of the Mussulman spectators. On the 1st of September, a Russian fleet, of ten ships of the line and eight frigates, entered the canal of the Bosphorus, and united at the Golden Horn with the Turkish squadron; from whence the combined force, in presence of an immense concourse of spectators, whose acclamations rent the skies, passed under the walls of the seraglio, and swept majestically through the classic streams of the Hellespont. The effect of the passage of so vast an armament through the beautiful scenery of the straits, was much enhanced by the brilliancy of the sun, which shone in unclouded splendour on its fullspread sails; the placid surface of the water reflected alike the Russian masts and the Turkish minarets; and the multitude, both European and Mussulman, were never weary of admiring the magnificent spectacle, which so forcibly imprinted upon their minds a sense of the extraordinary alliance which the French Revolution had produced, and the slumber in which it had plunged national antipathies the most violent, and religious discord the most inveterate.

"The combined squadrons, not being required on the coast of Egypt, steered for the island of Corfu, and immediately established a rigorous blockade of its fortress and noble harbour, which soon began to feel the want of provisions. Already, without any formal treaty, the courts of St. Petersburg, London, and Constantinople acted in concert, and the bases of a triple alliance were laid, and sent to their respective courts for ratification."

QUESTION: Where is Corfu?

ANSWER: It is an island off the coast of Italy. (referring to map) France occupied a series of islands along here. They wanted to have a series of sub-stations so they could always keep in touch.

It is the size of the fleet that I wish to emphasize by this quotation -- "many ships." They were noted for their many horsemen and camel packs, but when it mentions "many ships" it has an unusual application, and this is designated as one of the landmarks of the application of the prophecy.

Again quoting from the historian, J.C. Abbott,
"The Life of Napoleon Bonaparte," Vol. 1, pages 223, 224,
we have the same matter set forth with greater elaboration:

"One afternoon in Mah 9 the seventh), a fleet of thirty sail (ships) of the line was descried in the distant horizon, approaching Acre. All eyes were instantly turned in that direction. The sight awakened intense anxiety in the hearts of both besiegers and besieged. The French hoped that they were French ships conveying to them succors from Alexandria or from France. The besieged flattered themselves that they were friendly sails, bringing to them such aid as would enable them effectually to repulse their terrible foes. The English cruisers immediately stood out of the bay to reconnoiter the unknown fleet. Great was the disappointment of the French when they saw the two squadrons unite, and the crescent of the Turk and the pennant of England, in friendly blending approach the bay together. The Turkish fleet brought a reenforcement of twelve thousand men, with an abundant supply of military stores. . . .

"A horrible scene of slaughter ensued. The troops from the ships, in the utmost haste, were embarked in the boats, and were pulling as rapidly as possible across the bay to aid their failing friends. Sir Sydney himself headed the crews of the ships, and led them, armed with pikes, to the breach. The assailants gained the summit of a heap of stones into which the wall had been battered, and even forced their way into the garden of the pasha. But a swarm of janizaries suddenly poured in upon them with the keen saber in one hand and the dagger in the other, and in a few moments they were all reduced to headless trunks. The Turks gave no quarter."

In these various specific details given by the prophet which are fully met by the events of the time, we see a minute and specific series of fulfillments of the delineations of the prophecy. Our time is specific. The forces engaged are fully described. The geographical locations are pointed out, and to my mind we have a true delineation of the prophecy with the proper events of history applied thereto. We will now turn to the events subsequent to that great campaign so graphically described in the prophetic work.

(7) Re-Conquest of Palestine by Turkey

The king of the North shall come like a whirlwind;
he shall enter into the countries; he shall overflow and pass

over. This clearly indicates the victorious outcome of the Turkish aggression.

In verse 41, the prophet continues in reference to the king of the North, that he shall enter into the glorious land, the land of Palestine, and many countries shall be overthrown. By the aid of Russia and England, Turkey was fully enabled to repel the invaders and to reestablish herself in all her previously held positions. Not only was she able to reestablish herself with a power equal to that which she had held at the time of the end in 1798, but she obtained a new lease of life. Her grip on the adjacent territories was not only continued, but extended.

The Escape of Arabia

"These shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon." These designations describe in Biblical language the people of the Arabian peninsula. The Beduin tribes of that country were not subdued by the conquering Turk. Feeble steps were taken from time to time to bring them into subjection, but without avail. The religious bond of Mohammedanism continued to be held in common by the two bodies of people, but of political union there was none worthy of mention.

Now I merely quote a few extracts from the Encyclopedia Britannica, 11th edition, Vol. 11, page 270, (this book was published only a few years ago), in describing the government of Arabia, it points out very clearly the fact above mentioned:

"The provinces of Hejaz and Yemen are each administered by a Turkish governor-general, with headquarters at Taif and Sana respectively; the country is nominally divided up into divisions and districts under minor officials, but Turkish rule has never been acquiesced in by the inhabitants, and beyond the larger towns, all of which are held by strong garrisons, Turkish authority hardly exists. The power Bedouin tribes of Hejaz have always asserted their independence, and are only kept quiet by the large money payments made them by the sultan on the occasion of the annual pilgrimage to the holy cities. A large part of Asir and northern Yemen has never been visited by Turkish troops, and such revenues as are collected, mainly from vexatious customs and transit duties, are quite insufficient to meet the salaries of the officials, while the troops, ill-fed and their pay indefinitely in arrears, live on the country as best they can."

From this quotation we see that down to the present time to the outbreak of the great European War, Turkey was never able to subdue that peninsula nor bring her people into any semblance of submission. As we all know, since the war developed, an independent principality has been established in the Arabian Peninsula under British protection.

(8) Dominion Over Egypt

In the 42nd and 43rd verses the prophet continues:

"He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape. But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt; and the Libyans and the Ethiopians shall be at his steps."

(You see the Mamelukes positively passed out of existence --that feudal order that had lasted 600 years, passed out as Turkey swept on in conquest.)

We will begin with the last specification.

Libya and Ethiopia are divisions of Africa lying the former West and the latter South of Egypt. The modern name of this stretch of territory South of Egypt is now called the Sudan. This district was early subdued by the Turkish governor of Egypt at great expense to himself. The events fulfilling that prophecy are graphically described by Mr. Cameron, in his "Egypt in the Nineteenth Century," page 114:

"This expedition started in February, 1820, and after a desperate battle, completely succeeded in its object. Siwa was permanently annexed to Egypt, while certain Europeans surveyed the district, and furnished the accurate information published by Jomard in 1823.

"The main expedition for the Sudan left Cairo in July 1820, and consisted of 3,400 infantry, 1,500 cavalry, some artillery, and a contingent of 500 friendly Ababdeh Arabs. As it passed Wadi Halfa, the remnants of the Mamelukes, who had been driven South by Ibrahim, the pasha's eldest son, and who had informed their order, or camp, at the place now known as Dongola, broke into two parties, the one surrendering to the Egyptians, while the other retired into Kordofan. Old Ibrahim Bey had recently died, and with him the famous order, which had ruled Egypt for six centuries, definitely ceased to exist.

"Leaving the White Nile, he proceeded up what was then held to be the main stream, and arrived at Sennar, where the Sultan Bady paid him homage, and was appointed the viceroy's agent. The short campaign had been entirely successful, and Ismail sent down thousands of slaves to Assouan, where a military camp was being formed for a drilling of the new army. . . .

"Meanwhile, the viceroy had sent a third expedition under his son-in-law, Mohammed Bey Defterdor, into Kordofan, which province was annexed in 1823."

The expense involved in this and other expeditions was very heavy indeed. The required and constant outlay of money which was not forthcoming from the depleted Turkish treasury, the governor of Egypt not only taxed his provinces for all that was possible, but he completely confiscated the land and practically laid claim to all the income of the country. Mr. Paton in his

"History of the Egyptian Revolution," Vol. II, pages 26, 27, gives specific evidence of this policy, as is also given by Mr. Cameron in his history on page 90:

"Having drained the treasury by these expenses, he levied a benevolence of 40,000 pounds (\$200,000) on the Copts, and raised 250,000 pounds (more than a million dollars) by an extra tax on the fellahs."--Cameron.

You remember the Scripture says that the treasures of Egypt shall come to him. Here we have the historical evidence of that specification.

"It was in the years 1808-10 that Mohammed Ali effected a revolutionary transfer of landed property in Egypt. Not content with greatly increasing the taxes on the soil, he ordered an inspection to be made of all title-deeds; and, on one pretext or another, his agents objected to their validity,--contesting the legitimacy of the successions, imposing additions to the land tax, and in a great multitude of instances retaining the title-deeds, which were burned. A few influential sheiks were spared; but, wherever the government chose, the land, for want of titles, gradually lapsed to the Miri; so that in a few years the pasha became landlord of nearly the whole of the soil of Egypt, some insignificant annuities being granted in compensation. Mohammed Ali's elevation to power was, as already said, founded on public opinion; but his first acts, after the consolidation of his rule, were the most flagrant defiance of public opinion, and of the sacred rights of private property in the modern annals of Egypt."

(9) Tidings Out of the North and Out of the South

Shall Trouble Him.

That expression very fittingly describes the international outlook of the Turkish nation from the time of the expulsion of Napoleon to the present day. The friendship professed by the Russian government was only a pretense. It was merely a means leading to the subduing of the upstart Napoleon. After the settlement of European affairs by the Conference of Vienna in 1815, Turkish history has been one of continual retrogression. Before this body of men one would scarcely

need to go into the elaborate details possible to set forth the different campaigns in which Russia, the great threatening monster of the North, has sought to enhance her own fortunes at the expense of the Sick Man of the East. At the outbreak of the great world war in 1914, it was on the offered help of Germany that Turkey was leaning when she entered the great contest. Germany had all the trouble she wanted nearer home, and small and feeble was the aid she was able to send to her Turkish Ally. By the Treaty of London, concluded between the Allied Forces in the early part of the war, definite assignment of Constantinople and all European Turkey was made to Russia as her part of the spoils. Fearful must have been her outlook as she watched the contest among the Western European nations. An allied victory would certainly mean to her the awful troubles she had anticipated from the North. On the other side, as she turned her eyes to the East, up the Mesopotamian valley, fighting its way with dogged persistency, step by step pressed the British army under General Townsend. The temporary reverses at Kut el Mara was only a lull in the storm that was coming. Soon reinforcements arrived under the British, captured Bagdad, and continued their victorious march up the Tigris and Euphrates basis, until in time they were joined by the victorious forces of General Allenby sweeping up from Egypt. And there she stands at the present moment, not knowing what to expect either from the East or from the North.

(10) Help

In verse 45, the closing statement is, "Yet he shall come to his end and none shall help him." A fair inference from this is that from time to time help has been given to the Turkish power whereby the long expected end has been deferred from time to time. Grave have been the consequences to the world's peace as the statesmen have contemplated the driving of the Turk out of his European possessions. Time after time, in order to avoid greater calamities, help has been extended to him. Sometimes France has been the supporter. Again, as in the Crimean War, the chief support came from England and Sandinia. It looked in the year 1840 as though Turkey was in her last dotage and must ~~forever~~ forever renounce her place as an independent and sovereign state in Europe. She was wholly unable at that time to subdue her rebellious subjects in Egypt. Her admiral had deserted, carrying the entire Turkish fleet into Egyptian harbors. The great Powers intervened with the consent of the Turkish government and settled the conflict. By the Peace of Paris, concluded on March 30, 1856, at the termination of the Crimean War, the following clause, quoting from "The Eastern Question" by Marriott, page 245, was inserted whereby Turkey was again given her place as a nominal independent nation among nations:

"1. The Sublime Porte was formally admitted, on the invitation of the six powers (including the King of Sandinia), to 'participate in the public law and concert of Europe,' and the Powers engaged severally to respect, and collectively to guarantee 'the independence and the territorial integrity of the Ottoman Empire.'"

"2. The Sultan, 'in his constant solicitude for the welfare of his subjects,' announced to the Powers his intention to ameliorate their condition 'without distinction of creed or race'; but the powers, while recognizing

'the high value of this communication,' expressly repudiated the 'right to interfere, either collectively or separately,' in the internal affairs of Turkey."

Dr. Marriott's comments on these clauses as given on page 247, are of interest in this connection:

"Of the other results of the war the most obvious was the new lease of life secured to the Ottoman Empire. The Sultan was to have his chance, free from all interference, friendly or otherwise, from his powerful neighbor, to put his house in order. He could enter upon his task with renewed self-respect, for was he not at last admitted to the most polite society of Europe? and his subjects should realize the spontaneity of his beneficence; if he chose to persecute, it was his affair; the Powers had expressly repudiated the right of interference; equally, if he chose to extend civil or religious liberty, the extension was the outcome of his own loving-kindness towards his people. Such was the formal position secured to the Ottoman Empire by the Treaty of Paris."

Later on it appeared to the greedy Sultan that the German Kaiser was a more profitable support on whom to lean. Strength and support had been promised from that direction. The young Turk movement was wholly under German domination. Great commercial concessions were granted to German corporations, and the wistful outlook of the Kaiser to a great kingdom in the East was only thwarted by the war just closed. From every part of the European continent, first by one great nation, then by another, help has been given to that power.

The sure word of prophecy points out that as he plants the tabernacles of his palace near the city of Jerusalem, and comes to his speedy end, it will be because the patience of all Europe has been exhausted. No other nation will extend any further help to the long decayed power.

A general observation on the interpretation of this prophecy may well be in order. As has already been pointed out by others, the parallallism between the prophecies of Daniel and the prophecies of Revelation are very striking. The work of the French Revolution is clearly indicated in the pages of the book of Revelation. It is one of the fundamental laws of Old Testament interpretation that the Old Testament must be interpreted in the inoreasing light shed upon it by the new. As students of the prophecies, we are all agreed in assigning a leading part in the prophecy of Revelation to the events of the French Revolution and the closing scenes of the drying up of the Turkish power. Since we are all agreed about this application in the book of Revelation, why may we not also believe that the great God of heaven, who reveals his secrets unto his servants the prophets, has given us a similar line in the book of Daniel.

This view, now concluding the prophecies of this great chapter, traces down the unfolding of events as pointed out by prophecy from the days of the prophets down to the closing scenes of earth's history. The great climax of this prophecy is not the drying up of Turkey; the climax is properly found in the 12th chapter, the 1st verse, where in language of power and beauty the prophet announces:

"And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.

"And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."

We naturally look with favor on any prophetic interpretation which gives us certainty along our progress and points us to the glad consummation of our hope. For seventy years we have stood before the world as a people who have their loins girded about, and their lamps burning, waiting for their Lord's return. The interpretation pointed out leads us to that glorious event. Any other view of that prophecy leads us into the field of uncertainty. Many and varied events must yet take place before the coming of that blessed day, according to other views. The view we are now studying leaves us only one event yet to be fulfilled. The first part of verse 45 points out the last closing scene in the great chain of landmarks of the prophecy: "He shall plant the tabernacles of his palace between the seas in the glorious holy mountain." In the language of the Revelator, chapter 16, verses 12 to 15, we find the parallel of this prophecy. The River Euphrates is dried up. In connection with that, great troubles and distress will come upon the nations; the kings of the East ~~will~~ will come, and as a last warning admonition the voice of the coming King is heard, saying: "Blessed is he that watcheth, and keepeth his garments." Well may the waiting church reply, as her heart is cheered by the unfolding of the word of prophecy, "Even so, come Lord Jesus."

DISPOSITION OF THE MANUSCRIPT

ELDER DANIELLS: It is time to adjourn. The committee to decide what shall be done with the manuscript which these stenographers have been producing has asked that it shall have the afternoon for its work. This is a very important matter. Many have come to me and asked if they could get these manuscripts, and some have expressed a willingness to pay for the reproduction. We have appointed a committee to bring us some counsel. You are the conference, what do you say? Do you realize the labor and the expense that will be involved in reproducing this matter? Brother Knox is chairman of the committee, and in speaking about it we thought it would be well to just ask the conference to consider it. It seems as though we might get some suggestions from this body, so we could see what meets the general mind.

ELDER F.W. WILCOX: I have a suggestion. It seems to me that it would be practically impossible to reproduce all the papers and all the discussions, but it seems to me that if each one who has given a paper could present an outline of his study, and let that outline be duplicated and furnished to the members of the conference, that would be the best that can be done.

ELDER DANIELLS: Do you mean, have Brother Prescott take his studies and reproduce them as he wants to have them appear, and W.C. Wilcox the same, and Brother Lacey, and all the studies given?

ELDER WILCOX: That would eliminate all discussion.

ELDER UNDERWOOD: I do not think there is very much

question in regard to the presentation of some of these topics, but you take the Eastern Question, that is a vital question. You say it is going to cost something to reproduce this matter. It has cost us something to come here -- some of us, large delegations have come from one end of this country -- clear over from the Pacific to the Atlantic, and from the South and the North, and we are spending our valuable time, which represents not simply thousands of dollars, but a good many thousands of dollars in expense; and it seems to me that we should have this. The cause cannot afford, and these men cannot afford to have these historical facts that have been presented in these papers for our study lost sight of. The matter furnished has been a help on both sides.

ELDER WILCOX: I think Brother Prescott's studies will appear in the Review.

E.R. PALMER: How would this do: For those who have presented their studies to ~~xxxxxx~~ reduce them as much as they can, possibly, and preserve the clear lines of ~~at~~ thought, and then to put it on the linotype and pull simply galley proofs sufficient for a certain number of the committee, and not carry it any further from that point. I suppose you do not want it circulated as a book or pamphlet, because it does not agree with anything or anybody.

ELDER WAKEHAM: It seems to me this is one of the reasons why we ought to have it in form so we can study both sides intelligently and be able to compare notes. I know it would be a heavy cost, and yet I believe we would pay quite a large sum of money to get just what we have been having here.

ELD.DANIELLS: Your suggestion applies to the whole of the manuscript?

ELD.WAKEHAM: No, I do not think that. I think we ought to have it quite complete.

ELD.DANIELLS: Of course we could reduce it very much by rigid editing, so we could get all the facts stated and cut out a lot of unnecessary verbiage.

E.R.PALMER: Permit me to say further that it seems to me this is a matter that we cannot afford to save money on. I think this is a matter along the same line as making the "Source Book." We spent \$5000 in just preparing the manuscript for that book. It is worth more than money. And there are some of these things that I think we ought to have before us for study. It could be reduced half the material in hand, and make it a great blessing by doing so.

ELDER KNOX: Brother Palmer's suggestion was to pull a few proof sheets. Are we clear as to how the matter of circulation is to be handled. If it is only to be furnished to a few, how are we to decide who should have it and who should not. I have no doubt that before we leave this room there would be many requests for a copy, and many more requests would come from people outside of this room.

ELDER WILCOX: I would raise the question, if the report is to be published in that way, if it would be advisable to issue it to any but ordained ministers in this conference.

ELDER WILKINSON: There is considerable agitation going on in the field, and when we go out to camp-meetings

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our ministers everywhere are clamoring for a report of these things, and it does seem to me that we should have something to answer them.

ELDER BRANSON: That is the way I feel about it, because every minister is going to require of us at least a synopsis of what was discussed here. It seems to me that if they could have the matter firsthand, in printed form, it would be infinitely better than for every person who has been here to either try to tell it or give it in his own words, because he will not give a clear vision of either side of the question in that way. It seems to me the only way to help the brethren who are not here is to give them a clear statement of this whole situation in some printed form.

ELDER PRESCOTT: That would practically mean publishing it in book form. And if you publish it in book form, why did you object to anybody and everybody coming here? You were very insistent about that.

ELDER DANIELLS: I do not think it was to keep the people from knowing what we said that we advised that, but in order that it would be manageable, and so that we could freely follow our studies without interruption, it was thought best to confine the number to a few.

ELDER PRESCOTT: There is no objection to publishing everything that has been said here, as far as I am concerned, but it is a question of what it would mean. I would express the hope that if we do publish it we would not publish simply the things about which we do not agree, and so carry the idea that this conference was simply a discussion of disputed points,

or arguments over points of difference, and that the absolutely fundamental things were overshadowed by other things; but that it was not merely a conference to show our differences, but really to show our unity on fundamental things, and that there exists a spirit of unity and charity even about things on which we do not agree. I think we should be careful about how we handle the matter in any publication.

ELDER UNDERWOOD: I think if we publish this in pamphlet form it will be used against us, even though an explanation may be made.

ELDER TAIT: It seems to me that we have not reached the place yet in the study of these questions where we ought to be willing to throw them out all through the field for general discussion. This is what it would amount to if we were to publish it and scatter this publication widely, as has been suggested by some of the brethren. Personally I believe very strongly in the instruction that has been given to us through the Spirit of prophecy over questions of this kind; that where there are questions among the brethren that groups should get together, something as we have done here, and should study over these questions, and pray over them, until they are united, and then ~~xxx~~ present a united report. I fear the very thing that Professor ~~xxx~~ Prescott suggested, and was feeling some of these sentiments very strongly. I think it would be very proper for us to go to considerable expense, as Brother Palmer has suggested, to make this matter available for us, for still further study of these questions among men who have been here, and if they are not here, that can be taken into this study. But it would be an easy matter

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for us to print something which would give ~~the~~ impression
which positively is not true. I believe there is no man
here this morning but that has more faith now in this old
message than he has ever had in all its existence. The thing
stands on a permanent foundation. We have been discussing
the things the brethren present, the strongest things in the
matter of the king of the North, but I can see nothing that
convinces me of the error, of the position we have taken
all along the way. There are things I would like to have
cleared up. There are many questions I would like to ask.
The matter is not all clear to me at all, but it is not
vital and fundamental. There are questions in connection with
that old theory (I do not speak of it ~~dis~~respectfully), but
the idea that we have held to, which are puzzling me, and I
do not see the why of it, and I would like to have the
matter for further study; but I do not think it advisable
to put it out in a general way, where in one place they will
take one view of the matter, and in another place take
other views.

PROF. WIRTH: I feel as Brother Tait and others
have expressed, that it is a rather hazardous thing to
throw this out all over. Students came to me before I came
away and wanted me to promise to tell them all about this
conference, and I have received letters from them saying they
want me to tell them all about it when I get back. We are
going to be besieged with such requests. I am not going to
tell them everything about it. I am going to ask the Lord
to give me wisdom. Because I do not think they are ready.

I shall feel very badly if they get hold of this thing. One would take one side and one another. While I would like to have this for myself, yet candidly I doubt the wisdom of letting immature minds get hold of this. I would like to guide these students, and use wisdom in handling the matter, and I do not think it would be well for them to get hold of the things in the free way they have been discussed here.

PROF. WALDORF: I only want to suggest that a limited number of copies be published and sent to each school, where the teacher can have them and refer to them. I think that would be a good way.

At this point it was moved by Elder Underwood, and Seconded by Elder Tait, that the subject of "The Spirit of Prophecy" be considered this evening, as it was understood some will not be here tomorrow night.

ELDER G. B. THOMPSON: I think that the publishing of this matter would sow seeds of division and discord, and as far as I am concerned, I am not in favor of sending out anything.

ELDER DANIELLS: It is all right to throw things out in the field, and then to try to smuggle them is another thing. I think that our brethren who have exercised so much freedom, and have cut away from their mooring places, ought to consider the trouble that it is going to make, and follow the counsel that is given. I believe when we get through with it all we shall find the counsel of the Spirit of God good wise counsel, that there is common sense in it,

and that we will do well to adhere to it. But I confess it is going to take more wisdom than we have to pilot our way through without damage to the work. As has been stated, these are not the fundamental things. We can all get through to heaven if we never understand all these questions. All of us have had good Christian experiences and have led thousands of people into this truth. But now the result of such freedom which has been taken has brought us into a perplexing situation, and now we must have wisdom to go through. I sometimes think it would be just as well to lock this manuscript up in a vault, and have any one who wishes to do so come there for personal study and research.

VOICE: That is my impression.

ELDER PALMER: Recalls his suggestion to furnish galley proofs, in view of the situation involved.

ELDER KNOX: The committee will take into consideration the discussion which has been brought out, but I would like to express my feelings now: The reasons stated why this institute should be a strictly limited one, based on the instruction we have from the Spirit of God, considering that we were going to take up the study of questions that we were not agreed upon, then I hold that the same reasons would cause us to refrain from scattering the report of the conference. Now there will be enough feeling upon the part of our brethren who are not here, who feel that they have been excluded from this study, so we need not take any step in the future to intensify this feeling by withholding from them what they know will be put in some

kind of a permanent form. I believe it would be better not to print it at all, or else we ought to be willing to face criticism and send it out to them. The latter, I am sure you will all agree with me, would be a wrong step to take.

ELDER F.M. WILCOX: I would like to make this further suggestion that there be gotten out a brochure containing the historical extracts alone, that have been read in this convention, and furnish this to any one who wishes it, but ^{and} that all the discussion of the papers be not printed.

Adjournment

KNOX: The first subject for discussion this afternoon, as I understand it, is the Mediation of Christ. Brother Prescott, have you anything to say before we enter upon the discussion?

WILKINSON: Brother Chairman, I would like to make a statement. On the ground which Brother Prescott covered this morning, I thought there seemed to be in the minds of some, the wrong impression from my paper. They seemed to think I was endeavoring to make the French Revolution a bigger thing than the Papacy. That was not the idea, and I stated in my paper that the Papacy not only had a place, but a great place, but what I was obliged to do and tried to do, and plead guilty of trying to do, was that in verses 36-39 of Daniel 11, I tried to make the French Revolution bigger than the Papacy because there I believe it is bigger than the Papacy. In regard to the statement Brother Prescott made this morning about the interpretation of 2 Thess 2, where it says he shall sit in the temple of God and exalt himself above everything that is called God and worshiped, I have always adhered to the view given by Mead in the 2nd century where it is pointed out very clearly that 2 Thess. 2, can be understood by following the lead of the words "Son of perdition". The Lord shall not come except there come a falling away first and the man of sin be revealed, the son of perdition. He pointed out that the first son of perdition was Judas. There are only two in the New Testament. The second one is Antichrist, and Judas was a type of Antichrist, and is the title used in 2 Thess. 2, therefore Mead goes back and shows that the antitypical Judas, or Antichrist, would follow the typical one, that is Judas, and would base his claim to being God by the succession of apostolicity,--by apostolic succession. He would base it on that like Judas did, and on possessing the bishopric. When Judas lost it and they were electing a successor for the bishopric of Judas, it shows that they ~~examined~~ looked upon

Then the antitypical son of perdition will base his claim to sit in the temple of God showing himself that he is God on apostolic succession and on holding a bishopric, and that is exactly what Rome does. In view of that I may claim that he shall exalt himself, referring to the Pope of Rome, above every other God except of course the God upon whom he bases the claim of a bishopric.

But in the case of the French Revolution, it exalted itself against every god. One was counterfeit, the other was rejection. One was covered immorality, the other, uncovered immorality. Consequently, enlarging on that point and making it clear, I still believe that as far as ~~xxxx~~ verses 36-39 in Daniel 11, are concerned, it is in keeping there to bring out the contrast that exists between the French Revolution and the Papacy. On the other hand we all know that all through the Bible there is much attention given to the Papacy that stood up as Antichrist, especially during the 1260 days.

CHARLES THOMPSON: Is there any difference between italicised words in the Old Testament and in the New Testament? I noticed yesterday that in the Old Testament the word "I Am" was in italics and was used right along. In the New Testament, the italicised words are often omitted to get the connection. Is there any difference?

PRESCOTT: No, it is the same principle in both places. The translators inserted words in the translation for which there is no exact word in our language. In Isa, it expresses it "I am he, I am God." But as to the verse, there is no difference whether you read the italicised word or leave it out.

WAKENAM: I would like to have Prof. Prescott or someone who ~~is~~ has the matter quite clearly in mind, if it doesn't take too long, to state quite definitely what was taken away and when, in the taking away of the daily and establishing the Papacy. What was taken away and when?

WIRTH: Elder Daniells just requested us outside, that if the matter of the Daily were brought up, it be deferred until he is here.

KNOX: Now brethren, there doesn't seem to be anything special on your minds on this subject. How would it do for us to go forward then? Brother Daniells told me the subject of the United States in Prophecy would be brought in by Brother Wakeham during the last period.

M.C. WILCOX: Is there going to be anything more said about the King of the North, Daniel 11?

PRESCOTT: Is U.S. in Prophecy to be the afternoon subject? I thought presentations were to be in the morning and discussions in the afternoon.

P.M. WILCOX: I haven't any very strong partisan opinion about the king of the North, and would suggest that we have discussed it about long enough. We have had both sides presented pretty well and in my judgment it would be well to let the matter rest. We can discuss other things more profitably.

PRESCOTT: I don't want to discuss the matter at all, but in the very able papers presented to the Conference, extracts of much length from various historians have been presented for consideration. The purpose and use of the extracts would be to establish a view which some of us hold as to what will happen in the future to the Turkish power. Long extracts, I believe, have been read and used and long arguments made with considerable force and skill. It occurred to me that while we are discussing here in a very earnest way an interpretation that leads us to the conclusion that in the future Turkey will come to his end at Jerusalem, there are some men over at Paris that

are doing the very thing we are talking about, so I thought if you would allow me to read a little current history along with all the ancient history that has been read, and read what is being done now without regard to what we would do if we had the handling of it, in order to make it come out right, it would be interesting. It is in the Literary Digest for July 12. The subject is "END OF THE TURKISH EMPIRE".

"If shades can laugh, the spirits of Peter the Hermit, Louis IX, and Richard the Lion-Hearted may have joined in an outburst of sardonic mirth the other day when the empire ten crusades failed for three centuries to vanquish sent its Grand Vizier to Paris, and a delegation of Turkish notables along with him. On their way to and from the sessions of the Council of Ten of the Peace Conference in the cloak-room of the Quai d'Orsay, they were required to enter and depart through different doors from those used by the members. As the Charleston (S.C.) Evening Post remarks: 'These smooth-speaking gentlemen from the Golden Horn were not envoys of an empire, for it is not yet quite determined whether Turkey is to be considered as still having a national entity.' They visited Paris simply as experts from whom the Council of Ten might obtain information regarding Turkish affairs. While there they sought to exonerate the Sultan from all responsibility for the war, obtain for him the right to remain in Constantinople, and present the views of the Moslem population, which 'desires with equal earnestness the maintenance, on the basis of the status quo ante bellum, of the integrity of the Ottoman Empire, which during the last forty years has been reduced to the least possible limits.'

After an interval, remarkable for brevity, as these things go, the Council of Ten advised the emissaries from the Sublime Porte to return thither--which they did, not excepting Grand Vizier Damad Ferid Pasha himself. Nevertheless, the Council had the goodness to answer their petition, and they have carried home a note, in the course of which Mr. Clemenceau says to the Sultan's chief representative:

M.C. WILCOX: I would like to present a few observations of mine on this view of the 11th chapter of Daniel that was given by Elder Wilkinson.

1. If the old view of Daniel is a part of the seeking of the fathers of the message for new light, what can we say of the rejection of the restoration of the Papacy on which the new view was based by Elder Uriah Smith?

2. Would not the very fact that "comment" stands alone with no modifying word in Daniel 11:22 indicate a different comment from the occurrences of the term in verses 28 and 30, where in every case it is modified by the word "holy"? The fact that the first mention is merely "comment" and the next, "holy comment" would naturally indicate that the first covenant was not holy in character. This would not be the case with a simple term that followed in connection with the mention of the holy covenant.

3. The founder of Rome was not Caesar. He helped to develop the empire. But that did not affect the character of Rome, nor does Holy Writ note any change. The Roman power is one, republic, empire, papal, all coming in connection with God's people, symbolized by a little ~~max~~ horn growing ever greater.

4. A "tenth part of the city" (Rev. 11:13) is made greater and more prominent than the whole of the city, Papal Rome. Shall we suspect the theory or its lack of balance? The scope and purpose of Daniel 11 and Revelation 11 are quite different as all Bible students know, which the angel Gabriel is the angel of all Revelation

5. Time of the End. According to the law of first mention the vision of the 2300 ~~ax~~ evenings and mornings fixed the time of the end logically and obviously at the end of the great period, 2300

years. The vision "belongeth to the time of the end," to "the appointed time of the end." And that appointed time is the cleansing of the sanctuary, and the time of the judgment.

The question of Dan. 12:6 is not "How long to the end of the Papal persecution or the oppression of the little horn, but to the end of the wonders, including the resurrection of Verse 1. The answer encourages hope, but gives no definite answer. The days of persecution would end, but no more would be learned till the time of the end. Daniel says, I heard, but I understood not," and then he asks, and is told that the words are shut up and sealed till the time of the end, the greatest and most important date in the history of redemption. The beginning of hope came even before 1798, for men even then expounded the prophecy, but "since 1844 light from the heaven of heavens has beamed from the open door of the temple of God." E. C. W. in "Signs of the Times", Nov. 1899.

Note the following: "The message itself sheds light as to the time when this movement is to take place. It is declared to be a part of the 'everlasting gospel;' and it announces the opening of the judgment. The message of salvation has been preached in all ages; but this message is a part of the gospel which could be proclaimed only in the last days, for only then would it be true that the hour of judgment had come. The prophecies present a succession of events leading down to the opening of the judgment. This is especially true of the book of Daniel. But that part of this prophecy which related to the last days, Daniel was bidden to close up and seal 'to the time of the end.' Not till we reach this time could a message concerning the judgment be proclaimed, based on a fulfilment of these prophecies. But at the

time of the end, says the prophet, "many shall run to and fro, and knowledge shall be increased." 909

"The prophetic visions of Daniel and John foretell a period of moral darkness and declension [Rev. 14:8]; but at the time of the end,--the time in which we are now living--the vision was to speak and not lie." Vol. V, p. 9,10. See Hab. 2:3[1844]

"They saw that the prophetic periods reached to 1844, and the same evidence which had been presented to show that prophetic periods closed in 1843, proved that they would terminate in 1844. Light from the word of God shone upon the position, and they discovered a tarrying time--"If the vision tarry, wait for it?" E. W. (256)? 247, See Hab. 2:3

"Daniel stood in his lot to bear his testimony which was sealed until the time of the end, when the first angel's message should be proclaimed to our world." "These matters are of infinite importance in these last days, but 'many shall be purified, and made white and tried,' the wicked shall do wickedly, and none of the wicked shall understand." How true this is! Sin is the transgression of the law of God, and those who will not accept the light in regard to the law of God will not understand the first, second, and third angel's messages." Ms. K. 59,90. See Great Controversy pp. 355,356.

In "Views of Prophecy & and a Prophetic Chronology", selected from Mes. of Wm. Miller, with a memoir of his Life, by Joshua V. Himes, Published by Moses and Doir, 107 Hanover St., Boston, Mass., 1841, in the editor's remark, we read:

"These 'times' [prophetic periods] are nearly accomplished, as all who believe in prophetic periods agree. Some have fixed upon the year 1866, some 1847, while Mr. Miller fixes upon 1843 as the 'time of the end' We think he has given the more satisfactory demonstra-

tion of the correctness of his calculation."

No particular matter of importance came to the church in the date itself in (798. The overthrow of the Papacy was a noted event, but it gave no light that would stabilize or hold the church in correct views. Not so with the end of the days of Dan. 8. It was the climax of prophetic periods.

6. In the application of the particulars of Dan. 11:38-39 it was stated again and again that the sin of France was more than the Papacy. For France denied God, while the Papacy made itself a demigod, or representative of a higher God. But Dan. 7:25 declared, He shall "speak great words against the Most High," Dan. 8:25; "He shall stand up against the Prince of princes; but he shall be broken without hand." And other passages are equally strong and clear. The indignation it has been clearly pointed out is not a temporary indignation ~~againx~~ against the Papacy, but God's indignation at the end.

Regarding the contrast which was drawn by Elder Longacre between the Syrian King and the Jews, and imperial Rome and the Jews, it is sufficient to say, that in the time of Antiochus IV, who styled himself the god manifest, the Jews were the central light bearers of God in the world, in the holy city and temple, which he was to honor by his own presence in his Son; and that king's attitude toward the Jews was that of a persecutor, and ~~th~~ their sufferings were for the Lord's sake. But ~~ix~~ God's judgment upon the Jews which followed the rejection of his Son was quite a different matter. The greatest persecution the church will ever know was during the 1260 years, but after apostate Christendom rejects Christ in his last message, there will be more apostate Christians slain under God's judgment--

of the true
millions more than were slain during the dark ages. The one
is a persecution of the true, the other the judgments of God upon
those who have utterly identified themselves with sin. It is
equally true of the Jews before and after the first advent.

Let me say that the proponents of the new view
do not ignore the persecutions of pagan Rome; the
little horn of chapter 9, of which chapter, chapters 10 to 11
are fuller explanations, covers the whole field, both pagan and papal.

There are many other things I would be glad to mention
if there were time. There are many things in the chapter
where both sides leave common ground. May I not here record
the earnest wish that in all our future study we shall
magnify arguments and minimize differences, and not endeavor
to appropriate common truth from one side only?

H. C. LACEY: Since I had a little part in the presentation of the new view, I would like to say just a word or two. First, I would like to remind you of what I said at the opening, that this was no choice of mine. It has never been a hobby of mine, but I am bound to say that as soon as my attention was called to it some years ago, there was that in the new view which appealed to me. I have styled myself a student of it from that time to this, and I am still so.

I have listened to the strong--I suppose the strongest--presentation of the new view, and, honestly, I would like to advocate it if I could; but in all that was said on the part of the three men who stood for what they are calling the old view, the essential points were not proved,--or if they were proved I could not catch them. I do hope there will be a writing up of this in a fuller way so that we can get the arguments. I jotted down several little points during the reading of those three papers, but while I was writing those down, they passed on to others. ~~xxxxxxx~~ There has emerged out of the whole thing two or three considerations which I do think bear upon this matter, and this is what I feel.

First, I feel that the citation of a whole mass of history is not a proof of the accuracy of the view. What I mean by that is that the brethren who represent the other view may gather a great mass of citations from history to prove what is going to happen to Turkey, but the important thing is to note the verse where the thought turns, and right there has been the weakness,--^{14, verse} verse 36, and verse 40 are the turning points, and right there has been the weakness in the old view; and it has not been strengthened here.

You know we are face to face with a false doctrine on the return of the Jews. You listen to some great preacher who believes

in that, and he presents a great mass of evidence to prove his point, and you almost believe in it yourself.

J.N.ANDERSON: He starts with the wrong premise, and the premise is the important thing.

H.C.LACEY: Yes, it is.

C. M. SORENSON: I suppose Brother Lacey will be specific and point out where the failure comes.

H. C. LACEY: I just mention the verses where the weakness appears. You brethren all went so rapidly, and we had no opportunity to break in with you, as you did with us.

Now what we want to do is to get into the original and see what those verses say. I do hope the time will come when there will be a committee of five or six appointed—all scholars in the Greek, and that excludes me—who can give this thing a careful and thorough, but absolutely unbiased and intellectually candid study, following the line of the Hebrew text; then we shall reach more easily the correct ground.

Another thing I could not help noticing was the facility with which the literal language of Daniel 11 can be applied in various ways. If you read Miller's lectures on Daniel 11, you will find that he applies this all to Napoleon Bonaparte, and he expatiates on the wonderful accuracy of the fulfillment. Many apply it to Antiochus ~~Kak~~ Epiphanes, and others apply it to the papacy. This great difference of opinion should lead us to be very magnanimous. The fact is, we must get down to the Hebrew in its original significance and see what it was that Daniel said.

Another thing I want to suggest in closing is that I think we cannot settle this matter here, but that, with minds open for the

reception of truth, we should stand back of what we call the old view in our teaching. I believe we can do that and be perfectly honest. I am a member of the Fireside Correspondence School faculty, and students write in about the old view, and I correct their papers with the old view in mind. Two years ago Brother Daniells had a nice little talk with me at College View, and now I feel that I can honestly, being a member of the denomination that holds certain denominational views,--I feel that I can honestly teach those views, not in any Jesuistic spirit, even though in my own mind and heart I hold the other view.

If you will read concerning the Jewish belief on the state of the dead in the days of Christ, it was exactly the popular belief today, that when you died your spirit was taken where it belonged. If you had been good, it went to a place in Abraham's bosom, to a place in heaven, and if you had been bad, it went to a place in hell. Christ was for three and one-half years among those Jews, and I have looked in vain through the gospels for a suggestion that Jesus taught contrary to that accepted view. Not only did Jesus silently ~~xxxxx~~ acquiesce in the views of the time, but he actually endorsed it, for he gave the parable of the rich man and Lazarus.

In his teaching of the parable of the Rich Man and Lazarus, on the State of the Dead, Christ endorsed a popular misbelief of his day. Why? Because the people were not ready to receive the truth. If he could do that, I think I can. I do not say that Jesus taught the error, but he did not correct it. There is no text where Christ said, "Your belief in the state of the dead is wrong." Now what we teach about the state of the dead, is correct. It is in the Bible.

I remember what Brother Daniells said to me that "it is as ~~more~~ important to have ~~shepherds~~ ~~of the heart~~ than teachers of the head." We want to live the truth and teach the truth, but, as it was in Christ's day so it is now, the teaching of the truth may ~~hurt~~ hurt more than ~~the~~ if you allow an error to exist. I think even though this Conference can not decide just who the king of the north is, I will hold to the old view anyhow, following the plan of Jesus in teaching the people of his day.

UNDERWOOD: Do you really think Christ endorsed error?

LACEY: ~~Id~~ I do not mean he endorsed the correctness of the popular view on the state of the dead, but he used the system that was in vogue.

PRESCOTT: I will take dvantage of the willingness of the chairman to spend a little time on my theme concerning the "Daily." As you well know, ever presentation of this subject is ~~askm~~ neutralized or an effort is made to neutralize it, by quoting the view given in Early Writings, and therefore any view that is not in harmony with that is wrong. All I ask is to

ended in 1844. My father and grandfather passed through that time of confusion, and I remember some of it even myself, when they set the time. My father was in what was called "the '54 movement", and I can remember when 1867 was a date set; and there has been time set since that time. The First Adventists have been setting time and there has been great confusion over that question. But there has never been any confusion over the question as to whether the "daily" was paganism.

(Reading) "The Lord has shown me that the message of the third angel must go, and be proclaimed to the scattered children of the Lord, but it must not be hung on time. I saw that some were getting a false excitement, arising from preaching time; but the third angel's message is stronger than time can be. I saw that this message can stand on its own foundation, and needs not time to strengthen it; and it will go in mighty power, and do its work, and will be cut short in righteousness."

I thought I would like to read that selection .

W W PRESCOTT: Now if you take this language absolutely and don't allow this correction, then the date 1844 is wrong, and 1843 is right.

BOLLMAN: I don't know but what we have gone away from that phase of the thing, but I wanted to speak about Brother Prescott's study this morning. I noticed that he this morning, and Brother Lacey a few days ago, seemed both to go out of their way to make a statement that there was absolutely no way of connecting Rome with Greece as coming out of that one horn of the goat, except seeing it come forth from the battle of Pidna, and issuing there as a candidate for world empire. I must say I was never satisfied with that view. Something over a year ago I made quite a study of it, and I would like to read two or three paragraphs here of what I wrote in regard to it:

"This [the coming forth of a little horn] was literally fulfilled by Rome, and by Rome only. In every essential sense Rome came out of the Macedonian-Greek horn of the "he goat." Four so-called universal empires have ruled the world, -- Babylon, Medo-Persia, Grecia, and Rome. None of these was in reality world-wide or truly universal, except in its potentialities, but each in its turn ruled the world as it was then known to civilization. Every schoolboy has heard that Alexander wept because there was no other world for him to conquer. The story, while probably not true, serves to emphasize the popular conception of the universality of Alexander's rule. The point of this is that the little horn came that came out of one of the four horns of the goat must of necessity come from some actual or potential part of Alexander's empire. As a matter of fact, it did come forth from the Macedon

horn, the most western division of Grecia.

"Rome, in its inception, as Vergil testifies (opening lines of the Aeneid), was colonized by Greeks, reaching the Tiber by way of Troy. Thus, ethnologically, the Romans sprang from the same parent stock as the Greeks. Then, too, the many points of similarity between the Greek and Latin languages point unmistakably to a common origin. Again, from the standpoint of the prophecy, Rome was also closely related to Greece politically and geographically. Lying to the west and peopled by descendants of the original Greek colonists, Rome had much in common with Greece, with whom it was long on the most friendly terms. Dr. Eduard Meyer, professor of ancient history in the University of Berlin, referring to the relations of Greece and Rome, says:

"As a matter of fact, the West [or in other words, the Greek part of Italy] was left [by the mother country] to its own devices. But it presently became evident that the development which there took place, untroubled by interference from without, was fraught with consequences of the utmost moment to the Hellenistic political system. By abstaining from peremptory interference while such interference was yet possible, the Macedonian kingdoms permitted a power to arise in Italy so strong that in a very short time it proceeded to aim a fatal blow at their own existence."

---"The Historians' History of the World," Vol V, p. 1.

"Greece might have reasonably assumed some control of the colonies of her people in Italy, but it seems she did not, and thus they grew into a distinct empire.

"On page two of the same volume, Dr. Meyer adds:

"As early as the sixth century [B.C.], during the Etruscan period, the city of Rome on the Tiber had grown into a large and important community. . . . With the Greeks it was on friendly terms: from of old, Greek civilization had found almost as ready acceptance among the Latins as among the Etruscans, and in the struggle with the latter people Latins and Greeks had fought side by side."

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On page 2, Dr. William Soltan, professor of ancient history in Zabern, says:

"A steady stream of Greek colonists had been occupying the coast of southern Italy ever since the eighth century B. C., their first settlement dating from two centuries earlier. . . . The population of southern Italy adopted the language, manners, and customs of the Greeks, and in the north the Etruscans served both as exponents of their own peculiar civilization and as intermediaries between the Greeks and the mountain tribes."

It seems to me that those are excerpts from history that we would do well to study, and not be too ready to consent that there is no connection. They say a horn coming out of a goat must be a goat's horn, and that there is absolutely no connection. I believe that the horn was Rome, and that it was settled, so far as it was civilized, by Greek colonies, and finally overthrew the parent state.

NEILSEN: I would like to say a few words in regard to the two positions in regard to the beast power. I don't want to appear egotistical, and yet I feel that I have some things that will help bind those two points together. I believe that there is a way of getting those admittedly weak points together and

not emphasizing them, but rather bringing together the points that we all agree are strong, and emphasizing them.

I believe the beast of Revelation 17 to be a symbol of civil power, the woman to be a symbol of the religious powers. I feel like agreeing with Brother Wilcox that the seven heads take the same beasts as brought to view in Daniel, beginning with Babylon, and that the viewpoint which the prophet had is our present time.

That being the case, it will eliminate two of the weak points from the chart here. One of these is this "continue a short space." I hold Babylon is the first head, then Meda-Persia, Grecia, Pagan Rome, and Papal Rome the one that is wounded, the fifth standing in our own time as John was given the vision, five were fallen, one is, and that, remember is the sixth head, which is and yet is not, it is not and yet is. It said of the beast that the beast that was and is not and yet is. There is a time, then, when the beast is not, and while it is Satan to an extent, still in another way it does not exist. The best way I can illustrate that would be to say Here is a glass. Remember the sixth head is not and yet is, for the sixth head is at the time with ^{when} the beast is not and yet is. Here is a glass. I break it.

I may say, that cup was and is not, and yet is because I have the pieces. The sixth head is not, and yet is, because there is no universal kingdom in Europe, church and state united but broken up. In that sense the angel says to John, This sixth one is not in the sense that the others have been and yet is.

The seventh will be when Protestantism makes the image to the beast and the papacy is restored so that all the world will wonder after the beast; when that thing takes place and the mark of the

beast is enforced, then there will be a universal power again, which is head number seven. Leaving the tenth horn for the time being, it does not say the beast had eight heads, and yet in another sense it does say so. It says the beast is the eighth and is of the seven. I hold that the beast having the eighth or being the eighth and yet of the seven is after the beast has come out of the bottomless pit. Remember the beast is civil power down through the ages, used by Satan. After the beast ascended out of the bottomless pit I read in Great Controversy that after the one thousand years -- after the resurrection of the wicked there will be a form of government, at least it will be a military form when all the nations of earth, the wicked are massed together, and they are marshalled under generals and captains with Satan as the great general king after the thousand years. That is where I place the eighth which is of the seven. It is not an eighth head really and yet to the prophet it looked as if there were something more. That is Satan's last attempt to make one. Now taking the view that we are living under the sixth, that does away with this weak point which I think was acknowledged as a weak point.

LACEY: No, sir, I did not call that a weak point. Satan himself is the eighth beast.

NEILSEN: Well, then, I think it a weak point. The Devil was in the beginning, and is not now, though he goeth around like a roaring lion seeking whom he may devour. But that eliminates that weak point to my mind.

Now then the ten horns in Brother Wilcox's presentation, it seemed to me as if there was rather a weakness where at this point

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just before the coming of Christ in saying that the beast which is the eighth was to ~~apply~~-to play its part in the seventh head. It was a little difficult for me to understand just how Brother Wilcox meant it, which was the eighth and the seventh, and what the ten horns were to do. Now to my mind it appears that the papacy restored is the seventh head.

NIELSEN: A few things are said about the ten horns which to me must locate them. One is they will be of one mind. They give their power to the beast. They make war against the Lamb, God's people, the 144,000. And during this period of one hour, whether 15 days or 30 days, whatever period it may be, they will also make war against the woman, which is the religious power. Now what may we expect to take place just after the close of probation? This:--The ten horns may be socialistic powers or atheistic powers in Europe that will bind together to enforce the decree against the 144,000 and then they will turn against the 7th head, against the dominating power which is then the 7th head, against the woman, and God has put it in their mind to do it as part of the judgment.

One little thought more. You will remember the beast in Revelation 13, while it may not be ~~that~~ identical with the one of Revelation 17, yet we find it is very much like it, and in Revelation 13 it has the elements of those beasts in Daniel. And so if Revelation is a complement to Daniel, we go back to where Daniel begins and it gives us a scope of the work and where we are is down at the end and what we are to expect is the establishment of the image, papacy, and work of that 7th head, and we as God's people must do our part in giving the third angel's message.

KNOX: What do you want to do? There is really nothing assigned to the next period. How will it do to let Brother Lacey bring in his two or three points and Brother Wilcox ask his question if he has one? If there is work ahead of us, I think we had better rest.

LACEY: I will get through in a moment. We have had brotherly fun in pointing out the weak points and I am always willing to admit the weak points in anything I advocate and I want Brother Nielsen to admit his weak point.

He quoted the text of the beast that was and is not, and yet is, and banked on that "yet is". But none of the Greek texts support that. It is the beast that was and is not, and shall be. You cannot bank on that. It is a very weak point, Brother Nielsen.

You said the 8th head was over in the thousand years, it really was not a head, but as John ~~x~~ looked at it, he thought it was. 7 heads are 7 mountains and they are 7 kings, and the beast^{himself}, he is the 8th. You cannot avoid that.

NIELSEN: There are 7 heads on the beast.

LACEY: Yes, but that is the strong point. The beast is of the 7 heads, but he himself is the 8th head,--that is Satan. Satan personified, he is the 8th head. I cannot go back on John. He saw it, and when you say he didn't see it, but it looked that way, I cannot agree. I think when you bring in an opinion that is absolutely new in prophecy, it is a weak point. Satan gathers together all the powers of the earth at the end of the thousand years, and brings them up to lay siege to the city. But there is no kingdom set up there. To me that is ridiculous.

M.C.WILCOX: The 8th head is a new kingdom?

LACEY: The beast himself is the 8th head.

--Recess--

(After the intermission)

W. T. Knox in chair

W. T. KNOX: Elder Daniells turned the program over to me this afternoon, and told me ~~thx~~ to call on Brother Wakeham for this hour.

Elder WAKEHAM: My paper is ready, but it is in my room.

E. R. PALMER: I would suggest that while Brother Wakeham is getting his paper, on the United States in Prophecy, we agree to say a few last short words on the two or three topics that were before us the last hour, and close it up and be ready tomorrow morning for a further line. I thought we had gone far enough on the beast question, the eastern question, and some of those, so that we could drop them until we meet again the first of next July.

W.T.KNOX: I had hoped we could drop it without anything further, for we have been beating around the bush considerably.

F. M. WILCOX: I have appreciated the discussion and the ⁱⁿ good spirit shown, and I would like to see the closing hours of the Conference the same spirit. I believe we ought to maintain our discussion on the same high plane as we started it.

M. C. WILCOX: (He made a few remarks on Elder Lacey's view of Satan's impersonation of Christ, which I could hardly understand.)

H. C. LACEY: I have thought of these texts in this connection but they do not in any way prove the point. There is no specific reference to the impersonation of Christ by Satan.

M. C. WILCOX: Is there any for the beast?

H.C.LACEY: No, but ~~as~~ the beast becomes a government in himself, as powerful as any world-wide empire. If he came as himself, he would not deceive any one, or if he came as anyone but Christ.

PROF. WIRTH: I can hardly agree with Elder Lacey, possibly because all through the prophecies we have a beast representing civil power, and I do not see how we can suddenly turn there in the 17th chapter and say that the beast represents Satan. In the 12th chapter we have the devil represented as a dragon, and he is spoken of as a dragon, and why should not the same figure be carried out in the 17th chapter. In the 12th chapter it was in connection with God's people, and in the 13th chapter in connection with the people of the world. Isn't the beast a symbol of all that is evil? A beast is ~~represented~~ used to represent a ferocious, blood-thirsty power.

It was brought out that there is no significance where it says that the beast had a mouth like unto a lion, and feet like unto a bear, and the body of a leopard. It was said that that does not represent anything so far as national significance is concerned, but that the papacy roared like a lion. It seems to me that is a rather fantastic view of that prophecy.

The symbol representing the government of the United States is described in Revelation 13, vs. 11-18/ This passage is a part of a prophecy which begins in Ch. 12, and continues to the end of the book.

To get the historical setting of this passage we must locate the preceeding symbols. The whole prophecy deals with the great controversy between Christ and Satan from the first rebellion in heaven to the setting up of the kingdom of Christ.

This line of prophecy presents four leading symbols: a woman, representing the church of Jesus Christ, the "man child;" the great red dragon, which represents in a secondary sense great world powers through which Satan has worked to oppose the work of Christ; the leopard beast, which symbolizes the Papacy; and the two-horned beast which stands for the United States of America.

That the great red dragon in Ch. 12 specifically represents imperial Rome is evident from the following considerations: first, it was Rome in its pagan state that Satan used to endeavor to destroy the man-child; second, it was Pagan Rome that was Satan's chief agent during the first centuries of the Christian era to persecute the woman -- the church.

The chief symbol of the first part of chapter 13 is usually designated the "leopard beast." That this beast is a symbol of the Papacy seems clear from the following:

1. The leopard beast succeeded the dragon; Papal Rome succeeded Pagan Rome.

2. The dragon gave to the leopard beast "his power, and his seat, and great authority;" when imperial Rome declined, its power and authority passed over to the Papacy, and its seat -- the

"Eternal City," -- became the center of that ecclesiastical empire.

3. The work and character ascribed to the leopard beast in the prophecy has been fulfilled to the letter by the Papacy, and has not been fulfilled by any other power: --

1. In its wide dominion over the consciences of men. "And all the world wondered after the beast." "And they worshipped the beast, etc. vs. 3, 4,

2. In its attitude toward the people of God: "And it was given unto him to make war with the saints," etc. v. 7.

4. In its domination over civil powers. "And power was given him over . . . al nations." vs. 7.

5. In the time of its continuance. "And power was given unto him to continue forty and two months," vs. 5, viz, 1260 yrs, or from 538 AD to 1798 AD.

6. In its experience at the end of the 1260 years. "He that leadeth into captivity shall go into captivity," etc. vs. 10.

7. In the fact that it has a distinctive mark -- "the mark of the beast." vs. 16, 17.

8. In that it has a specified number, "the number of a man," viz. 666.

All these specifications of the leopard beast having been fully met in the Papacy, that power must be symbolized by the leopard beast.

The period of time allotted to the Papacy brings us down to near the close of the eighteenth century. Then, in the language of the prophecy, "he that leadeth into captivity, shall go into captivity," (vs. 10,) and it is just at this juncture that the

prophet sees another power emerging to view.

This new symbol is introduced as follows: --

"And I beheld another beast coming up out of the earth."

vs. 11.

This beast is distinguished from the leopard beast as follows:

1. It is, in evident contradistinction from the leopard beast, specifically denominated "another beast." It cannot then be any part or phase of the beast mentioned in the preceding verses.

2. It came up out of the earth. The leopard beast came up out of the sea. See Ch. 13, v.1.

3. It had two horns. The leopard beast had ten horns.

4. There are no crowns on the horns of the two-horned beast. The leopard beast has crowns on its horns.

I offer the following reasons for believing that the two-horned beast of Rev. 13:11-18 symbolizes the United States of America in its fullest sense.

1. That this nation should be noticed in prophecy is an antecedent probability. Other great nations, as Babylon, Medo-Persia, Grecia, and Rome have admittedly found a place in sacred prophecy. Why not this nation?

2. No nation has, in its history, exhibited greater evidences of the personal care of an overruling Providence, or shown clearer marks of divine interposition than has this country.

Rev. J. M. Foster, in a sermon, bears this testimony:

"The Mediator long ago prepared this land as the home of civil and religious liberty. He made it a land flowing with milk and honey. He stored our mountains with coal, and iron, and copper,

andsilver, and gold. He prepared our fountains of oil, planted our forests, leveled our plains, enriched our valleys, and beautified them with lakes and rivers. He guided the Mayflower over the sea, so that the Pilgrim fathers landed safely on Plymouth Rock. He directed the course of our civilization, so that we have become a great nation."

Is it not reasonable to expect that a nation for whom God has so manifestly worked should be noticed in His book?

3. I think it is well established that a nation comes into the purview of prophecy only as its history reveals the great plan and purpose of God in the redemption of mankind, and is thus connected with the work and people of God upon the earth. In "The Model Republic," by Cyrus D. Foss, I find these words:

"Let every thoughtful American bless God that he lives in this age of the world, and In this country on the Globe."

"I maintain today that God has signalized this great American nation, this democratic republican nation, this protestant Christian nation, above all the nations that are, or ever have been, upon the face of the globe, by the place and the work he has assigned it."

"The thesis I shall defend is this: God designated the United States of America as the model republic and the great evangelizer of the world."

Certainly such a nation, with such a mission should be noticed in prophecy. But if the passage before us, Rev. 13:11;18, does not refer to the United States, then this great and prosperous nation does not come within the scope of prophecy, for no other passage of Scripture brings it to view.

4. But the passage itself contains evidence that this government and no other is there symbolized:

1. In the time of its rise. The horned beast was seen coming up just as the leopard beast went into captivity, (1793-1798). But just at that time the United States was coming into view, having been born, as a nation, in 1789, on the adoption of the federal constitution.

2. In the manner in which it has arisen to its present position among the nations of the earth. The word translated "coming up" means "to grow or spring up as a plant," quietly, rapidly. And this has certainly been true of this nation. "Like a silent seed we grew into empire," says G. A. Townsend. And Edward Everett, speaking of the founders of this nation said, "Behold the mighty regions over which, in peaceful conquest, . . . they have borne the banner of the cross."

3. In its location. The leopard beast came up "out of the sea," but the two-horned beast arises "out of the earth." The sea is said to represent "peoples, and multitudes, and nations, and tongues." Rev. 17:15. The earth, by contrast, must refer to a "territory previously unoccupied." "It could not, then arise among the crowded and struggling nationalities of the old world -- that turbulent sea "of various peoples and tongues. It must be found in the western continent.

4. In its form of government. It must be a democracy, for the people are represented as doing governmental business.

5. In the exhibition of its character. "It had two horns like a lamb." Horns primarily represent power. The nation under consideration must present two underlying principles which "are

the secret of its power and prosperity," and which might be represented by the two horns of the beast. It needs only to be stated that civil and religious liberty, or democracy and Protestantism are those principles. These are the foundation stones of the constitution of the United States.

6. In a further setting forth of its character. It not only had two horns, but the horns were "like a lamb." "The lamb-like horns indicate youth, innocence, and gentleness, fitly representing the character of the United States when presented to the prophet as coming up in 1798." (G. C.) The declarations concerning the equality of men, and the right of self-government placed in the fundamental charter of our government certainly appeared beneficent in the eyes of those who had been oppressed by the tyranny of old world powers.

Summing up these evidences, we may say the power represented by the two-horned beast must meet the following specifications:

1. It must rise near the close of the 18th century.
2. It must come in a quiet and peaceful manner, i. e. without wars of conquest.
3. It must spring up rapidly, as a plant out of the ground.
4. It must arise in the new world.
5. It must have a democratic form of government.
6. It must present, as the secret of its power, two fundamental principles.
7. Its appearance must be lamb-like.

It is sufficient to say that all of these specifications are accurately and perfectly fulfilled by the United States of America; and that they are not all fulfilled by any other nation past or present.

The conclusion, therefore, is inevitable. The two-horned beast of Revelation 13:11-18 does represent the United States of America.

We now turn directly to the work to be accomplished by the two-horned beast, remembering that we are now dealing with our own government, the United States of America.

After speaking of the lamb-like horns, the prophet continues: "And he spake as a dragon." V. 11. The chief characteristic of the dragon, as revealed in Ch. 12, is the persecution of the people of God. "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12:17. We must conclude from this that this nation will exhibit the spirit of the dragon and engage in relentless war against the saints of the Most High.

"And he exerciseth all the authority of the first beast in his sight" or "in his presence." i.e. in the sight of the Papacy. That is, the work of this government in this country as revealed in this chapter will be contemporaneous with the work of the Papacy in his territory.

"And he maketh the earth and them that dwell therein to worship the first beast whose death-stroke was healed." vs. 12, R.V.

To worship a civil or ecclesiastical organization, as a nation, or a church, would be to obey its laws, and reverence its institutions. This text, then, proves that our government will commit itself to a program which will ultimately compel all of its subjects to comply with some law of the Papacy, or to reverence some of its institutions.

"And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men." vs.13

The wonder working power here referred to no doubt finds its fulfillment in modern spiritualism; and it is interesting to note that those miraculous manifestations which have excited the wonder of the world originated in the United States. And those who are really familiar with the remarkable phenomena of modern spiritualism will have no difficulty in believing that its crowning deceptions may be the event here predicted, i.e. bringing fire down from heaven in the sight of men. Concerning these miracles the Revelator continues:

"And deceiveth them that dwell on the earth by means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by the sword, and did live. And he had power to give life to the image of the beast, that the image of the beast should both speak and cause that as many as would not worship the image of the beast should be killed." vs.14,15

This passage suggests three important questions: viz: --

1. What constitutes the image to the beast?
2. When and how is the image to be formed?
3. When and how is life to be given to it?

To the answer of these questions we will now address ourselves.

1. The beast is a union of church and state. During the dark ages it was the Papacy in control of one or more of the civil powers of Europe, using those powers to enforce its dogmas and punish dissenters. The image of the beast must be some eccle-

siastical organization which uses the power of the state for the same purpose.

I now quote from Great Controversy, page 445:

"The 'image to the beast' represents that form of apostate Protestantism which will be developed when the Protestant churches shall seek the aid of the civil power for the enforcement of their dogmas."

2. When, where, and how will this work be done? Again I quote from Great Controversy, p. 445:

"When the leading churches of the United States, uniting upon such points of doctrine as are held by them in common, shall influence the state to enforce their decrees and to sustain their institutions, then Protestant America will have formed an image of the Roman hierarchy, and the infliction of civil penalties upon dissenters will inevitably result."

(Read also Testimonies, Vol V, page 451)

3. What will give life to the image? Again I quote from Testimonies, Vol. V, p. 712:

"When our nation shall so abjure the principles of its government as to enact a Sunday law, Protestantism will in this act join hands with popery; it will be nothing else than giving life to the tyranny which has long been eagerly watching its opportunity to spring again into active despotism."

Describing further the work of the two-horned beast, the Revelator continues:

"And he causeth all, both small and great, rich and poor free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the

mark, or the name of the beast, or the number of his name."

Again we have three terms to question, viz: --

1. What is meant by the mark of the beast?
2. What is the name of the beast?
3. What is the number of the beast?

The beast is that power which opposes God, which has attempted to change His law. The mark of the beast must be some visible sign which distinguishes the followers of the beast from the followers of God. The followers of the beast have the mark of the beast in their foreheads; the followers of God have the seal of God in their foreheads. The mark of the beast then is in opposition to the seal of God. The one is a visible sign of loyalty to the beast, the other is a visible sign of loyalty to God.

The Scriptures plainly teach that the outward observance of the Sabbath of the Lord is the sign of our loyalty to Him. That which stands in opposition to this is the observance of Sunday, an institution of the beast. Ex. 31:17, Eze. 20:12, 20.

(Read Great Controversy, p. 449, to answer the question,

"When does one have the mark of the beast.")

2. What is meant by the name of the beast?

Name stands for character, or experience. When God proclaimed his name to Moses, He set forth the attributes of His character. When God changed Jacob's name to Israel, it was because a new experience had come into the life of the patriarch. The name of God stands for the character of God; the name of the beast stands for the general character of the beast.

3. What is meant by the number of the beast?

The number is said to be the number of a man, and more

concretely, that it is 666. The Latin phrase which sets forth the position which the head of the Papacy is supposed to occupy is "Vicarius Filii Dei," the numerical value of which is 666. In claiming to be the representative of Christ on earth, thus usurping the place of the second person of the Godhead, the bishop of Rome exhibits in the most marked manner the chief characteristic of Satan -- pride, resulting in self-exaltation.

Those, then, who in the final contest between the forces of good and evil continue to manifest pride and self-exaltation, may be said to have the number of the beast.

W.H.Wakeham

7/18

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[This follows Wakeham's paper]

You will all remember of course that in 1863 a movement was set on foot in this country which we all will recognize as the National Reform Association, in which a number of clergymen of different faith, mostly the Reformed Presbyterian, united. This association has been sowing its seeds throughout the world since that date. Little by little other organizations became allied to it. Among the first was the W. C. T. U., which gave great strength to the movement. This association became one of the allies of the National Reform Association in 1885. The next was the American Sabbath Union, organized in New York in 1888, and the fourth ally which came to the aid of the propagation of those principles was the papacy itself in 1888. Overtures were made by the National Reform Association to the papacy, a letter was sent to Cardinal Gibbons inquiring as to the attitude of the Catholic church upon certain matters for which the national reformers stood, and he replied very favorably, that the Catholic Church would be glad to stand for such a movement as far as it pertained to the enforcing of Sunday as the day of rest. You will perhaps all remember as well as, if not better than, I, that movement which made the Catholic Church one of the allies of the National Reform Association. Since that time there have been many other allies. Perhaps the overshadowing that we see at present is the great federation of churches in the United States. The first session of this federal council, as it was at first called, was held in 1908. On page 321 of this book on the United States in Prophecy I have a statement of the official purpose of this organization:

1. "To express the fellowship and catholic unity of the Christian church.
2. "To bring the Christian bodies of America into united service for Christ and the world.
3. "To encourage devotional fellowship and mutual counsel concerning the spiritual life and religious activities of the churches.
4. "To secure a large combined influence for the churches of Christ in all matters affecting the moral and social condition of the people, so as to promote the application of the law of Christ in every relation of human life.
5. "To assist in the organization of local branches of the Federal Council to promote its aims in their communities."

You will all remember that the second article of the platform laid down by the National Reform Association was to bring all local institutions and usages upon an undeniable legal basis in the law of the land, and among these the Sunday institution was very prominent. All this perhaps you are as fully familiar with as I am, and I think it might be well for me to simply close there, and if there is time for any discussion of the subjects, various other points may be brought out to follow a little more fully the standing at the present of this Federal Council of Churches or the Federation of Churches. One thing that seemed very significant to me was the fact that some time ago the very name Protestant was repudiated by the Council, and when a definite resolution was presented to the Council to recognize those who did not observe Sunday, that the resolution was almost hooted down and voted out by a tremendous majority. It seemed as though the Council

of Churches had no place in it for those who observe any other day than the first day of the week.

Wednesday Evening

THE SPIRIT OF PROPHECY

By

A. G. DANIELLS

I regret very much the circumstances underwhich I undertake to speak tonight. It was only yesterday that I really understood the meaning of this meeting and clearly decided in my own mind that I would speak on this topic, and I decided then to take some time today to gather some statements together that I wanted to use; but some things arose that called me early this morning--at 5 o'clock--^{came} to serve others, and then a very pressing request, to conduct the funeral service this afternoon of an old sister who embraced the truth under my labors in Iowa thirty-five years ago. She passed away Monday morning, and the family, with which I was very intimately and warmly associated back when they embraced the truth, gathered and begged me to take this burden, and I accepted it, so I have been all day serving others, and I have not had time to put my hands on Bibles and documents that I would like to have had tonight; so it is possible I may disappoint you very much.

On the other hand, I am very glad we can come together and have a plain talk about this question, and I very much hope that good will come out of it,--help and blessing to all of us. I do sincerely pray that the Divine Spirit may be with us and help us.

I am glad that I have the opportunity of placing myself on record regarding this gift to the church. I hear criticisms now and then and reports that indicate that I am shaky with reference to the Spirit of Prophecy, that I stand on slippery ground. I do not know how the reports get out, but they do, and I am very glad to be

able to speak for myself. I do not take this up through the Review nor in camp-meetings, or in other public meetings, or personally with individuals unless something arises that calls for it. But on this occasion I have the privilege of speaking from my heart to the members of the General Conference Committee and the men connected with our schools, and I want to say right here, brethren, that if I ~~xxx~~ understand myself and know my faith and confidence, and know the ~~xxxx~~ true inwardness of this gift to the church, I am not shaky at all. I am not on slippery ground. I am not faltering in any sense of the word. I want to say that I want to be very careful through the rest of my life never to say a word or take a course in any way that will lead anybody to doubt or question this gift to the church of God during the period of time that the servant was with us. I do not want to take any course that will switch any individual or body of people away from full confidence in this divine gift to the church.

So tonight I would feel very guilty before God if I should take any position or present anything in a way that would destroy confidence. There are many considerations that lead me to say this, and lead me to feel to pledge myself to God to be loyal in this particular thing, and one above all others.

I first became associated with Sister White in the year 1879, when I was in Texas, just beginning my ministry, and she and Brother White came down there and spent the winter, attended the first camp-meeting we ever held there, and they selected ~~xx~~ my wife, a young strong woman at that time, to be with them as their cook. They decided after reaching there to stay, and so had to make up their ~~xxx~~ family ~~xxxx~~ there. Brother White selected me to be, as he called

it, his amanuensis,—his vallet, I should say, his attendant to go with him, drive the team, help him, take him out, and then write for him. He had no shorthand reporters in those days in the denomination, as far as I know, and he used to walk the floor and dictate his articles, and I wrote them down the best I could in longhand and then fixed them out better, and then he fixed them up for the paper. So I spent the best part of a year with Brother and Sister White at that time.

Then I parted from them and had no close association until she came out to Australia in the year 1892; and then for eight years I was very closely associated with her there. I was under her direction, and as I look back now over those eight years, I believe with all my heart that that woman was under divine leading and guidance. I believe that she led us and taught us right plans and right methods and true light in a great deal that was done in that country; and it bears the fruits now.

Then of course when I took the position I now hold in 1901, I had to be more or less closely associated with her; but in all that period, which covered about 20 years or more, there is one thing one experience, that stands out above all the rest that I feel binds me to everlasting loyalty to that gift that God placed in the church, and I feel it will be proper for me to tell it.

When this terrible crisis was on with Battle Creek, I knew that the leader of the opposition was in very close touch with her. I knew that he had been for many years. And I knew that when we reached the very height of that crisis he wrote a long letter of appeal, of condemnation of myself and associates, and of appeal to her, using every kind of influence he could bring to bear upon her to swing her on his side and against the administration. I knew that.

I learned of it afterward. It was over a hundred pages of typewriting, and I have it now in the vault. She turned it over to me. I knew of this being prepared. Time and again, as the controversy waxed hot, I was tempted to write her. I sat down to do it, and then I said, No, I am not to be her informant. I am not to communicate these things to her; God is to do that, and I will not write a line. And for a period of six long months that we struggled there in the very heat of that controversy, she never got a scratch of a pen from me about it, never a word concerning our side of the controversy.

We went to Oakland in that situation, she having that great epistle that appealed to her motherly instincts in a prejudicial way against us, that brought up her warmest friends,--everything that a master-mind could lay hold of to influence her to hit me and my associates and knock us to our knees, was in her hands, and I knew it, and nothing from us. When I got to Oakland, she had not come down from St. Helena.

A. O. TAIT: That was the General Conference?

A. G. DANIELLS: Yes, the General Conference of 1903. And not only that, but many of those on the other side had rallied ther, having gone on ahead of us. They had been up to St. Helena, and the whole thing was staged for another 1901 affair, to sway her and have us knocked out, as a former administration, as they claimed, had been, --Brother Irwin in 1901.

Well, she had not come down. The night before our meeting was to begin I was in great trouble. I did not know what she would say to me. I had no means of knowing, and I felt that I must have God's help. I never can tell you brethren the agony of mind and heart that I suffered in that terrible crisis. I have often felt that you would

have to get back to that rebellion of Lucifer in heaven to get the experience that we passed through. Well, I made up my mind that God must help me or I would go under; and if He didn't help, then we had come to a crisis that would shake this denomination to its foundation, because I knew so much that was crooked and wrong and absolutely infidel to this cause; and I said, If that thing triumphs it will shake this cause to its foundation, and we cannot survive if that sort of thing is going to rule.

So that night I went away to a room the brethren had provided for me as my headquarters, and I locked my door and I stayed there alone with God all night.

Elder Daniell said to me
not to transcribe the rest of this
meeting, which would take over 60 pages
of typewriting.

dp 6712 16.

(Read from Southern Union worker, March 27, 1919)

Well there is an experience. I may not have touched every detail exactly right, but I have so far as my memory goes. Brother Palmer was very closely associated with it, and knows that in the main this statement is correct. Now brethren, that enterprise was just as far from a reasonable enterprise when we started it as anything could be. When I went to Sister White over in the hills of California with the report, there was nothing about it at all that would commend it to any business man; and she listened, and then at the last she said, "No brethren, you must not blot out that house. You must not stop. You must continue that house contrary to our best business men and our past experience." Now today, what would we do without the Southern Publishing house and its work. She said then, "Well brethren, I feel very sorry about this loss and failure. I cannot account for this," and she said perhaps it would be right to close it up as a printing house and just make a depository. We said that was just what we proposed to do, to buy books from the Pacific Press and Review and Herald. We really thought we had equipment enough then to publish all the literature we would need in North America, and we did not see any need of another house, and she agreed to our reasoning. We reasoned and talked it over; she never was unreasonable, and when we put up this proposition, her human vision and feelings passed on it; but then she got another view of it and another impression, and so after she wrote and said, "Your counsel is not right; your reasoning is not right; that is, God is to do something down there beyond anything you can see, and you keep the place and put your faith

in it and effort in it, and God will do wonders for you," and over and over she exhorted me in her letters that God wanted to do a great work in the South in the circulation of our literature. And now today, brethren, the workers down there are simply doing wonders.

It is perfectly marvelous to me that poor, old Mississippi, one of the last states in America that I would suppose would come and lead the denomination in the sale of literature. There is nothing in sight; there is nothing in the conditions that you would wager on, nothing at all, and how is it that the South now has come along and done that? Brethren, it is proving up the counsel and the facts set before us in those days. We worldly wise men could not see that, and so we discounted the counsel that came.

Now brethren, I want to say that I have never yet in my life come to the place wheren I would set aside the Spirit of Prophecy, where I had reached the conclusion that it was not safe, but many a time I have been sorely perplexed and tried by the counsel that has come, and why, just because I did not know much, because the Lord knew a lot more than I. That is the reason exactly. And I want to confess another thing, that in some of these times of perplexity I have been unwise and injudicious, and have done wrong by giving expression to the brethren with whom I have been associated, to my fears and doubts.

F. M. WILCOX: Would your faith be affected by some detail that did not harmonize with something else?

A.G.D.: No, I cannot say that my faith has been affected by apparent contradictions and unreasonable things, but questions

have come up in my mind and fears, and you know how it is, the things look so unreasonable you do not know what to do. It was so with our school in Australia. We were led to a block of land, the location of which seemed just as unreasonable to me as anything ever could. I had been brought up in the Mississippi Valley where the soil was good, and I was asked to locate a school on a sandy patch of ground, and from all that I saw and could understand it seemed practically worthless to me, and I could not make my mind consent that it was a suitable place for a school. Under certain circumstances that I must not take time to speak of now, we were led to agree to buy the land, and we bought it, and then after we did two or three of us who had been in the Mississippi Valley,- Brother Rosseau, who was over there and myself, and two or three others, we got to talking so discouragingly about it that we finally said, "Let's get a government expert and look it over for us." That was a happy thought, and it took the whole thing away from us, and we would get rid of it. He came up, and we took a horse and cart and drove all over the place, and we dug up some of the ground, and then came back to the old hotel to dinner. After dinner, we went out and said to the expert, "Now we want your opinion," and the first thing he launched out on was that we were certainly sold. He said, "This place is worthless," and about the next thing he said, "This place would not support a bandicoot." That is what he said. "Well," we said, "we have paid, I think it was one thousand dollars on it." He replied that that was our smallest loss, and that if we would abandon that we would be fortunate to get out of it. He said we would

starve on the place, and that we would never be able to have a school. Of course that confirmed me and some of the rest, and we felt terrible to establish a school, to be a college, on such a place as that.

The expert went back and to show that he meant business he wrote up a report for the government, a long report of many pages, giving all the details and analyzing the ~~exam~~ soil, and put it in the report for the government, and recorded it in the archives, and we took a copy of the report and sent it over to the brethren here, and they felt badly about it, and advised us to leave it. Brother white and I, after this report, went to Sister White, and I shall never forget that hour. We went into a room, and he broke the news to her, and then I was to tell her what we proposed to do, that we proposed to go and search further.

W. W. PRESCOTT 9.00 hour

"The Daily--Matthew 24"

The purpose of the reading of the following scriptures will appear as we proceed:

Daniel 9:25-27; (Reading): "Know therefore and discern, that from the going forth of the commandment to restore and to build Jerusalem unto the anointed one, the prince, shall be seven weeks, and three score and two weeks: it shall be built again, with street and moat even in troublous times. And after the three score and two weeks shall the anointed one be cut off, and shall have nothing: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and even unto the end shall be war; desolations are determined. And he shall make a firm covenant with many for one week: and in the midst of the week he shall cause the sacrifice and oblation to cease; and upon the wing of abominations shall come one that maketh desolate; and even unto the full end, and that determined, shall wrath be poured out upon the desolate." (Revised Version)

The last part of the 27th chapter I would like to emphasize as it is given in the Revised version: "and upon the wing of abominations shall come one that maketh desolate; and even unto the full end, and that determined, shall wrath be poured out upon the desolate."

It is evident from the 24th of Matthew that our Lord had in mind the Book of Daniel--not simply the general correspondence, but some definite event in that book, for he says "Let him that readeth understand."

Now when we read the 24th chapter of Matthew we find that a very dark, gloomy picture is presented. It is a way through a dark chapter, although the end is brighter. But the way through is rather a dark experience. It appears to me that the 24th chapter of Matthew--that is to say, that portion that deals with this dark experience foretold--is a further explanation of this latter part of the 9th chapter of Daniel, as it is found in the Lord's teaching. The Lord basis his teaching upon the Old Testament Scriptures, and here gives us a fuller and more complete view of some of the things bound up in the Old Testament.

Now take this portion of the 9th chapter of Daniel. Observe first the 24th verse: "Seventy weeks ~~xxxx~~ are decreed upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal^{up} the vision and prophecy, and to anoint the most holy." That is a definite time given. Then he goes on and gives the commandment to restore and build Jerusalem; and the prophecy compasses the come from the commandment to restore and build Jerusalem until the full end is made of Jerusalem. But he speaks of the destruction of the city and the sanctuary. "The end thereof shall be with a flood." I want you to notice this word "end" in this connection, because we shall meet it in the 24th chapter. "The end shall be with a flood." Then in the 27th verse we have these words: "and even unto the full end, and that determined shall be poured out upon the desolate."

I want to call especial attention to the ~~fx~~ thought

that that Daniel prophesies the end of the city and the sanctuary; that it should be with a flood; that even unto the full end, and that determined shall be poured upon the desolate. Now that is a picture of the end of the Jewish nation, the end of the city and the sanctuary, the full end.

Let us read Isaiah ~~ixxi~~ 10:20-23: "And it shall come to pass in that day, that the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them; but shall stay upon the Lord, the Holy One of Israel, in truth. The remnant shall return, even the remnant of Jacob, unto the mighty God. For though thy people Israel be as the sand of the sea, yet a remnant of them shall return: the consumption decreed shall overflow with righteousness. For the Lord God of hosts shall make a consumption, even determined, in the midst of all the land." Now here ~~xxxx~~ you see again the picture of the full end. You must remember that this whole prophetic field is one field, and these different prophets contributed to that whole picture under the direction of the One Mind and One Spirit. And you see here that it is the same idea that is presented as in the 22nd verse "For though thy people Israel be as the sand of the sea, yet a remnant of them shall return; the consumption decreed shall overflow with righteousness. For the Lord God of hosts shall make a consumption, even determined, in the midst of all the land."

That is what Daniel said: "overflowing with righteousness." It is a peculiar expression in connection with that idea of destruction. And when we bear in mind that it is the righteousness of God that is evidences in the judgment as well as in

the
salvation--that it is a picture this prophet brings to us--
we may sum up Isaiah's promises in three words--
Righteousness, Judgment, Remnant. And the righteousness is
revealed just as much in the destruction as in the salvation.
It is because of the righteousness of God that the judgment comes.
It is a revelation of the righteous judgment of God. It is a
revelation of his righteousness in salvation. And so this end
determined is overflowing with righteousness.

Now again, Isaiah 28:14-22: "Wherefore hear the word of
the Lord, ye scornful men, that rule this people which is in
Jerusalem. Because ye have said, We have made a covenant
with death, and with hell are we at agreement; when the overflowing
scourge shall pass through, it shall not come unto us: for we have
made lies our refuge, and under falsehood have we hid ourselves:
Therefore thus saith the Lord, God, Behold I lay in Zion for a founda-
tion a stone, a tried stone, a precious corner stone, a sure founda-
tion: he that believeth shall not make haste. Judgment also will
I lay to the line, and righteousness to the plummet: and the hail
shall sweep away the refuge of lies, and the waters
shall overflow the hiding place. And your covenant with death
shall be disannulled, and your agreement with hell shall not
stand; when the overflowing scourge shall pass through, then ye shall
be trodden down by it. From the time that it goeth forth it shall
take you: for morning by morning shall it pass over, by day and by
night: and it shall be a vexation only to understand the report.
For the bed is shorter than that a man can stretch himself on it;
and the covering narrower than that he can wrap himself in it.
For the Lord shall rise up as in mount Perazim, he shall be wroth
as in the valley of Gibeon, that he may do his work, his strange

and work; and bring to pass his act, his strange act. Now therefore be ye not mockers, lest your bands be made strong: for I have heard from the Lord God of hosts a consumption, even determined upon the whole earth."

Now in these Scriptures we have a double picture. You can see the idea of the end of Jerusalem is blended with the final judgment and the end of all things. That is the foundation of the principle of interpretation in Matthew 24. It is true in this case as in all Bible study that we are not to import into the Scripture our ideas of the language, but we are to remember this principles of interpretation; that we are to take the whole field of prophecy and form our view of interpretation upon the voices of the prophets as a whole.

Now Isaiah who spoke before Daniel, speaks about the full end, a destruction and a remnant; and he carries it even beyond the Jews, and speaks of it as the destruction of the whole earth. Daniel takes it up and speaks of the full end with an overflowing flood, using the same language (the word overwhelming having the same force) He uses it specifically with reference to the end of the Sanctuary and the city of Jerusalem. Our Lord takes up the same general field about the end, and he combines both views in his prophecy. Then the Lord gives a further view from that which is given in Isaiah; that it has to do not simply with the end of the Jewish people and their nation, but the end of the world.

Now let us see a further picture. Nahum 1:6-9

"Who can stand before his indignation? and who can abide in the fierceness of his anger? His fury is poured out like fire, and

the rocks are thrown down by him. The Lord is good, a strong hold in the day of trouble; and he knoweth them that trust in him. But with an overrunning flood he will make an utter end of the place thereof, and darkness shall pursue his enemies. What do ye imagine against the Lord? he will make an utter end; affliction shall not rise up the second time."

The prophecy of Nahum was given in the 7th century (at least for a time) contemporary with Jeremiah. His picture is a controversy against Nineveh, the capital of Assyria--the enemy of Jerusalem. In the 8th verse, speaking of this indignation--this fierceness of God's wrath--he mentions it as an "overrruning flood". That is the same picture: "an overflowing flood" "he will make a full end." The next verse says "He will make an utter end; affliction shall not rise up a second time." The end of Assyria--his enemies--is a limited picture of the final destruction the Lord will bring upon his enemies the wicked at the end of the world.

Now when our Lord takes up his prophecy--when they asked him when would be the end of the world--he takes up this double picture. That is the basis upon which this prophecy rests--the picture that the prophets give us in Isaiah, Jeremiah, Ezekiel, Daniel and those other prophets where you see them speaking of an end of the enemy of the Lord.

Now let us read Revelation 1:1-3: "The Revelatin of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John. Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. Blessed is he that readeth, and they that hear the words of

this prophecy, and keep those things which are written therein: for the time is at hand."

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This prophecy is very specifically spoken of as the "Revelation of Jesus Christ" God gave it to him, and he acknowledges the Father as the source of it. But he sent and signified it by his angel unto his servant John. And in a very general sense this prophecy is a prophecy of our day.

Now Revelation 22:16 : "~~xxxxxxx~~ "I Jesus have sent mine angel to testify unto you these things in the churches." I have been struck with the parallel between the statement in Matthew 24:3 ("As he sat upon the mount of Olives the disciples came unto him and said 'tell us when shall these things be.'") and the verse 16 of Rev. 22: "I Jesus have sent mine angel to testify unto you these things in the churches." The disciples came to him privately and asked him when these things should be and when the end of the world would occur; and he told them. The revelation was for the church, his believers, his disciples; then they could give it to the world. But he told it to the believers.

Now I want to call attention to a specific point of the parallel: Matthew 24:14 "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." Now this was a very definite prophecy of something that was to mark the coming of the end. That end is primarily (in point of time) referred to by the prophet Daniel: the "full end" "that determined shall come." Secondly, the end that is referred to by Isaiah and by Nahum as the end when the judgments shall come that will bring about the final end of sin.

6th

Now read the ~~14th~~ verse of Revelation 14: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people. . . . (14th verse) And I looked, and behold a white ~~cloud~~ cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle." In Revelation 14:6-14 we are dealing simply with the greater fulfillment of that prophecy. And when that final proclamation of the gospel is made to every nation, kindred tongue and people, then you see the Lord coming in the clouds, just as Matthew 24 ends.

From ~~these~~ these considerations I think it is clear that the prophecy of Matthew 24 ~~is~~ is a continuous prophecy. It is evident Christ is answering the question of his disciples concerning the destruction of the temple. It is quite easy to think that when he said (speaking about the temple) "there shall not be left one stone upon another" that they must have thought he meant the end of the world. So they said, "What shall ~~be~~ these things be, and what shall be the sign of thy coming and of the end of the world." He answered them by carrying them right down through, first, to the very things ~~he~~ he had been speaking of in the 23rd chapter. Let us turn to this chapter and see where they have been mentioned. Here you have a sevenfold woe upon the people of that generation. The fullness of woe in a sevenfold utterance against the people of that day. Now see how it closes (32 verse) "Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell." That is the most

severe language we find in the scriptures perhaps dealing with the situation at that time. Now it goes on: "Behold your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord."

"O, Jerusalem, Jerusalem, thou that killest the prophets, and stonest them ~~xxxx~~ which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not.~~xx~~ Behold your house is left unto you desolate." The temple was the center of the nation religiously. Their whole history depended upon ~~xxxxxxxxxxxx~~ the temple and its worship. When they recognized the presence of Christ in the ~~xxx~~ worship of the temple they were preserved from their enemies; but when they left him out of the account and turned their religion into mere formalism, legalism and ceremonialism as a means of salvation in itself, they shut him out from the temple, ~~xxx~~ and then no matter about the architectural glory and embellishment of the temple it was a desolate house, because the glory of the Lord was not there. If they had not shut out from their worship the Christ whom these things all represented, they would not have rejected him when he appeared in the temple of his body.

Therefore their house was left desolate, and his going out of the temple that day was the sign of ~~xxx~~ of the departure of the glory of God from them.

Luke 19:41-- "And when he was come near, he beheld the city, and wept over it, Saying, If thou hadst known, even thou

at least in this thy day, the things that belong unto thy peace!
but now they are hid from thine eyes " It was not for lack of
revelation that they did not know the time of ^{his} ~~their~~ visitation.
The very definite time had been revealed; the definite place
of his birth had been revealed. The whole life ~~xxxx~~ can be
traced of Jesus in the Scriptures before his advent. But it
was because they knew not the Scriptures after all
that they ~~xxxxxx~~ ^{knew not} the Messiah, and rejected him when he came.

Now the cause of the downfall of the city of Jerusalem and the
downfall of their sanctuary, was that they knew not the time of the
coming of Him who was the glory of the temple. The downfall of
the world, the end of the world, the end of all things will come
because the people in this generation know not the time of their
visitation in the second advent. The prophecies concerning the
first Advent were perverted, misapplied. The whole idea of
the first advent was perverted, and perverted by the men of that
day to make themselves the center, ~~af~~ in stead of to glorify Him.
They wanted to make the Messiah serve them instead of their
serving Him. This was absolutely contrary to the principles of
his Kingdom. Such a perversion made them reject the Lord when he came
in spite of the revelation he made of himself in his works while
on earth. And because they rejected him that brought an end to
their sanctuary and city. Very definitely was this referred to when
the high priest said at the ~~skam~~ climax of his mighty works,
when he raised Lazarus from the dead, which should have convinced
them he was the Messiah. All the people were drawn after him,
and left the ~~xxxxxx~~ ceremonial worship of the nation. The elders
saw they were losing their hold on the people, and they were

gospel of the kingdom shall be preached in all the world for a testimony unto all nations, and then shall the end come." Now that had a definite application after the first advent, when as Paul records in the first chapter of the Epistle to the ~~xxxx&xxxx~~ Colossians the gospel had been preached to every creature under heaven. It was down in the generation whose fathers stood up and said, "His blood be upon us and on our children."--the generation upon whom these fearful woes fell--that this gospel was to be preached. Before the curse was to fall they were to be given individually an opportunity to accept the gospel, although they were doomed as a nation. And when you think of the destruction of Jerusalem, when you think of the experiences through which they passed --how they ate their children in the straitness of the siege--our minds almost revolt from such a picture. But they had called this down upon themselves: "His blood be upon us and upon our children. But before that curse was carried out they and their children had the gospel of the kingdom preached to them.

Therefore I say that inasmuch as Christ had gone through this list of signs, pressing right down through what happened to the final sign, the preaching of the gospel to the world--because he would not bring these fearful woes upon the people who had called the judgment upon themselves, until the children had the gospel preached to them--so this gospel of the kingdom must be preached to every creature in this generation that they may individually be given an opportunity to escape the punishments that are to come upon the wicked at the end of the world.

After the intermission, during which the pictures of the delegates were taken, Prof. J. N. Anderson was called upon to present his part of the discussion of the seven trumpets. He presented his paper as follows:

AN INQUIRY INTO THE INTEGRITY OF THE DATE OF JULY 27, 1299.

In common with the leaders of the 44 movement we hold that the five months period of Rev. 9:5, amounting to 150 literal years, began July 27, 1299. Then as now that interpretation was made to rest on the statement of Edward Gibbon, in his "Decline and Fall of the Roman Empire," in which he says, "It was on the twenty-seventh of July, in the year 1299 of the Christian era, that Othman first invaded the territory of Nicomedia." Othman was the founder of the Ottoman Empire, and this is the date and this the event that mark the beginning of the power that is now all but extinct.

Recent research on the part of some has led to the conclusion that Gibbon is in error in regard to this date, and that therefore his statement cannot be made to support the interpretation we have given the verse in question. This question of the integrity of the historian Gibbon is the real crux of the whole matter historically, as regards the subject of the seven trumpets. And it is to the discussion of this point that your attention is now invited. The facts that I am now about to submit to you are not the result of my own study, ~~my~~ but of one of our advanced students in Union College who prepared a paper on the beginnings of the Ottoman Empire. This paper was ~~xxxxxxx~~ prepared for the class in Revelation, but in collaboration with the heads of three departments of the college who serve as the library committee.

I shall read only that part of the paper that bears directly on

the point of the founding of the Ottoman Empire, since it is here that our problem lies.

A FEW STATEMENTS CONCERNING THE ORIGIN

AND

EARLY HISTORY OF THE OTTOMAN EMPIRE

"Who were the people that took upon themselves the name of Osman, their chief, and whom we must, from the moment of their first encounters with the Byzantines, clearly distinguished from the other groups of Anatolian Turks that had gathered around other leaders? Did they, at the beginning of Osman's career, have any distinct national consciousness? Did they have any past? Did they start the foundation of a state with a definite goal before them? Was there any other cause for their amazing growth and success than the mere fact that they had the most fortunate geographical position on the confines of a decaying empire?"--H. A. Gibbons, page 19.

~~xxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxx~~ This is a much disputed question that has not been settled nor agreed upon by the different historians. The main trouble is the lack of substantial evidence. Gibbons says, "There are no Ottoman sources to which the historian may go for the origin of the Ottoman people and royal house or for their history during the fourteenth century. They have no written record of the period before the capture of Constantinople."--H. A. Gibbons, page 18.

[At this point Professor Anderson explained that Herbert Adams Gibbons is a present-day writer, and that his book is entitled "The Foundations of the Ottoman Empire," put out after four ~~xxx~~ years' residence in Constantinople, during which time he gathered a large amount of valuable information. The book is published by The Century Company, of New York.]

It is thought by some that Osman was a prince of royal blood. By others that he was the son of a Tartar shepherd, called Zich. Still others that he began his career as a vassal of Alaeddin III., Sultan of Iconium (Konia). But a widely accepted theory of Osman's immediate ancestors is given by Neshri, and related by Gibbons. It reads as follows: "In the year of the Hegira 616, 'because there was no more rest to be found in all Persia' for the Turks who had been forced out of the Khorassan by the approach of Djenghiz Khan, 'all the wandering Turks, fifty thousand families, followed their leader, Soleiman Shah, and set out for Rum. Then it was Alaeddin I., son of Kai Kosrew, the builder of Konia, entered upon the rule of Rum. These fifty thousand nomad families journeyed several years in the neighborhood of Erzerum and Erzindjian, changing from winter to summer quarters and plundering the unbelievers who lived there. But . . . finally . . . Soleiman Shah marched again towards his homeland, with the intention of passing through the district of Aleppo. As they came to the neighborhood of Djaber, they wanted to venture across the Euphrates. ~~Sax~~ Soleiman Shah drove his horse into the river to seek a ford. The bank was rocky, so the horse slipped and fell into the river with ~~Sax~~ Soleiman Shah. His end was regarded as a warning (decision) of ~~ax~~ destiny: it appeared to be the command of God. . . . A part of these Turks remained to dwell there. . . . There was adivision among the followers of Soleiman Shah. Some of them, who now carry the name of Turcomans of Syria, went into the wilderness. Others went toward Rum, and became ancestors of the nomad tribes who still wander in Rum.

'Soleiman Shah at his death left four sons: Sonkur Tigin, Gundogdu, Ertogrul, the champion of the faith, and Dundar. Some of the Turks followed these four brothers, turned themselves again in

the direction of Rum, and came to the . . . source of the Euphrates. While Ertogrul and Dundar remained there with about four hundred nomad families, the two other brothers turned back again to their home.' Ertogrul marched farther into Rum, and settled near Angora at the foot of Karadjadagh. From there he wandered to Sultan Oejoenu.

Neshri now tells a story which is repeated by later Ottoman historians as a fact. Neshri says that he heard this from a ~~Rixastuz~~ "trustworthy" man, who had heard it from the stirrup-holder of Orkhan, who, in turn, had heard it from his father and his grandfather. This is worthy of mention, for it is one of the very few instances where an Oriental historian has taken the trouble to connect his facts with what might be termed an original source:

'As Ertogrul, with about four hundred men, was marching to Rum, Sultan Alaeddin was engaged in a fight with some of his enemies. As they drew near, they found that the Tartars were on the point of beating Sultan Alaeddin. Now Ertogrul had several hundred excellent companions with him. He spoke to them: "Friends, we come straight upon a battle. We carry swords at our sides. To flee like woman and resume our journey is not manly. We must help one of the two. Shall we aid those who are winning or those who are losing?" Then they said unto him, "It will be difficult to aid the losers. Our people are weak in number, and the victors are strong!" Ertogrul replied, "This is not the speech of bold men. The manly part is to aid the vanquished. The prophet says that he shall come to the helpless in time of need. Were men to make a thousand pilgrimages, he finds not the reward that comes to him when at the right moment he turns aside affliction from the helpless!" Thereupon Ertogrul

and his followers immediately grasped their swords, and fell upon the Tartars . . . and drove them in flight. When the Sultan saw this he came to meet Ertogrul, who dismounted, and kissed the Sultan's hand. Whereupon Alaeddin gave him a splendid robe of honour and many gifts for his companions. Then gave he to the people of Ertogrul a country by name of Sugut for winter and the mountain range of Dumanij for summer residence. From this decides one rightly that the champion of the faith, Osman, was born at Sugut. Then was Karadja Hissar, like Biledjik, not yet captured, but was subject to Sultan Alaeddin. These were three districts.'

Some time later, Ertogrul, acting as commander of the advance guard of Alaeddin's army, defeated a force of Greeks and their Tartar mercenaries, in a three day's battle, and pursued them as far as the Hellespont. Ertogrul's force consisted of four hundred and forty-four horsemen, which he commanded in person. After this battle Alaeddin bestowed upon Ertogrul as fief the district of Eski Sheir, comprising Sugut on the north, and Karadja Hissar on the south, of Eski Sheir. Karadja Hissar was reported captured after an elaborate siege and assault by Ertogrul when he first came into the country. But it is again mentioned as one of the first conquests of Osman from the Christians after his father's death. None of the Ottoman historians records any progress of conquest during the long years of Ertogrul's peaceable existence. When he died, in 1286, Osman was thirty years old. He gave to his son less than the Ottoman historians claim was his actual grant from Alaeddin I. If their own records of Osman's conquests ~~xxx~~ after 1289 are correct, we must believe that his tribe possessed only Sugut and a portion of the mountain range lying directly west. When Ertogrul died, they had

no other village--not even a small mountain castle."--H. A. Gibbons, pages 19-22;

(Von Hammer and Creasy practically tell the same story.)

Osman or Othman is regarded as the founder of the Ottoman Empire. He became the ruler or emir of his tribe at the death of his father in 1288. He and his people were still a part of the Seljukian Empire: Von Hammer says that Alaeddin III. gave him a portion of territory which bordered on the Byzantine Empire. Osman is called the "frontier defender." (Von Hammer, p. 71.) From this time we see Osman organizing his band, and making raiding expeditions. There is one tradition that should be mentioned here that might serve to explain why this aggressive policy was adopted by this small people.

"Osman once passed the night in the home of a pious Moslem. Before he went to sleep his host entered the room, and placed on a shelf a book, of which Osman asked the title. 'It is the Koran,' he responded. 'What is its object?' again asked Osman. 'The Koran,' his host explained, 'is the word of God, given to the world through his prophet Mohammed.' Osman took the book and began to read. He remained standing, and read all night. Towards morning he fell asleep exhausted. An angel appeared to him and said, 'Since thou hast read my eternal word with so great respect, thy children and the children of thy children shall be honored from generation to generation.'

In Itburnu, a village not far from Wski Sheir, and also not far from Sugut, lived a Moslem cadi, who dispensed justice and legal advice to those of his faith in that neighborhood. He had a daughter Malkhatun, whose hand was demanded in marriage by Osman. But the Sheik Edebali, for a period of two years persisted in refusing to give his consent to this union. Finally, Osman, when sleeping one night in the home of Edebali, had a dream.

He saw himself lying beside the sheik. A moon arose out of the breast of Edeballi, and, when it had become full, descended and hid itself in his breast. Then from his own loins there began to arise a tree which, as it grew, became greener and more beautiful, and covered with the shadow of its branches the whole world. Beneath the tree he saw four mountain ranges, the Caucasus, the Atlas, the Tarsus, and the Balkans. From the roots of the tree issued forth the Tigris, the Euphrates, the Nile, and the Danube, covered with vessels like the sea. The fields were full of harvests, and the mountains were crowned with thick forests. In the valleys everywhere were cities, whose golden domes were invariably ~~xxxxxxxx~~ surmounted by a crescent, and from whose countless minarets sounded forth the call to prayer, that mingled itself with the chattering of birds upon the branches of the tree. The leaves of the tree began to lengthen out into sword blades. Then came a wind that pointed the leaves towards the city of Constantinople, which, situated at the junction of two seas and of two continents, seemed like a diamond mounted between two ^psapphires and two emeralds, and appeared thus to form the precious stones of the ring of a vast dominion which embraced the entire world. As Osman was putting on the ring he awoke.

When this dream was told Edeballi, he interpreted it as a sign from God that he should give his daughter to Osman in order that these wonderful things might be brought about for the glory of the true faith. So the marriage was arranged.--H. A. Gibbons, pp.23,24.

This dream is given by Von Hammer on page 67, and by Creasy on pages 6 and 7.

Gibbons thinks that Osman and his tribe, when they settled at Sugut, must have been pagans.

"It was the conversion of Osman and his tribe which gave birth to the Osmanli people, because it welded into one race the various elements living in the northwestern corner of Asia Minor. The new faith gave them a raison d'etre. This conversion, and not the disappearance of the Seljuks of Konia, is the explanation of the activity of Osman after 1290, as in sharp contrast with the preceding fifty years of easy, slothful existence at Sugut.

Ertogrul and Osman, village chieftain at Sugut, had lived the life of a simple, pastoral folk, with no ambition beyond the horizon of their little village. No record exists of any battle fought, or any conquest made. Turks had already made their appearance in raids against the coast cities of Asia Minor, upon the islands of the Aegean Sea, and even in the Balkan Peninsula. But they were not the Turks of Osman. Until the students of the later Byzantine Empire, and of the Italian commercial cities in their relations with the Levant, make a clear distinction between Turk and Osmanli, there will always be confusion upon this point. Ertogrul had about four hundred fighting men. There is no reason to believe that Osman had more. His relations with his neighbors were those of perfect amity. There is no question of believer and unbeliever.

Suddenly we find Osman attacking his neighbors and capturing their castles. During the decade from 1290 to 1300 he extends his boundaries until he comes in contact with the Byzantines. His four hundred warriors grow to four thousands. We begin to hear of a people called, not Turks, but Osmanlis, after a leader whose own name first appears at the same time as that of his people. They are foes of Greeks and Tartars alike. They are definitely allied to Islam. They possess a missionary spirit and a desire to proselytize such as one always finds in new converts. Their unity among themselves, and their

distinctively different character from that of the other Turks of Asia Minor, becomes, during the first sixty years of the fourteenth century, so marked that Europe is forced to recognize them as a nation. Being more in the presence of Europe than other groups of Asia Minor, the Europeans begin to call them simply Turks, and to take them as representing all the Turks of Anatolia.

. . . One of the principal tasks of this book is to correct the fundamental misconception of the foundation of the Ottoman Empire, which has persisted to this day. It seems to be a pretty generally accepted idea that the Osmanlis were a Turkish Mâslem race, who invaded Asia Minor, and, having established themselves there, pushed on into Europe and over through the Byzantine Empire. Nothing could be farther from the truth. The Osmanlis were masters of the whole Balkan peninsula before they had subjugated Asia Minor as far as Konia!

Osman and his people have no history until they come in contact with the Byzantines. The Ottoman chroniclers, and the Byzantine and European historians who have followed them, give at some length the early conquests of Osman. But the accounts are fantastical, obscure and frequently contradictory. It is the story of a village chieftain, who succeeded in imposing his authority upon his neighbors over an increasingly wider area, until a small state was formed. But it is not the same story as that of the other emirs who built up independent states in the old Seljuk provinces. For Osman founded his principality in territory contiguous to Constantinople, and by attacking and conquering the last fragments of the Byzantine possessions along and in the hinterland of the Bosphorus and the Sea of Marmora. Osman's opponents were all Christians. Had he attacked

his Turkish neighbors first, had he gone south and east instead of north and west, in building up his state, there would never have been a new race born to change the history of the world."--H. A. Gibbons, pages 29-32.

The beginning of the fourteenth century dates the beginning of a new area [?] for the Ottoman tribe. In 1300 Ottoman controlled a small territory whose four corners were: "Southeast, Eski Sheir; southwest, the eastern end of Mt. Olympus; northeast, the junction of the Kara Su and the Sangarius; northwest, Yeni Sheir. In 1299 Osman took up his residence in Yeni Sheir."--H. A. Gibbons, page 32.

Yeni Sheir was on the frontier between the Ottoman territory and the Byzantine Empire. At the beginning of the fourteenth century we find the territory of the Byzantines reduced to a small portion in the northwest corner of Asia Minor. They "retained Philadelphia, Brusa, Nicaea, Nicomedia, and the districts in which these cities were located--a narrow strip along the Hellespont, the Sea of Marmora, and the Bosphorus. Asia Minor, without even a semblance of centralized authority, was to him who could gain and who could hold."--H. A. Gibbons, page 13.

A few statements will be noted in regard to the rulership of Osman and the independent sovereignty of his people. "Durch die gleich zeitige Eroberung dieser drey Schloesser in letzten Jahre des siebenten Jahrhunderts der Hidschret, und des dreyzehnten der christlichen Zeitrechnung, war wurde die Macht Osmans als herrscher erst fest gegrundet, und da zugleich das Reich der Seleschuken in Truemer zerfiel, schreibt sich von diesen Jahre die ~~unabhängige~~ unabhängige Herrschaft der Familie Osman's her."--Von Hammer, p. 74.

(Osman captured these three castles in the last year of the seventh century of the Hegira, and the last year of the thirteenth century of the Christian era. This victory was the blow that put a final end to the tottering Seljukian Empire, and at the same time established Osman as the ruler of his people. The Osman family date their independent rulership from this year.)

"So klein begann dasselbe mit dem vorletzten Jahre des dreyzehnten Jahrhunderts der christlichen Zeitrechnung; anderthalb Jahrhunderte verflossen, bis es durch die Eroberung Constantimpe erst vollkommen fest gegründet ward."--Von Hammer, page 75.

(In the preceding paragraph Von Hammer describes the Ottoman possessions as scarcely a day's journey in length. The translation of the above statement follows: So small was its beginning in the last year of the thirteenth century of the Christian era, one and a half centuries went by, till, through the capture of Constantinople it became thoroughly and fully established.)

H. A. Gibbons says, "In 1299 Osman took up his residence in Yeni Sneir."

"Das Osmanische Reich war mit Unbeginn des drenzehnten Jahrhunderts christlicher Zeitrechnung, d. i. des achten der Hildschret (7) gegründet, die Geschichte aber der unmittelbaren Altvorden Osman's, des Grunders, hebt mit der seines Grossvaters Suleiman, un mit der Auswanderung seines Stammes von Osten nach Westen, gleichzeitig mit Dschengif-Cahn, fast ein ganzes Jahrhundert fruher, an."--Von Hammer, page 61. (The Ottoman Empire was founded in the beginning of the thirteen year hundred, fourteenth century, or the beginning of the eighth century of the Hegira. The story of the immediate ancestors of Osman, the founder, began with his grandfather Suleiman, with the

emigration of his tribe from the east to the west, contemporary with Daohengis-Chan, almost a century earlier.)

H. A. Gibbons gives the date of this emigration in the year 618 of the Hegira or A. D. 1219.--H. A. Gibbons, page 19, note.

Nelson's encyclopedia gives the date of the independent power of the Ottoman Empire as 1301.

Greasy says Von Hammer divides the history of the Ottomans into five divisions. In regard to the first period he makes the following quotation, "The first period consists of a hundred and fifty years of rapid growth, from the assumption of independent sovereignty by Othman to the consolidation of the European and Asiatic conquests of his house by the taking of Constantinople."--Gibbon's Rome, page 226, Vol. 6.

The first battle between the Ottomans and the Greeks took place 1301. Edward Gibbon makes the following statement: "It was on the twenty-seventh of July, in the year 1299 of the Christian era, that Othman first invaded the territory of Nicomedia."--(H. A. Gibbons, page 34) He quotes Pachymares as his authority. H. A. Gibbons, in quoting the same author, puts the date of the same battle in 1301. His statement follows: "In 1301, twelve years after Osman began to form his state, he fought his first battle, and came into direct contact with the Byzantine Empire. At Baphaeon, near Nicomedia, the Heterarch Muzalon, with two thousand men, attempted to check a raid the Osmanlis were making into the fertile valley whose products contributed so greatly to the well-being of Nicomedia. It was mid-summer, just before the gathering of the harvests. In a pitched battle, the unarmoured horsemen of Osman charged so speedily and so impetuously that they broke through the heavy line of their opponents.

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and the Greek commander's retreat was covered only by the opportune arrival of Slavic mercenaries. The Osmanlis were too few in number to follow up this victory."--H.A. Gibbons, page 34.

To explain the reason of this discrepancy between the two historians the following letter is cited:

5518 Dorchester Ave.,

Chicago, March 15, 1919.

State Library of Nebraska, Lincoln,

Gentlemen:

The Librarian of the University of Chicago has referred to me the attached letter. The following is the result of the investigation:

Pachymeres (De Andronico Palaeologo, Bk. IV, Chap. 35) recounts the defeat of the Romans fighting for the Greek Emperor Andronicus by the "Persians" i. e. the Ottomans near Nicomedia and dated it July 27. The year is not given, as the system of dating used by us was not yet introduced into Greece from the Western (Roman) empire. The chronology employed by Gibbon and other recent writers on the period is based on a Latin work, Chronologus, by Petrus Possinus, a Jesuit scholar writing at Rome about 1650. He constructed a chronological table for the events chronicled by Pachymeres, using as evidence eclipses of the sun or moon described by the historian and dated by astronomers, Arabian and Ottoman records, which were dated from the Hegira, or documents written by the Latins dated by the Christian system.

The date of the event in question is inferred from the following circumstances: Possinus was able to establish by a Latin document that Andronicus formed an alliance with the Roman general Ronzerius in the last months of 1392. Surmising that he was driven to this by a series of reverses, one of the last of which was the defeat by the

"Persians" (Ottomans) under Atman on July 27, Possinus placed this event in 1302. H. A. Gibbons in his 1916 edition of the "Foundation of the Ottoman Empire" evidently preferred to put it back to 1301. The earlier editions (works) give 1299, the year in which Possinus put the assembling by Atman of the marauders who later won the battle referred to. The authority of Possinus thus points rather to 1301 than to 1299 for the battle near Nica Nicodemia (?).

Edward Gibbon in writing the work seems to have thought it more probable that the battle immediately followed the collection of the force than that it was the immediate occasion of the alliance between Andronicus and Bonzerius. I should be inclined to agree with the 1916 edition and place the battle in 1301 or even in 1302.

Hoping this will satisfy your inquirer, I am

Yours truly,

John W. Taylor,
Dept. of Greek, University of Chicago.

By the way of summary the following quotations are subjoined.

"One of them, Othman, proclaimed himself independent at the end of the thirteenth century, and took the title of Sultan, or padishah."--Catholic Ency. Vol. XV, Sub. "Turkish."

"Osman captured three castles in the last year of the seventh century of the Hegira, and the last year of the thirteenth century of the Christian century. This victory was the blow that put a final end to the tottering Seljukian Empire, and at the same time established Osman as the ruler of his people. The Osman family date their independent rulership from this year."--Von Hammer, page 74. (Ger. ed.)

Gibbons says, "In 1300 he (Osman) had succeeded in submitting to his authority a part of ancient Phrygia Epictetus and Bithynia, whose four corners were: southeast, Eski Sheir; southwest, the eastern end of Mount Olympus; northeast, the junction of the Kara Su and the Sangarius; northwest, Yeni Sheir. In 1299 Osman took up his residence in Yeni Sheir. This was the outpost of his principality, in a position of extreme importance, about half way between Brusa and Nicaea."

In his chronological tables, under the main heading: Important events in the First Century of Ottoman History, Gibbons lists the first events as follows: 1299--Osman, Turkish emir in the valley of Kara Su, makes Yeni Sheir, between Brusa and Nicaea, his residence.

BOLLMAN: It seems to me, as our time is getting short, we would economize time by letting Brother Prescott continue the presentation. I therefore move that we invite him to continue his presentation.

Seconded.

PRESCOTT: I cannot agree to that because one presentation a day and all the discussion on it, is all I can stand.

E.R. PALMER: I wish to bring before the Convention,---. I don't want to take much of your time but I want to apologize at least for the rather radical thing that we did during the war period in dealing with "Bible Readings" and perhaps that will get one point before us in a little more concrete form.

I don't know that we have had much difficulty over this question of the United States in Prophecy, although it is well known that there has been some embarrassment in presenting the question outside of the United States, especially, and some of our brethren here in the United States have felt that we limited the scope subject too much to this country and that the second beast of Revelation 13 should be given a greater scope. And I notice it is referred to here in this convention as apostate Protestantism laying hold primarily of the Government of the United States and reaching out to all the governments of the earth the same as the Papacy did back there ~~xxxx~~ as represented in the first part of the chapter.

When we got into the war, we found ourselves in some embarrassment over this chapter in "Bible Readings". Our agents were selling it extensively and the authorities were very active in looking up matter that we were publishing to see if we didn't belong in the penitentiary with the leaders of another denomination that had just previously been examined and the same men ^{who} were instrumental ^{under}

the Government in putting the leaders of the Russellite movement in the penitentiary, came to our headquarters to see where we belonged, whether ~~was~~ inside or out, and I was so unfortunate as to be the first one looked up by them, although this question didn't come before them through our office first. The Southern Publishing Assn., got into difficulty over the matter and the Government asked them to submit "Bible Readings" for examination and it was examined by the local attorney and sent up here to Washington.

We thought it was an important matter for we had so many agents working on this book, and we put the matter into the hands of our attorney, Mr. Hogan, and he took the matter up very thoroughly and very carefully with the Department of Justice. It seemed that there was an impression on the part of leading men, beginning with the attorney there in Nashville, that our presentation of this subject was an attack upon the United States Government. Some of our brethren will remember when the hearing was given before the Senate Committee here in Washington, that Mrs. Craft stood up before the Senators and declared that we were a disloyal people as a whole because we represented the United States Government as a two-horned hog; and while they didn't give serious consideration to her charge, yet that seemed to be rather the impression of these men who were looking up our literature during the time of the war.

This led us to much earnest study as to what we should do in handling many of our books, and we took up that chapter in "Bible Readings" and we changed the first four questions, or rather the notes to these questions, so as to give a little different slant to the subject. Not having any mind to sacrifice the truth

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at all in order to smooth our way with the Government, but really to bring the chapter into harmony with the convictions of our editors and the General Conference Committee, a thing which we wouldn't have felt quite free to do without further counsel or consideration in such a meeting as this.

So we made changes in this chapter, but with the unanimous vote of the Book Committee, and our Board, and the minority members of the General Conference Committee. And I have been surprised, but there has been no protest that has come to us since that time. I thought perhaps you brethren would know better whether it is being protested against.

I hardly know how to get this matter before you as you haven't the books, except by reading these four questions and the notes as they were in the first edition, and then follow it by the reading of the revised to see whether that meets your mind,-- whether it was a proper thing for us to do.

The title, is "The United States in Prophecy", sub-title, "Making an Image to the Beast." Changed in the revision, the title is "Making an Image to the Beast", sub-title, "The Prophecy of Revelation 13"

PRESCOTT: You don't put in the heading, "The United States in Prophecy" then?

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PALMER: No, we changed it so it does not appear in the title. I want to say we submitted this to ~~the~~ our attorney, and through him to the Department of Justice, and they appreciated very much our effort to change the phraseology.

PRESCOTT: Was the book, "United States in Prophecy" protested against?

PALMER: Not that I know of. It was dead on our shelves and not being sold at that time. They got after books that were being sold throughout the country.

[Elder Palmer then read the first four questions and their answers and notes in the old and in the revised edition, pointing out the changes made].

The discussion that followed Brother Palmer's explanation of the changes made in "Bible Readings" turned largely onto the papacy and apostate Protestantism, along lines that had been covered before quite largely.

Elder Daniells asked if we might not find some word to substitute for the word "apostate" when referring to present-day Protestantism. He thought it was a pretty hard term to use. Several suggestions were made, as follows: Neo-Protestantism, lapsed Protestantism, modern Protestantism, and backslidden Protestantism.

On the question of the symbols; Professor Lacey said he had always said that the two horns do not mean anything especially.

Professor Prescott said he still maintained that the beast is a symbol of a definite power with a definite location, that he thought it would involve a somewhat inconsistent application of the principle if we shift from a definite power to a principle that is manifested in an organized headship.

Elder Daniells said that is about the way he feels about the new view of the king of the north and the king of the south.

PRES COTT: I say the difference between the Papacy--it is an organization with a definite head which had definite territory--it is just as much as Pagan Rome and the others. You see the difference between that and Protestantism. You do not say "papalism" but when you say "Protestantism" then you have gone into the principle that certainly had its birth in Europe in the Reformation. That does not head up in any definite organization where you can put your finger on it and say, "It is located here."

PALMER: I would look upon the matter something like this. Protestantism is something definite enough so that it joins hands with the Papacy and Spiritualism in a threefold combination in the last great acts of the world's history--the history of the church. It makes an image to the Papacy. I do not know as that would involve its being like the Papacy in its organization, for it is different in its appearance, ~~as it is introduced~~ as a beast. But it was to do something in the course of its career that would be similar to what the Papacy did; though I hardly think that would involve the necessity of its arising in a similar mechanical form. But Protestantism simply develops into a form of organization sufficiently definite so that it has a hand and can reach across the gulf as a person--as one of the three-- and can grasp the hand of the Papacy. All excepting the first page of the chapter (six and a half pages) are divided on the United States Government doing this thing or appearing to do it. But every line of the chapter from the point where I read on, shows how the different bodies of protestants are organizing themselves into definite combinations where they can work as one body holding certain principles. It seems to me in these various organizations

like the Federated Council of Protestant Churches, that the Protestants are coming into a position where they can speak with authority as protestants, and not as separate churches. 985

PRESCOTT: May I ask Brother Palmer just there, who makes the image of the Beast according to the prophecy?

PALMER: I will speak with considerable reservation. I think it would be Protestantism with the aid of the civil power. It lays hold of the civil power, and forces it to make laws in harmony with its will, just as the Papacy used the civil power to persecute.

BOWEN: It is not the image of the beast until it grasps that governmental power.

WAKEHAM: I simply stated in my paper that it was protestants in control of the government of the United States, just as the leopard beast represents the Papacy in control of the civil powers.

But now as far as the question raised about preaching this outside of this country is concerned: I preached it a good many times over in England and never had any trouble. In fact, they always seemed to like the idea that it was the United States that was getting into this trouble.

Now as to the other question as to the horn representing a principle, my statement yesterday was that a horn primarily signified power. The Old Testament gives the origin of that. David said, "Exalt my horn". The horn comes from the idea of the power in the horns of the animals. And so the primary idea of the horn is power. Now we say the word power often to represent a government--ecclesiastical or civil power. I really think if we do that, we will have to revise not only Great Controversy but Volume 5 of the Testimonies as well, for over and over again is the

statement "Our country", "The United States" "This nation".

LONGACRE: In answer to a question Professor Prescott asked as to who made the Image to the Beast, I will read this statement: "The image is made by the two-horned beast, and is the image to the first beast." The two-horned beast is the one that makes the image. Speaking of the United States, it says: "The application of the symbol admits no question. One nation, and only one, meets the specification of this prophecy. It points unmistakably to the United States of America."

PALMER: I wish to state this in connection with Great Controversy and the Testimonies. I believe we found them in perfect harmony(that is the changed view), and we did not intend to go against the Spirit of Prophecy. We all agreed that the thing was solid and it was in harmony with the Testimonies. I see nothing in what Brother Longacre has read or spoken that is contrary to what is stated in this reading. The United States is made the power that was used by Protestantism to do this thing, ~~xxxxxxxxxxxx~~ but it is used as the "whip" by Protestantism, the same as we have always taught.

WILKINSON: I would like to bring a little emphasis into the idea that Brother Palmer read : that starting from the United States, it becomes a world-wide movement in its influence. If the thing starts here and sends a tremendous wave over all countries, then I think the Papacy is going to decline in its strength; for those who hold the ~~xxxx~~ new view of the King of the North being the Papacy cannot admit of their being two tremendous waves started; and therefore we must go back to the old view.

LACEY: I think this is Protestantism outside of the United States. I feel that if the prophecy speaks of this beast arising out of the sea, it could have its application in the United States. I have no hesitancy in using this term, and had no difficulty about it in preaching it in England and elsewhere. But I do not believe that brings limits the persecution to the United States. It goes over the wide world. I believe that this symbol includes the United States primarily. As there is American Roman Catholicism, so there is American Protestantism as vested here in the United States.

PRESCOTT: There is one question in the minds of some that really vitiates the whole question ~~sixth~~ that was brought out in the paper read this morning, and other papers that may be presented on the same line. May I state the question?

PRESCOTT: 2-3 It is simply this. That is, that our interpretation of the fifth trumpet of Revelation 9, in harmony with the view that has been held by Protestantism for centuries, is that this is a symbol of the Saracens, the rise and work of the Saracens, but on the basis of the paper this morning, and any other discussion of the same thought, we take the time that in the prophecy belongs to the Saracens and give it to the Ottomans. Now it is of little value to me to try to establish any date with reference to the Ottoman empire, when I am dealing with a symbol applied to the Saracen power. It appears to me an inconsistency to take a symbol and saying this belongs to the Saracens that had their rise in Arabia, Mohammed was their leader, and that they applied the instruction that they should not hurt the grass of the earth, nor any green thing, nor any tree, but only such men as had not the seal of God on their foreheads. Then we attempt to take that fifth month period from the period of the rise and work of the Saracens, and carry it forward to the very end of the thirteenth century, centuries after the Saracens had ceased to be an aggressive power at all. So I don't see that I can get much out of the matter if it is presented in that way. Now if we are to apply the time for the fifth trumpet to the Ottoman empire, let's apply the symbol to the Ottoman empire. But so long as we apply the symbol to the Saracens, how can we carry the period describing their work five or six centuries after they ceased to be an aggressive power? Until that is out of the way, any paper that attempts to establish dates with regard to the Ottoman empire doesn't help me any about the matter.

WAKEHAM: I have not been able to see how we could interpose a great interregnum of six hundred years between the fourth and fifth verses of chapter 9, when there is nothing in the prophecy to indicate that. It seems to me that we are presenting a false exegesis, interposing a great hiatus of six hundred years between one verse and the next, when there is absolutely nothing there to indicate it. The two reasons usually given are absolutely without historical confirmation. I have not been able to find any history that will substantiate the statement made so much, that there was no king over the Mohammads until the time of Othman. Gibbon says, "By the end of the first century of the Hejira, the Saracen Caliphs were the most absolute and powerful monarchs on the face of the globe." Now with that statement and others of similar character I don't see how anyone can maintain there was no king over the Mohammads until the end of the thirteenth century. The second reason is that the Mohammedan world was never united under one head until the time of Othman. When as a matter of fact the only time there it was under one head was under the Saracen Caliphs. Freeman's history has for the heading of his first chapter, "The Undivided Caliph" in the seventh and eighth chapters.

PRESCOTT: Perhaps I could explain how this came around. In looking up the difficulty, I found this, that previous to 1844 in the exposition of this prophecy both symbols, the locust symbol and the later symbol were given to the Ottoman Empire, and that there was no effort to separate them or show that anything happened at the close of this 160 years, or at the begin-

ning of the hour, day, month, and year period. The two were added together and made 541 years and five days, and reckoned from July 27, 1299, right straight on. Well now, that was inconsistent in itself, because it gave the time to the symbol interpreting both ~~power~~ symbols of one power, and gave both periods of time to one power. When Thoughts on Revelation was written a separation was made of the first symbol, taking it to represent the Saracens, yet the time was still all given to the Ottoman power, and that is where we find ourselves. I think we should separate the time as we have done the symbols and give the time to the power that we interpret as fulfilling the symbol, therefore give it the five months or 150 years to the Saracens during their period of actual aggressive power as tormentors.

That application of the period to the symbol gets away from two difficulties. First, it gets us away from what appears to be a very strange inconsistency of applying a symbol to some power, and the time period of that to another power. And second, it gets away from the necessity of establishing a date that has been discredited. Lay aside everything else and ask yourself, Now how you are going to establish a definite day for the beginning of this period. The paper this morning I suppose was seeking for evidence for 1299. Now grant any weight to the historical evidence submitted that you please, yet you haven't established a day. We must find a definite day to date from if we are to take a prophecy and interpret it as meaning so many years and so many days. It must have a day to commence it, and it must have a day to end it, otherwise we don't have any proper interpretation or application of the prophecy.

Now the day July 27 1299 is absolutely discredited. I had the original Greek history out of the Congressional library for quite a long time, and went over the whole matter. It is a history in Greek with a parallel column translated into Latin, and accompanied by a chronological table, and the author put that event that Gibbon refers to as occurring in 1302.

Von Hamer puts it in 1301. Somebody else in 1300, I believe. From my standpoint it doesn't make any difference which it is, and there is no occasion to attempt to prove which it is, because just so long as we interpret the symbols as applying to the Saracens, we certainly must give the time to the Saracens and not to the Ottoman power, and what was presented this morning was simply to show in a general way the beginning of the Ottoman power here at the end of the 13th century. But the same authority said that from these small beginnings rose a power that was established in 1453. Now we don't date our interpretation of the prophecy of the Roman power from 754 B.C., and yet Rome had its beginning in 754. Now all I ask for is that we shall be consistent with ourselves so that when we stand up before an audience or appear in print we don't expose ourselves any longer to that shocking inconsistency of applying the symbols to two powers, and then turn right around and give the time that belongs right in that prophecy and date it five centuries at least after the power has ceased to be aggressive as a tormentary

Before 1844 in William Miller's lectures he gives both symbols to the Ottoman power. He adds the periods together, makes 514 years and 15 days date from July 27, 1299 and follows it straight through. Now when you go further you say we will start from July 27, 1299 and we come to 1449. What happened

then? We must have something on a day . What happened July 27, 1449, that both marked the ending of one period and the beginning of another, because you must not begin the next day. That is, when we are trying to arrive at August 11, 1840 you can't say this period ends July 27, 1449, and the next began July 28. You have got to make them lap one day or else you are thrown out when you get to the end. That question must be answered. What marked the close of the 150 years on July 27, 1449. What event on that day marked the beginning of the next period. What marked the close of the next period? Until that is out of the way I don't see that we shall be helped very much by any papers seeking to establish a date for something relating to the Ottoman Empire.

W G WIRTH: What dates do you give for the 150-year period?

PRESCOTT: According to the best light I can get, and I am not alone -- I suppose it is more or less known here that this whole matter came up several years ago, and the Review and Herald Board appointed a committee to study the question. This committee was composed of F. M. Wilcox, Chairman, W. A. Spicer, M. E. Kern, C. S. Longacre, C. L. Benson, S. M. Butler, and myself. We took up this question, went into it quite thoroughly, and that committee, which I think you will regard as not a very extreme or wild committee, came to the conclusion that we could not apply this 150 years beginning July 7, 1299, for the double reason, first, it didn't belong to that power, and second, the date itself could not be established . Then there were further things brought in, so that all the committee came to the conclusion that there was not sufficient evidence to establish the

date August 11, 1840. Therefore it was recommended that since it was too large a question for us, it be presented to the General Conference Committee in Council. The board adopted the recommendation presented. Brother Spicer was to present one phase, Brother Benson another, and I was to present a third phase.

We prepared our matter and presented it at the Spring Council, and our papers, working together, set forth these suggestions, not as established orthodoxy, but as suggestions from the Committee for consideration.

PRESCOTT: That the 18 150 years commenced in 612 A.D. when Mohammed made his first public proclamation of his message, and that it ended in 762 at Bagdad when the Saracen as a tormenting power ceased and they waned from that time on. I would like to ask, Brother Chairman, if anyone can explain to us how we shall get by what appears to be an absolute inconsistency in Biblical interpretation.

WILKINSON: Would the assembly here like to withdraw its vote? There have several questions been raised; the question of whether the trumpet is Saracen or Turkish, the question whether it begins in 1299. Even if we can bring in some evidence, and I think we can, very strong evidence, then the question has been raised of July 27 1449 and of August 11, 1840. For one man to take all that up and give a satisfactory presentation in one day, is a little too much, I think, and should prefer to decline, but if it is desired, I shall be very glad to throw my ideas into the melting pot along with the rest and let it stew.

PRESCOTT: I didn't intend, Brother Wilkinson, to lay that burden on you in 45 minutes, but I would like in this hour of discussion on the paper this morning, to have someone deal with this direct point and let all the rest go now and deal with them later. Our published position, and the only one I have known to be published or spoken in this country,--I didn't know about the other matter, and there are other questions also that are printed across the water in a different way than we do here, we are not dealing with that. But will anyone tell us how we shall consistently go on with our official, recognized position that the 5th trumpet indicates the Saracens?

DANIELLS: Let us have a symposium now of one minute speeches from these teachers and hear their explanation.

WIRTH: I can't be done. That is my answer. I agree with Prof. Prescott.

DANIELLS: Then you are through.

LACEY: I have agreed too, substantially, and I think the 150 years applies to the Saracens. I have in my notebook the dates 612 and 762.

WAKEHAM: I taught this very thing six years ago and have held it ever since.

SORENSEN: It is a most perplexing question, I find, because we deal with the past. When it comes to the 11th of Daniel, we are dealing with unfulfilled prophecy, and we might differ, even when we use all the facts available, but when it comes to dealing with past prophecy dealing with past facts, we must have the facts that took place; we are not able to invent events to fit the occasion, and that is the most perplexing thing about the whole proposition. prophetic ~~prophetic~~ All the dates that have been introduced are out of joint and the events proposed to fit the dates took place on some other day.

M.C. TILCOX: I had the same difficulty for years, but I have also placed the 150 years 612 to 762. It seems to me to be very clear, and that a later date can be established without any regard to the 150 years.

WALDORF: Before I came here, I heard of a new book issued called the history of the Huns. I haven't seen it, but that deals with the question of 1289 etc. It is a good work and worth looking up, but I don't know where to find it.

ANDERSON: It doesn't seem to me that this idea of applying it to the Saracens is so compelling after all. Why should we say it applies to the Saracens? Why shouldn't it apply to the Mohammedans? The idea seems to be that it must refer to the Saracens as distinguished from all the other Mohammedans. Why couldn't it apply to the Mohammedans as a religious movement?

PRESCOTT: You are getting onto the same ground as our two-horned beast going off into an "ism".

DANIELLS: Let's send the King of the North and the two-horned beast together up in a balloon.

FRENCH: It seems to me the phraseology makes it very plain. It has reference to the Eastern division of the Roman Empire. There are tormentors who torment the third part of men, and then destroyers. Their power was to hurt men five months, and they had a king over them. The same ones that tormented men five months had a king over them, which is the angel of the bottomless pit, etc. Now the same ones that tormented are the ones that destroyed. Those who tormented five months had a king over them ~~whaxis~~ whose name was the destroyer, and it is the same power that tormented that finally destroyed. That is true of the Ottoman Turks. For 150 years they tormented Eastern Rome, and they finally destroyed the last vestige of Rome.

INTERMISSION

A.G.DANIELLS: Just a word to get an understanding and a final decision with reference to another point of difference. We have come now to nearly the last day of our discussion. Tomorrow is the last day, and a short day. We have before us the question of having Brother Lacey present his view of the cause of the darkness of May 19, 1780, and I understand it has been voted, has it?

W.E.HOWELL: Yes, yesterday Professor Prescott offered to give one of his hours to Professor Lacey for this question.

A.G.DANIELLS: I lost the connection, I had forgotten it. Well, now, I want to take the liberty of saying just a word about it. I wonder, brethren, if we ought to throw another wild gourd into the pot here?

H.C.LACEY: That is hard on me, Brother Daniels.

A. G. DANIELLS: No, it is on the subject.

H. C. LACEY: You said my view, Brother Daniels, as though I was espousing it in a lonely kind of way. I was not anxious to press it, but I was asked to do it.

A. G. DANIELLS: First of all, I want to say I believe we can plan our conference another year a little better than we planned this one. I believe, brethren, that it is not a good thing to come together with a large number of difficult questions where there is a difference of opinion, so that a major part of the time is given to those differences. I believe it would be better for us in planning another conference to give the major part of the conference to constructive study, the things on which we agree. And then have one or two, perhaps three, questions where there are these difficulties,--
~~xxxxxxx~~ I won't say where we differ, but where these difficulties come in that we have run against in our study,--have only a couple of those, and then assign them months and months before the confer-

ence comes on, and give those who are to present them ample time for careful study and reflection and preparation, thorough preparation,--if I may use the word, scholarly preparation,--and deal more thoroughly with history so that we shall have a very clear, strong presentation of two topics where these differences exist, and give time for thorough discussion; but let the rest of the time be given to constructive work.

I thought of touching the doctrine of the second coming of Christ. That doctrine, brethren, could be studied by us for a number of days, I think to great advantage. [Many amen's] that great truth, the event of the ages.

H.C.LACEY: Yes, 1500 verses in the Bible on it.

A. G. DANIELLS: And then the centering of all the lines of prophecy, and where they each one tip in, and then the culmination,-- I tell you, I would like to spend a few days on a strong, really constructive study of that subject. It would help me, and it would help us all.

Then some other themes that we could agree upon, that would be helpful and uplifting and positive and confirming, too, at the same time. I would like to take one or two subjects and each day give it or them a proper time,--not hurried,--and reach some conclusion about it, which I believe we can. That is what I see in the next conference. We did not have time and experience to fix this one, but here we have had a ~~xxxx~~ lot of things thrown upon us, and it has made our heads whirl, and I suppose it has brought some depression to some of the brethren,--I am sure it has,--and brought some into the fog bank that others have been sailing through and getting out on the other side where the sun shines. Now, then, will it be wise for us to throw another one in?

C. P. BOLLMAN: Yes!

A. G. DANIELLS: What, you think it would?

C. P. BOLLMAN: I think we ought to quit saying a lot of things that aren't so.

A. G. DANIELLS: But now here are other things, and we could go right on along these lines. I want to say this, brethren, I do not believe it will be best for this teachers' convention to go on discussing differences all through. Can't you take up topics that will be just as helpful to you, and not engender the discussion that comes with these things? Perhaps that is not what you want of the teachers' conference, but is it best to try to settle all of these at one council, or is it best to take a limited number and be thorough and careful with them, and then leave the others over for another time? If presenting it would end the question and settle us all, I would say, let us do it before tomorrow morning; but [looking at Bro. Bollman] it doesn't do it. I have not converted you, at all, I have tried hard, and what good has it done? [Laughter]

C. P. BOLLMAN: No, and I have not converted you, either.

A. G. DANIELLS: And what good has it done? It set me to thinking.

W.W.PRESCOTT: I was willing to sacrifice part of my time, so far as that is concerned, and let Brother Lacey have it.

A. G. DANIELLS: This is Thursday afternoon, and we are using up the last hour, and tomorrow is the last day. We have just touched the question of the trumpets, which is very troublesome to many, and I think it would be a great deal better to spend a little time on this than to drop in another subject now.

H. C. LACEY: I am willing to give up the presentation of this question of the dark day.

W. W. PRESCOTT: I would like to arrive at some conclusions as to what we shall say about the trumpets. I have not taught anything about them for some time, but others go on. Our papers go right on asserting this over and over again. Every time any one comes along with an exposition of the trumpets, he makes assertions that some of the rest of us cannot agree with at all. I wish we could come to a place where we would not assert what is not so; and so, Brother Chairman, I think we had better use what little time we have left on that question.

A. G. DANIELLS: That is what I thought, but I do not want to domineer over this conference.

H. C. LACEY: As to the dark day, I think I can state it in two words. The old edition of "Great Controversy" has an extract that says there were no clouds on that day, the stars were shining,--and I used to emphasize it. When the new edition came out, that extract was eliminated, and the fact that clouds produced the darkness was put in. It said there were clouds everywhere, and there were extensive fires raging over areas near by. It was a sign produced by the Lord and He used this secondary means.

A. G. DANIELLS: Every one here can get the two editions and read the extracts in each. Surely, we can do that and why not let it wait over a week or so.

A. O. TAIT: When Sister White herself, under her own careful supervision, sees fit to change things, we ought that not to be sufficient reason for us to not try to cling to the old view?

A. G. DANIELLS: I think it is perfectly plain. I do not think

the most ardent believer in the inspiration of "Great Controversy" ^{was put} would make war on Sister White on account of what ^{is} in the revised edition, under her own supervision.

A. O. TAIT: And isn't that all there is in Brother Lacey's presentation?

(At this point it was voted to defer Professor Lacey's talk to a later period, some time during the Teachers' Conference.)

DANIELLS: Now we can go on with the discussion of the Trumpets.

WIRTH: I should like to recommend that Elliott's "Horae Apocopyticae" be studied in that connection. It seems to me that Elliott proves beyond a shadow of a doubt that it refers to the Saracens.

THOMPSON(G.B.) Is not this the only line of prophecy we have where the kingdom begins on a definite day. All other prophecies begin in a year. This July 26, is very difficult to establish.

F.M.WILCOX: I would suggest that Brother prescott give a brief outline of the whole ground.

PRES COTT: I am very sorry that all my documents that I have been filing for years over this question, ~~which~~ which were in my box of books that I had with me in the Far East, and went astray on coming home, have not yet been received. However, I will give a brief study covering the prophecy.

As the result of the work of that Committee appointed to study this question, we agreed to submit to the Conference for consideration these general views:

That the Fifth Trumpet was applied to the Saracens. That the period of the five months--which was referred to twice--you will observe that. I notice in the last explanation of the five months period it was connected directly with the 11th verse. Now it occurs in the tenth verse of course, but you must note also it occurs in the fifth verse in the direct quotation which we apply to Abubeker, the second one in that Dynasty. So you must not take it away from that absolutely.

But the five months' period applies to the Saracens. That was the most satisfactory time to apply it would be from the dates 612, when Mohammedan made ~~is~~ his first public proclamation of his mission as prophet--to 562, when the Saracens by establishing Bagdad, entered upon a period of luxurious ease, in contrast with the aggressive campaigns of the previous time. That the Sixth Trumpet applied to the Ottoman Empire. That the period of time there belonged to the Ottomans. That the time for commencing ~~that~~ that period was 453, when they established themselves as a power by the capture of Constantinople. That was referred to by Mr. Gibbons--that from a small beginning at the end of the 13th century, it was about 150 years to the siege of Constantinople when they were fully established as a power.

Now you then come to the period of the 6th Trumpet, which is that period, as we have read it of "an hour and a day and a month and a year," and which we have been accustomed to interpret as 391 years and fifteen days.

DANIELLS: You have then that the Fifth Trumpet comes down to the 11th verse inclusive?

PRESCOTT: Yes; that is, applying the Scripture.

DANIELLS: So that both of these references of 5 months apply to the same power?

Q PRESCOTT: Yes.

Now as to the question of the 391 years and fifteen days. If we interpret it that way it brings us to the necessity of establishing the prophetic period to a day. As Brother Thompson has suggested, we have no other prophetic period that we attempt to establish to a day, and therefore there is a very serious difficulty when you are dealing with the developments

history, to try to fix things to a day--apart from the question whether the fifth trumpet refers to the Saracens or the Ottomans. The difficulty of fixing any definite day in 1448--No event ^{tormenting} that ~~was~~ occurred that would mark the close of the ~~terminating~~ period and introduces the period of killing--comes in there--and we have to double that period to make it come out to the day we suggest, which expires August 11, 1848, because we must reckon July 27th as the close of the other period and reckon as the beginning of the new period--or else you do not come out in 1840. This offers some difficulties. ✓

Now the difficulty is just as much on this other view of establishing it, and I do not attempt to establish the day, because I do not find any other prophecy that fixes the date, and I cannot find any even that warrants a day for the beginning and a day for the ending. Therefore I was forced to look into the question of this period, and I became satisfied that it did not ~~require~~ require us to interpret this prophecy to a day. I felt satisfied that this period in the ninth chapter is a day, a month and a year; that the meaning of the text would be "the four angels were loosed that had been prepared for the season, even a day, a month and a year." The word here translated "hour" is used in a large number of instances in the New Testament. Now if you look for the meaning of this word not simply as a dictionary word, but by its use in the New Testament, you will find places where this cannot mean "hour" in the sense of the twenty-fourth part of a day. This I looked up through the Greek Concordance, which is of course the only way you can find these words. I give the following references:

Matthew 14:15; Mark 6:35; Luke 12:53; John 2:4;

John 4:21,23; 5:25, 28; 5:35; 7:30; 8:20; 12:23; 13:1; 16:2,4; 17:1;
Romans 13:11; 2 Cor. 7:8; Philemon 15; Revelation 3:10; 14:7.

Now in these texts this same word is translated by these different words, "Time", "day", "hour", "season". But in all these cases it cannot refer to, and does not refer to, a 1/34 part of a day. It is an indefinite period.

Now I wish to call attention to two special passages. John 5:35. Christ speaking of John the Baptist says, "He was a burning and a shining light; and ye were willing for a season to rejoice in his light." For a season. It is not definite as to the time. That is the same word and the same construction.

In Second Corinthians 7:8 you have the same thing. "For though I made you sorry with a letter, I do not repent, though I did repent: for I perceive that the same epistle hath made you sorry, though it were but for a season."--Referring to a duration of time, an indefinite time and not a fixed period.

F.M. WILCOX: Then "a day, a year an hour" would be in apposition with or explanatory to "season"

PRESCOTT: Yes.

And those who read the Greek text will note that the article used is ~~the definite article~~ used with the word denoting "hour" or "season" while omitted(?) with the other words for day, month, year. That is, "prepared for the season, namely, a day, ~~as~~ a month and a year." the Season is here limited to a definite time, and the definite article is used. In the other cases the definite article is not used.

VOICE: The month and year would be translated the same way as "hour and day and month"?

PRESOTT: No. I would translate, "They were prepared for the season." Then ~~define~~ define it: "even a day, a month, and a year." The indefinite season now becomes definite in these words, a day a month and a year, --which gives us 361 years.

PRESCOTT: I would translate it, "They were prepared for the season" -- Then defined -- namely, "The hour, even a month, a day, a year." The indefinite season now becomes definite in those terms day, month, year. It would be interpreted and give us the 391 years.

LACEY: A very interesting incident occurred in the University of Nebraska right on this point. We were reading Demosthenes and the head of the Department of Greek pointed out a similar instance exactly in one of the orations of Demosthenes. In that case it is a series of three nouns, and the first noun has the article, then came the other two nouns introduced by the conjunction kai, and these latter two were to be considered as explaining the first. When you have the group, and the first is articulated, that comprises all that follows. We predicate those, put them under it, and they explain it. There is an exactly analogous case with Revelation 9.

PRESCOTT: Now, then, taking it that way, we have no further necessity of establishing a ~~XXXXXXXXXXXXXXXXXXXXXXXXXXXX~~ day for the beginning or a day for the close. Beginning with 1453, the siege of Constantinople, 391 years brings us to 1844, of course a notable date with us in our expositions. That is to say, this killing power is limited to that time when this message rises. Just exactly as this message arose, at the close of those periods assigned in Daniel, 1260 days, 1290 days, 2300 days. At the end of those periods this message arose. At the end of this period, now, this message would rise in the same way, and these powers that were to hinder, to stand in the way of the gospel till 1844 would mark the end of that limitation. Then you ask me, what happened in 1844 that would in any way fulfill this

prophecy. That remarkable edict of toleration issued by the Mohammedan power under the pressure of the Christian powers. These facts were printed in the Review of February, 1918.

Don't you remember Brother Spicer had an article "A wonderful Providence" in which he gives the extracts relating to this matter, that this decree of toleration was demanded under the leadership of the English representative at Constantinople. It was flatly refused. It was said that to grant that would be to destroy Islam. It is contrary to the absolute principles of the Koran. We can't possibly do it. But the ambassador would not be denied. He went held to it until he obtained it, and one extract is from Doctor Barton's work "Daybreak in Turkey." He dwells upon it. One extract I have in my file says that this event was greater than any political event of the period, because it marked a concession which struck at the very foundation principles of Islam. Now that, Brother Chairman, is just that bare outline of the statement.

F M WILCOX: Have we any time prophecy in the Bible in which the day of beginning or ending is indicated. This would be an exception, would it not?

W W PRESCOTT: Now to see some of the difficulties that we have been thrown into by this matter, not as a personal reference, to anybody, but simply that we may know. In order to have a good event to fix the close of that 150 years as we have been applying it, and to make it end July 27, 1449, the first edition of the Seer of Patmos said that Constantinople fell on the 27th of July, 1449. Of course that made a very good ending for the prophecy, but when you come to the fact of history, that it was

four years later, why it is rather bad for us to transfer it in order to have a good event to fulfill our idea of a prophecy.

I plead for this:

1. That we be consistent in this prophecy. That we give the time to the power that is signified by the symbol. If we are going to have the fifth trumpet belong to the Ottoman Empire, then we must change Bible Readings, Thoughts on Revelation, and I don't know how many other things. If we say the fifth trumpet represents the Saracens, then let's give the trumpet time to the Saracens. When we come to the sixth trumpet and we want to say it is 391 years and 15 days, then the burden is upon us to establish some historical event to mark the beginning of it. We must give some event that will mark the close of it, and when you get into that, you are in a sea of trouble. Now I say this committee was not an excitable radical committee. Our worthy editor of the Review was chairman, the ^{secretary of the G. Conf.} ~~second-chairman~~ was a very active member of the committee, the teacher of History in Washington College at that time was another, the teacher of Bible was another, a former teacher of history was another, Professor Longacre was another member. Now just considering those members, and leaving me out entirely, you will see that it was not a radical committee. We met in my editorial office and spent time on it. Each one was assigned his definite work, and had to bring in his proofs. We went into it that way and came to the conclusions which I have stated to you in this very brief outline.

ADJOURNED FOR THE DAY

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MATTHEW 24. W.W.Prescott.

I referred yesterday to the fact that the picture in the prophecy of Matthew 24 is a fuller statement of the closing part of the ninth chapter of Daniel, in which destruction is determined to a full end, that determined shall be accomplished. This gives rather a dark picture of very troublous times. Now this is a sketch of the first part of the 24th chapter, and notice the troublous times,---wars, rumours of wars, nation against nation, kingdom against kingdom, famines, earthquakes, tribulation, killing, hatred, hating one another, iniquity abounding, love of many waxing cold. Now certainly that is a dark picture of that period. Not that there was no other phase of the picture, but Christ is setting forth in a more particular form what is involved in Daniel's prophecy, that the end should come with a flood, a full end.

Now if that is the picture of the generation at the time that Christ spake, these words, *if that generation* is a prophecy of the last generation, then in the last generation we ought to have some kind of a picture before us. And as much history must needs be studied and quoted to set forth in proper form the picture of that generation, so we ought to have some current history when we have arrived in the picture in an enlarged way in this generation. Therefore I just want to take your time to read a brief statement in this picture which is current history. Here is an article in yesterday's Post written by their correspondent in the near East, William T. Ellis. Writing from Mount Sinai he says,

(Quotation read to statement about South Africa.)

Take that for a summary, not written by some one who is trying to interpret the present phases in order to fill out the picture

that he has drawn beforehand, but a statement by this newspaper correspondent. I thought in view of our study here just now where we are looking at a gloomy picture of that generation which was brought to such a condition, you remember, because they rejected the counsel of God,-- they rejected the Christ, they thought they would save their nation, save all this disaster by putting him to death. But that very experience was the opening of the flood gates that led to the destruction of the city and the nation. Now we are facing this generation and here is current history. We need not read Josephus now, but we can read the daily papers, and we can see that that picture of judgments is now before us in a larger form, in this world-wide way in this generation.

Our time yesterday was largely occupied in establishing a principle of interpretation for this prophecy, that it is a double prophecy that it deals largely with two generations, one the generation upon whom Christ pronounced these seven-fold woes recorded in the 23rd chapter. All these woes were fulfilled during the generation that heard them, that those people who called down the blood of Christ upon them and their children, the curse of God upon them by their rejection of Christ, were given a period during which the children came to years of responsibility that they might have the choice whether they would accept that curse in the rejection of Christ and accept the blessing in receiving him.

Now that being a picture of this generation there must be a passage, a transition from the first generation to the last generation. That transition is made in a few words, just as in the second chapter of Daniel there is a transition from Babylon which stands out in such great importance, the first kingdom of that prophecy to modern Babylon. If you look in the second chapter of Daniel, all that it says of the second and the third kingdoms is found in one short verse. That is merely a verse that keeps the chronology. The emphasis is upon the first and the fourth kingdoms.

In this prophecy it is the same principle. The emphasis, the fulness of detail is upon the first generation, the transition is very brief, and that transition that was in that one verse in Daniel covers the time from the fall of Babylon in 538 to the rise of Rome in 168, all covered in that short verse. These intermediate kingdoms are brought in ^{not} in because they occupy an important place in the thought of the prophecy, but in order that we may keep our continuous chronological connection. You will find in the study of the prophecies that no large place is given to Medo-Persia or to Greece. They simply fill the place of transition.

In the same way no large place is given to the transition between the first generation mentioned living in the time of Christ and the last generation, but there is a transition. Now we must give attention to the study of the prophecy itself.

The judgments of the previous chapter fell upon the generation mentioned in the 23rd chapter. Now that is renewed in the picture of the 24th chapter. It is carried over to the last generation. The two generations must be treated distinctly although the principles and ideas do blend. They are both pictures of judgment, they are both pictures of the fulfillment of the prophecies of the end.

Now we have come down through the picture in verses 1 to 14. For the history fulfilling this I went over the whole ground in the Review in 1909, from March to June. Now I want to call attention to the verses that follow:

"When therefore ye see the abomination of desolation, which was spoken of through Daniel, the prophet, standing in the holy place (let him that readeth understand), then let them that are in Judea flee unto the mountains: let him that is on the housetop not go down to take out the things that are in his house; and let him that is in the field not return back to take his cloak."

"This abomination of desolation" was to be seen standing in the

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PRESCOTT: The article is not used here, and so the marginal reading in this revised version is A holy place. The word translated here a holy place is not the word used in Hebrews 9 where the first apartment of the sanctuary is defined as the holy place. This an entirely different expression, and I want to call your attention to the use of this expression and not to the use of the expression translated the holy place in Hebrews. You will see, of course, why. This is not the expression of Hebrews. In Hebrews 9 the holy place is definitely defined to be the first apartment of the sanctuary. This is not the expression at all. This is the general word for place with the adjective holy attached to it. It means a holy place or a place which is holy. Now with the use of this word in mind let us read. We have read it in Matthew 24.

Acts 6:13: "And set up false witnesses, who said, This man ceaseth not to speak words against this holy place, and the law: for we have heard him say, --"

Now that could not refer of course to the first apartment. It is a general expression for the temple.

Acts 7:33: "And the Lord said unto him, Loose the shoes from thy feet : for the place whereon thou standest is holy ground."

He is referring, of course, to the experience of Moses at the bush. The general place was holy.

Acts 21:28: "This is the man that teacheth all men everywhere against the people, and the law, and this place; and moreover he brought Greeks also into the temple, and hath defiled this holy place."

You see the general application.

Rev. 21:2, 10: "And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband." - - - "And he carried me away in the Spirit to a mountain great and high, and showed me the holy city Jerusalem, coming down out of heaven from God."

Of course this is the new Jerusalem, but it applies this expression holy to the city.

Matt. 4:5: "Then the devil taketh him into the holy city."

There it is the literal Jerusalem called the holy city.

Matt. 27:53: "And coming forth out of the tombs after his resurrection they entered into the holy city and appeared unto many."

You see these expressions say that the holy city was spoken of as a holy place.

2 Peter 1:18: "And this voice we ourselves heard borne out of heaven, when we were with him in the holy mount."

The whole mountain was called the holy mount.

Ex. 15:13, 17: "Thou in thy lovingkindness hast led the people that thou hast redeemed: thou hast guided them in thy strength to thy holy habitation." "Thou wilt bring them in, and plant them in the mountain of thine inheritance, the place, O Jehovah, which thou hast made for thee to dwell in, the sanctuary, O Lord, which thy hands have established."

There you see the general use of the word holy as applied to these places, the city, the mountain, the surroundings.

Luke 21:20: "But when ye see Jerusalem compassed with armies, then know that her desolation is at hand."

That is, Luke says the city compassed with armies, where Matthew says The abomination of desolation standeth where it ought not. I think we understand that.

Dan. 11:45: "And he shall plant the tents of his palace between the sea and the glorious holy mountain; yet he shall come to his end, and none shall help him."

In the glorious holy mountain. This is just simply to note the use of this word as applied not simply to the first apartment of the tabernacle, not simply to the old temple, not simply to the old city, but even to a larger country where they are applied. We often speak of the country as the holy land.

Now the next is, you see the abomination of desolation standing there. I wish to suggest right at the start that in the scripture an abomination is an idol, following an abomination is idolatry, but we want to get back to the real fundamental idea here, therefore I want to call your attention to some scriptures bearing on that.

Isa. 14:19: "But thou art cast forth away from thy sepulchre like an abominable branch, clothed with the slain, that are thrust through with the sword, that go down to the stones of the pit; as a dead body trodden under foot."

You will see of course in this connection that this abominable branch is Lucifer, but further, you see from the connection that this Lucifer is the invisible king of Babylon as in the fourth verse. So you can trace it right back, the abominable branch is Lucifer. Lucifer is the invisible king of Babylon, the invisible king of Babylon is Satan.

Jer. 23: 5, 6, : "Behold, the days come, saith Jehovah, that I will raise unto David a righteous Branch, and he shall reign as king and deal wisely, and shall execute justice and righteousness in the land. In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called: Jehovah our righteousness."

Now the sixth verse tells who the righteous branch is. It is Christ. Note the contrast. The abominable branch, who is that? Satan. The righteous branch, who is that? Christ. Those ideas go all through. This abominable branch was one who said I will exalt my throne like the most high. I also will sit in the mount of the congregation in the sides of the north. I will be like the most high. I will take the place of the king. Now anything that is on that principle comes under this general idea. Tracing it back, it will be some person, some thing, some act put in the place of Christ. Is that clear? That is involved in those two ideas, abomination and abominable. The two are in contrase, and they are wrought out in the personality of the abominable branch and the personality of the righteous branch. ~~but~~ anything that deals with those two ideas will be represented in this way.

Psalms 53: 1.: "The fool hath said in his heart, There is no Gdd. Corrupt are they, and have done abominable iniquity; there is none that doeth good."

Now what is that abomination of iniquity? It shuts out God. That idea, you see.. No God. Now to shut out God from the knowledge of men, that is the abominable thing, and of course ~~all the old principles,~~ and the whole practice of idolatry

is to do that very thing, to say, in effect, that there is no God. "These be thy gods, O Egypt, Israel, that brought thee up out of the land of Egypt."

Now take along with that 1 Kings 11. Here we have a very definite definition of that idea in referring to gross idolatry.

5th verse: "For Solomon went after Ashtoreth the goddess of the Sidonians, and after Milcom the abomination of the Ammonites."

33rd verse: "Because that they have forsaken me, and have worshipped Ashtoreth the goddess of the Sidonians, Chemosh the god of Moab, and Milcom the god of the children of Ammon."

Now in the seventh verse Chemosh is the abomination, in the 33rd verse Chemosh is the god of Moab. This is simply a group expression of that idea of substituting that idea of the abominable branch in place of the righteous branch, substituting something else in the place of the revelation of God, made to us in Christ. Now in the 44th of Isaiah, 19th and 20th verses, we have the same idea enlarged. He has spoken about the making of an idol: "And none calleth to mind, neither is there knowledge nor understanding to say, I have burned part of it in the fire; yea, also I have baked bread upon the coals thereof; I have roasted flesh and eaten it: and shall I make the residue thereof an abomination? shall I fall down to the stock of a tree? He feedeth on ashes; a deceived heart hath turned him aside; and he cannot deliver his soul, nor say, I s there not a lie in my right hand?"

Now when we come to the application of this in spiritual idolatry, if we can use such an expression as that -- when we come

come to transfer the idea from the gross idolatry of the pagans to that more deceptive idolatry of modern Babylon, you will find the word lies. You will find both words are used together. In 2 Thess. after revealing that man of sin who is the head of this whole system of which something else is substituted for Christ, a different head of the church, a visible head of the church who is not God and man, but simply man; all the ceremonies of the church and that system of priesthood which we have referred to previously. All of it is a substitute for the truth. Putting something else in the place of the principles of Christ. With that is associated the worship of images and pictures, and beads and holy water, and all that sort of thing. Taking that in 2 Thessalonians the second chapter, there is a remarkable expression:

8th and 10th verses: "Whose coming is according to the working of Satan with all power and signs and lying wonders, and with all deceit of unrighteousness for them that perish; because they received not the love of the truth, that they might be saved."

Now "the truth" is a personality, Christ.

"And for this cause God sendeth them a working of error, that they should believe the lie," not "a lie," but "the lie."

Now there the two are brought right together, the truth in the personality of Christ, the lie in personality is Satan. The truth as it is in Jesus is the setting forth of the truths of righteousness of Christ, that righteous branch which we received by faith, the truth of salvation as a gift; the truth is the person of Christ. The contrast to that is just the

opposite; it is the lie. It puts him who is the liar and the father of it in place of the truth. The lie is this idea which comes to its greatest development, its most wonderful manifestation of this expression of a person, the head of the visible church in place of Christ. He is the man of lawlessness. That is the lie. Even that which God himself has established may become the same thing to him as this idol.

Isa. 1:14: "Your new moons and your appointed feasts my soul hateth; they are a trouble unto me; I am weary of bearing them."

Now this is not simply with reference to a past time. This that is brought out in the first chapter of Isaiah applies just as much to our experience and our time as any time in the history of the world. Bring it right to the climax in the thirteenth verse, after warning them about their formalism that was like Sodom and Gomorrah, "Bring no more vain oblations; incense is an abomination unto me; new moon and sabbath, the calling of assemblies, -- I cannot away with iniquity and the solemn meeting." Their offering of incense was just like a worship of idols. And they had really accepted the lie in place of the truth, although they were still going on offering incense.

We may do exactly the same thing. The Lord's ^{supper} ~~supper~~ may become an abomination to the Lord just as much an abomination as the offering of incense was back there. You leave Christ out of it, and you make it a mere form, and you come to depend upon the fact that you go to church regularly, and take part in the ordinances of the Lord's house, and have your name

on the church book and therefore your salvation is assured,
you are just where they were back there. "Neither circumcision
availleth anything nor uncircumcision, but a new creature."
You are no better off than the papacy. You have got the same
principle over again.

(PRESCOTT--Cont'd)

Now you carry it through. We find it occurs in modern Babylon. "Cup full of the abomination" Now carry it clear down to Revelation 21:27. He is speaking in this chapter of the whole city. Now what does he say--who does he say cannot enter the city? "And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life." Notice that expression, "he that maketh abomination and a lie." He cannot enter in. He must stay outside.

Now the territory outside of the walls in ancient Jerusalem was regarded as holy ground. When those armies came up outside the city they were on holy ground--standing where they ought not. Their idolatrous standards were there. That was pagan Rome. Now papal Rome represents the same thing in bringing in the same kind of abomination, the same lie as Pagan Rome did. But when you remember that Paganism of ancient Babylon came to modern Babylon through Pagan Rome, then you can see why when the Pagan Roman armies came before Jerusalem that was the abomination that maketh desolate. That was the whole principle. It afterwards was transferred into the Christian forms of worship in Papal Rome.

But I think it is rather significant in speaking of the Holy City, that "nothing shall enter there that maketh an abomination and a lie."

Now this explanation in Luke that ~~xxxxxx~~ that was the Roman Armies, helps us to see clearly why Matthew calls it "the abomination that maketh desolate". And of course when you pass from this same principle in Papal Rome than you have it brought directly to papal Rome in substituting another priesthood for the true priesthood, setting up the abomination that maketh desolate, taking away the continual service of Christ. This is the same idea: Idolatry--Another in the place of Chrkt.

Now we pass from that the the point of transition, Matthew 24-- where we are brought to the destruction of Jerusalem by the Roman armies, spoken of as "the abomination of desolation" in Matthew, and mentioned as "Armies" of Rome in Luke. Let us ~~xxxx~~ refer to Matthew 24:15-23. This covers the destruction of Jerusalem by the Roman armies, the flight from Jerusalem, the great tribulation, the shortening of the days of tribulation for the elects' sake. Now turn to Luke 21:20-24. Now instead of the "abomination", it is "Jerusalem being encompassed with armies", referring to the same desolation spoken of in Matthew; the same "fleeing" as in Matthew; the "days of vengeance" (then the 24thverse) the going into captivity of the Jewish nation until Jerusalem shall be trodden down of the Gentiles (or nations) till the time of the Gentiles be fulfilled.

Now in that paragraph in Luke(20-24 vs.), we have a transition from that first generation to the last generation, because Luke carries us clear down through Jerusalem trodden down of the Gentiles till the time of the Gentiles be fulfilled. This covers the same period we cover in Matthew 24:15-23.

Now with Luke 21:24, compare Revelation 11:1,3: "And

~~there~~ there was given me a reed like unto a rod; and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein. But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months."

Now when you compare this expression it is very plain that "Jerusalem trodden down of the Gentiles until the times of the Gentiles be fulfilled" must carry us down to the end at least of the 1260 days--the forty and two months. You see at ~~xxxxx~~ once that that makes your transition, when the treading under foot until the times of the gentiles be fulfilled, is the treading under foot of the holy city forty and two months--you can see plainly that Luke's statement is a transition from the early experience to the later experience.

You say, That does not bring us to this ~~as~~ generation. Truly. But when you come in the 12th chapter of Daniel to deal with those periods you will see that the 1260 days and the 1290 years are extended to the 1335 years. There is a very striking thing in that. You compare that with the experience in getting possession of the land in the time of Joshua. You find that that same period of time elapsed between the time of Joshua's inheritance was given him, and the time he went to take possession of it--45 years/ which is the same period of extended time that goes beyond the end of the 1260 years--1290 years, to the 1335 years.

Now let us look forward: Matthew 24:29, ~~32~~ 31. We have made the transition now. That whole long period of centuries passed over in those few words! This carries us down toward the end of the world. It says, "Immediately after the tribulation of those days shall the sun be darkened, and the

moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory."

"Immediately after the tribulation of those days" "Jerusalem shall be trodden down of the gentiles till the times of the gentiles be fulfilled." Immediately after ~~the tribulation~~ the tribulation of those days a series of ~~signs~~ signs commences that ~~will~~ leads to the manifestation of the Son of Man in the clouds of heaven. Where do they begin? The darkening of the sun. There is no stop in this series. It is a series of events beginning ~~immediately~~ immediately after the tribulation of those days. It does not ~~say~~ say, "after the end of those days".

BOLLMAN: Do you think those days refer to the 1260 years?

PRESCOTT: Yes. The tribulations of those days. You see how it connects up when you read Revelation 11:2).

Now turn to Mark 13:24: "But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, (25 vs.) and the stars of heaven shall fall, and the powers that are in heaven shall be shaken. (26 vs) And then shall they see the Son of man coming in the clouds with great power and glory."

Now I want to emphasize this thought with reference to this Scripture. That Mark is referring now in this expression "those days" not to the 1260 days, but to the days after that-- after the tribulation.

Now, it is like this: Here [illustrating with a book] is the period of the tribulation. We will say the tribulation stops here. Matthew says, /immediately after the tribulation this series of events will begin,--sun, moon, stars, distress of nations, and so on to the second coming. Mark does not use that expression. He says, The tribulation here, "in those days, after the tribulation." Those days, beginning here, the signs would run clear through till Christ comes.

C. P. BOLLMAN: That would make it parallel with what Matthew says.

W. W. PRESCOTT: Exactly,--a series of events beginning then would run right through to His coming. That is the difficulty,--and it seems to me a little worse than a difficulty--of attempting to confine those signs within the 1260 days, or, failing in that, saying the first of those signs was to come then. But the scripture does not say that. According to the simple reading of the scriptures, a series begins that you must not stop anywhere until you come to the coming of the Son of man.

R. D. QUINN: Can you give us anything that would mark the limits of this generation?

W. W. PRESCOTT: We have not come to that expression yet.

C. P. BOLLMAN: The expression "those days" does not mean the 1260 years?

W. W. PRESCOTT: Where it is used apart from the idea of the tribulation. Matthew says "the tribulation of those days." Mark does not use that expression. He says "in those days, after the tribulation." I think both mean the same thing, and that is that after the tribulation there commences immediately the series of events that will follow right straight through until the Son of Man is manifested in the clouds of heaven.

C.P. BOLLMAN: Suppose we leave out the comma, and make it "in those days after the tribulation."

PRESCOTT: If that makes it plainer, leave it out.

W. G. WIRTH: You put that the same as Matthew 24:29?

PRESCOTT: Yes, then begin those signs.

W. G. WIRTH: When did the tribulation end?

PRESCOTT: I do not want to fix an exact date; but it ended in time so that the darkening of the sun came in. The tribulation faded out, then came the first sign.

N. P. Nielsen: Do "those days" in Matthew 24:29 refer to the tribulation, and "those days" in Mark refer to the days after the tribulation? Why shouldn't it have been "in the days after the tribulation?"

PRESCOTT: ~~xxxxxx~~ I didn't write it, so I do not know.

J. N. ANDERSON: Do you mean to say that the "time of the gentiles" corresponds to the x 1260 x years?

W. W. PRESCOTT: I am a little careful about stating that ~~this~~ that is exactly it, for I think there is room for more study on that; and yet we have these expressions, the Holy City shall be trodden under foot forty and two months. We must see in all this a sort of double picture of ancient literal Jerusalem and modern spiritual Jerusalem. When it started back there, he was talking about literal Jerusalem. In Revelation where it says the ~~the~~ Holy City shall be trodden under foot, it does not mean literal Jerusalem, and yet literal Jerusalem has been in the hands of infidels all this time.

J. N. ANDERSON: I wanted to know whether you meant to say that the treading down of Jerusalem is the same as the persecution of the 1260 years?

W. W. PRESCOTT: There is a parallelism that enables us, I think,

to make the transition, to that period.

J. N. ANDERSON: Just this further question: Did Jesus have in mind the persecution of the Christian church when he said Jerusalem shall be trodden under foot?

PRESCOTT: I cannot say. All I can say is this, that that tribulation spoken of there commenced upon the Jews in Jerusalem, for their apostasy. That was primarily to those people at that time, and yet there was the other all the time in the background; and on that he makes the transition--the tribulation upon that generation and the tribulation that followed under the great apostasy, the forty and two months,--on that he makes the transition and comes right down to the signs of the last days.

WIRTH: Would there be any objection to applying that to literal Jerusalem, that 34th verse, that Jerusalem would be under the feet of the Gentiles until Christ comes? That is true, of course.

PRESCOTT: I would not try, in my own mind, to be too exact about it, because in this chapter these things are blended, and you cannot absolutely separate them. That is my view of the whole chapter. I think if we try to separate these things and apply each to a particular generation, it will bring us into perplexity. What I wanted to emphasize is that we have the transition here, just the same as in Daniel 2 we have the transition from ancient Babylon to modern Babylon in one short verse. Here the transition is made from the first generation to the last generation in just a short statement, and the two pictures are of these two generations, the one in the time of Christ, upon whom the vengeance came in that time, and the one in our time upon whom vengeance will come.

Now let us take Matt. 24:32-36: "Now learn a parable of the fig tree: When his branch is yet tender, and putteth forth leaves, ye

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know that summer is nigh; so likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, this generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away. But of that day and hour^{25th}--notice the transition between "this generation" and "that day"--"this generation shall not pass, till all these things be fulfilled. . . but of that day and hour knoweth no man, no, not the angels of heaven, but my Father only."

In connection with that read Mark 13:28-30: "Now learn a parable of the fig tree; When her branch is yet tender, and putteth forth leaves, ye know that summer is near: So ye, in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors. Verily I say unto you, that this generation shall not pass, till all these things be done."

Luke 21:28-32: "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. And He spake to them a parable; behold the fig tree, and all the trees; When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. Verily I say unto you, This generation shall not pass away till all be fulfilled."

M. C. WILCOX: Luke suggests a multitude of signs, too.

W.W.PRESCOTT: Yes, he says in the ~~25th~~ verse, "There shall be signs--sun, moon, stars, upon earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of the heavens shall be shaken. And then shall they see the Son of man coming in a cloud, with power and ^{great} glory."

Now let us compare Matt. 24:14 with Rev. 14:6-14/. Matt. 24:14 says: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

Rev. 14:6-14/ is the preaching of that gospel in this generation. It was preached in that generation, and then came the end spoken of there, which was, first, the end of the Jewish nation, and second, and in a larger sense, the end of all things. Right in there comes the question of "this generation" and these signs. I am frank to say this, that from my standpoint the best sign, the most definite sign that we can have and hold to is the preaching of this gospel of the kingdom to all the world! [Many amen's] I take that above any physical sign or above anything that happens in the world aside from that. That is given in Matthew as the very definite thing that marks the end.

You know there are interpretations upon interpretations as to ~~what~~ where this generation begins and where it ends. I do not attempt to place the beginning of it. I do not fix it by any arbitrary events, but do fix it by the preaching of this gospel of the kingdom to all the world in this generation.

F. M. WILCOX: Of course we cannot figure out the extent to which this has gone, either, can we?

W. W. PRESCOTT: I know, of course, perfectly well that there are statements that limit it to the lifetime of certain individuals, and that these signs are used in certain ways. I do not say anything. I have no quarrel with anybody. I am merely speaking now of my own use of it. I do not attempt to fix any time when this generation commenced or when it will close; but I do keep ~~in~~ my mind on that sign which I think He emphasized most clearly,--"this gospel of the

kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

J. M. COMER: I wrote to Brother Chapman, who is president of the Nova Scotia Conference for a statement that he has. I have read it repeatedly. He has it in his Bible. It is a clipping from the Review. I think it was published in 1898. I would not say positively as to the year; but Sister White said in that statement, "I was shown that the generation that saw the stars fall was the generation that the Lord referred to in Matthew 24."

W. W. PRESCOTT: That would not interfere with my view.

R. D. QUINN: I do not like to be left entirely at sea as to when this generation shall close. I think there ought to be something to mark the limits of the last generation. If you will pardon me, I would like to read this:

"At the close of the great papal persecution, Christ declared, the sun should be darkened, and the moon should not give her light. Next, the stars should fall from heaven. And He says, 'Learn a parable of the fig-tree. When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh. So likewise ye, when ye shall see all these things, know that He is near, even at the doors.'

"Christ has given signs of His coming. He declares that we may know when He is near, even at the doors. He says of those who see these signs, 'This generation shall not pass, till all these things be fulfilled.' These signs have appeared. Now we know of a surety that the Lord's coming is at hand. 'Heaven and earth shall pass away,' He says, 'but My words shall not pass away.'"

W. W. PRESCOTT: I was reading that very passage this morning, and fully agree with it.

TAIT: If you put emphasis on "see all these things," now wouldn't that include distress of nation with perplexity, sea and the waves roaring, and all those?

PRESCOTT: Then would it include the sign of the Son of man in heaven and so forth? Where are you going to cut off when you say "all these things," You must go through to the finish. I don't disagree with what Brother Quinn has read. I read that this very morning, and I believe that, and I believe that those signs have been fulfilled, and show that his coming is right at hand, but I don't think that interferes at all with the other side. I don't want to fix my mind on physical things and make no effort to fulfill what I think is the greatest sign. The thing that is put directly as the sign of the end is the preaching of the gospel of the kingdom to all the world for a witness unto all nations. He said, "then shall the end come." Not, it is near. This is my own personal attitude toward it, that I give a full credit to physical signs and conditions, of course, don't belittle those, but here is something else, and here is something that we act a part in. We have had nothing to do with the darkening of the moon or the darkening of the sun, or the falling of the stars, but we do have something to do with this other sign, that this gospel of the kingdom shall be preached to all the world for a witness. Now instead of simply emphasizing the physical signs -- give them their full credit, but I want to emphasize that other sign, and give myself to the fulfillment of this other sign.

F M WILCOX: I can remember a time, when I came into the truth, it was preached strongly that those who saw the darkening of the sun would see the coming of the Lord, and we have been driven from that position. I don't believe it is profitable in our preaching to bring things down to such a fine point as would create a stir among the people, and then perhaps in a few years we have got to recede from that position. Now I think the position that Brother Prescott has taken is the only reasonable position we can take from which we don't have to change our ground all the time.

Now there is another feature of this question. You take something that happened in 1780, and we are living in 1918. Now a whole people have passed away, of course. I don't dwell on 1780 as in itself a sign of his near coming. I say, Begin there in your series of events that lead right up to his coming, and give each one his place. And when you have come to the final thing, the thing that really marks the end is the preaching of the gospel of the kingdom. That leads right up to it.

SHULL: Does the gospel of the kingdom mean the third angel's message?

PRESCOTT: That gospel in Revelation 14:6-14 corresponds exactly to the prophecy in Matthew 24:14.

M C WILCOX: Is there not a strong analogy between the great threefold message of the gospel of the kingdom, and the cleansing of the sanctuary and the finishing of the mystery of God, all having reference to the time of the giving of this message? Were those signs seen in their proper light, any of them, until we got the setting of the message in which the signs are?

PRESCOTT: That's the way it seems to me.

TAIT: Uriah Smith took the same position in the Review that Brother Prescott is now taking. It always appealed to me. That those who saw those signs as signs would be the ones who would live to see the Lord come.

PRESCOTT: I have thought of this parallel. Jonah was three days and three nights in the whale's belly. That event happened centuries ago, but when Christ took it up he made it a sign of his preaching, and he said There is no sign shall be given you but the sign of the prophet Jonah, for as Jonah was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth." When he took up that event in that way and preached it it was a sign to those people, but it happened centuries before that. Now the darkening of the sun happened in 1780, and many people saw it, but the time hadn't come for the development of this message that takes up this whole matter and gives it the right setting and fulfills that prophecy of the last proclamation of the gospel message.

I am willing to accept this prophecy on just the basis and just the setting that the Lord gave it. He blended the two, and I blend the two. And yet he separates it again with the idea of two very definite pictures and definite times with two very different events.

SPALDING: I understand, then, that your position, and the position that Elder Tait stated was Elder Smith's position is

not that those who see physically these signs, but those who understand these events to be signs, that generation shall not pass until all be fulfilled.

PRESCOTT: I don't leave it too indefinite. I make it definite, that ~~they~~ that will be a part of this threefold message. I bring ~~the whole picture together~~ and I don't allow it to become too indefinite, because this movement in the light of prophecy has a very definite relation to this, and I see these events with relation to this movement.

SPALDING: But is we rest it upon this one point, the giving of this message, we cannot tell how far advanced that work is, nor can we see any end to it. What force remains to the expression, "This generation shall not pass."?

PRESCOTT: I think that is a correct interpretation of it, because I don't think it is designed to tell us the day and the hour that we shall fix the time. Now "He is near, even at the doors," but we should not attempt to cut off the time and say, He can't be later than this date in coming. That has been done over and over again since 1844. "It can't go beyond this day, and this day. You know, some of you, that people have taught that it wasn't worth while to educate their children, that they wouldn't grow up because the Lord was coming before they would grow up, and some of those children have grown up and are dead. These things should lead us to have care in fixing exact limits.

QUESTION: You ~~made~~^y made the statement yesterday that the children of those parents who said "His blood be on us and on our children", were destroyed in the destruction of Jerusalem.

Can you decide in your own mind whether in this generation of the proclamation of the message we have gone far enough, so the children of parents who first heard it are old enough so that the generation in your mind has begun yet? Is there any way to tell whether the generation has started yet or whether or not it has started?

PRESCOTT: I can't fix any date when it started. My father ^{he} as a young man -- I was 16 years of age when the time passed in 1844. He accepted with his father the message of William Miller, and they left their crops standing in the field in the fall of 1844, on the basis that the Lord was coming. I am his son, still living, trying to join with you in proclaiming this message. I am 63 years old. I think we have entered upon that generation surely, but I don't attempt to fix any date when it commenced or when it closed.

F M WILCOX: I got an article from W. C. White yesterday in which he referred to the time when he was seven years of age and someone preached in the tabernacle that the Lord would come in a few years. He asked the preacher how much a few years was, and they told him six or seven. He figured it out that the Lord would come when he was 14. But He didn't, and he is now many years older than that, and the Lord still delays, but he expressed the thought that he had learned this, that he was to live as though the Lord were to come today, and he was to prepare himself for labor and provide facilities to carry this message to earth's remotest bounds. ~~It seems to me that the Lord~~ The Lord says it

isn't for us to know the times or the seasons, the Lord hath kept them in his own power. "But ye shall be witnesses unto me." I think there is danger, brethren, of our catching up some expression in the Bible or the Testimonies, and we think this limits for certain things to be fulfilled, and we make a stir over it, and then the years go by and that thing isn't fulfilled. I can remember the time when I came into the truth, they preached that those who saw the dark day, that was the beginning of the generation. Then they changed it to 1798, then to 1833. We have advanced the dates as the years have gone by. I believe we ought to take a commonsense view of the question. I believe that where the Lord says this generation shall not pass, it is for us to pin my faith on that statement, but I don't know when the generation began, and I don't think any man in the world knows.

NEILSEN: My question is in regard to the statement in Sister White's testimony that has been used by our older ministers. It is just a question in regard to the statement that our ministers our leading men have used many times, and it is just bothering me a little. They have said that Sister White saw in a certain meeting that some would be food for worms, and some would suffer the plagues, and some would live to see the Lord come. Have you any light to throw on that subject. Shall our ministers continue to use that in revival efforts when they want to arouse our people just to show that it must be very near at hand, or shall we cease using that?

PRESCOTT: That involves more even than just that one point. I speak for myself, and that is to say that I have never used it in the

in that way, and never expect to. I has been my privilege to go out to many nations of the world and try to help proclaim this message. They don't have these things, and if I can't preach all the gospel that is necessary for their salvation out of this book [Bible] what am I going to do? They don't have even this light that we have that we use so much. Now in my teaching, with the light that has come through these books [testimonies] I think I have been able to open up the things in this book [Bible] much better, but I use this book to them because they have this book in their own language, and they can study this book.

is easier to read it than to preach it from the Bible.' But my view is this: that ~~this~~ this Word is different from any other ~~Word~~ word; that this Word is the Word of God direct; that God has promised a conviction of his Spirit with this Word, and he has given this Word by his providence in all these different languages.

Now when we preach to the people we can appeal to that Word, and they already have it. I do not say we never should read from the Spirit of prophecy/ (for I do not read it in the pulpit as much as some do, although I do study it for my own personal use.

SPALDING: I am in real difficulty about this 34th verse. I had hoped there might be given some explanation of it that would be satisfactory; to explain what "this generation" means. I do not want to keep on setting one date, and then another. To us it means the giving of the gospel. I do not know when the gospel will be given to the world; I do not know when it will be completed.

DANIELLS: Perhaps you have an explanation, Brother Spalding, that seems to be feasible?

SPALDING: I simply say it is difficult. I have come here hoping that somebody would understand it; I do not understand it, and therefore could not make it clear to somebody else. I have heard other explanations but they are unsatisfactory.

PRESCOTT: May I correct one thing in ~~what~~ what Brother Spalding said; that is, that all these signs now coming go into the preaching of the gospel of the Kingdom. I did not intend that. I say, here are a series of signs --the darkening of the sun, ~~xxxxxxx~~ x in 1780, the falling of the stars, 1833; and there were other events that followed on; then you come to the shaking of

the powers of heaven. I do not think that sign has come. I think we are right there. I think we have advanced to that point; the next thing will be the shaking of the powers of heaven, and then will be revealed the Son of Man coming in the clouds of heaven. I do not say that these other signs are of no significance. They are of significance when you consider that right along with these comes this message.

F. M. WILCOX: Don't you believe that the generation which sees that series of signs will see the coming of the Lord.

PRESCOTT: I do. But when you come to fix the time-- The difficulty Brother Spalding says, is it is our generation. Now if the Scripture does not give any more information, I think it is properly indefinite.

QUINN: Then the signs of which Christ spoke when he said "This generation shall not pass till all be ~~fulfilled~~ fulfilled," --Do you believe that these signs have been fulfilled?

PRESCOTT: No.

QUINN: The Spirit of Prophecy says "These signs have now been fulfilled." I am talking about these particular signs--the darkening of the sun, falling of the stars. It says "These signs have been fulfilled, therefore we know for a surety that the coming of Christ is at hand." I say there has got to be the marking of a time limit somewhere.

PRESCOTT: Then you would definite the expressions "signs" to mean, "sun" "moon" and "stars"?

QUINN: I would follow precisely the Spirit of prophecy on that text.

PRESCOTT: We would follow precisely the Bible.

F. M. WILCOX: May I ask where Brother Quinn would begin the generation?

QUINN: I would begin the generation just where ~~where~~ the Spirit of Prophecy marks it.

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WILCOX: Is that to be definite?

QUINN: I think so. I think it is the people who are living this side of the falling of the stars which was the last sign spoken of. This is really this side of 1833,

PRESCOTT: Where would you begin the generation of those who saw the falling of the stars?

QUINN: Time could easily last twenty years if need be and yet that prophecy be fulfilled.

PRESCOTT: I ask, where would you draw your line in those who saw the falling of the stars?

QUINN: Those who live this side of the falling of the stars.

PRESCOTT: Do you mean those who were born this side?

QUINN: No.

PRESCOTT: My grandfather saw the falling of the stars, and he was a "Millerite"

QUINN: I do not think myself that these physical signs are things we should turn our attention to. I am in entire sympathy with the thought that we have a mighty work to do, and this is the greatest of all signs, when we can begin to see the completion of this.

CAVINESS: It seems to me that our trouble has arisen from the tendency of the human mind to "set time". We want to have a time to ~~begin~~ begin and a time to end. But the Lord has made it so that we cannot do that. But there is a real point to this, it seems to me, and the point is this: It comes to my own heart. The warning is for me to prepare my heart for the coming of the Lord and to prepare others. Now Brother Prescott pointed out there is to be a double application here. Christ gave a warning of coming judgment, and the generation that lived

~~Now~~ then saw that destruction. Now this warning of the coming destruction in this generation has come to me, and if I live out my normal life I will see that judgment, and therefore it has a personal application. To me this is the big thing, not the question of counting the time.

HOUSE: I was thinking of the parallel between our ~~xxxxxx~~ generation and the generation preceding the flood. The people who heard Noah preach the destruction of the world, had sufficient opportunity to heed that warning; and they would be the generation to witness that great judgment threatened. So the last generation will be given opportunity to heed the warning of the final judgment; but they will see the fulfillment of the judgment. It seems to me there is a parallel. Now I believe that our forefathers in this message--those who preached the first angels message--those men who carried the first world-wide warning--that that generation would not pass off until they saw the coming of Christ in the clouds of heaven.

It seems to me that the message of God is impeached if ~~we~~ God allows that generation to pass away before the Lord Jesus comes in the clouds of heaven.

W. W. PRESCOTT: Did you ever read, Brother House, the exposition of these scriptures by William Miller and his associates?

B. L. HOUSE: William Miller was not the only one. There have been hundreds of other men besides him.

M. C. WILCOX: It does not seem to me that there is any more difficulty in locating the beginning of the generation than there is in the beginning of a half dozen other uncertain periods. That is, I mean this, there are a half dozen things mentioned in the Scriptures as covering the closing days of work in this world. There is no definite ending to any of them; but there is a definite beginning to every one of them. Take this gospel of the kingdom, the great gospel message of Revelation 14, the work that our Lord is doing in heaven, the cleansing of the sanctuary, the time that is mentioned in Revelation 10:7,--"in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished." Every one is indefinite as to ending, and every one, it seems, ought to appeal to the Christian to devote himself and all his energies to the finishing of that great gospel commission. It seems to me that all these things, such as the time of the end, and the giving of this last world message, come right in this generation since 1844.

C. P. BOLLMAN: Give us the definite beginning of this generation.

M. C. WILCOX: I make it 1844. I do not believe we see these signs in their proper setting until we see them in the setting of

this great message. I believe, further than that, that when our Lord said, "When ye shall see all these signs," he took into account not simply those three signs, but all the other signs. He saw this generation, and he knew the people that would give this last message would not only see the three signs away back there and recognize them, but all the signs converging right down here at this time.

W. W. PRESCOTT: May I venture to express the hope that all we have taught about this proposition will not be thrown to the winds over this verse? I should be sorry to see it all go to the winds, for I do not think it is necessary. I hope we shall still hold to this 24th chapter of Matthew as a wonderful prophecy, which, according to the spirit of prophecy, should be studied and given to the people; but I hope we shall not give it in such a way that we shall fix up dates so definitely that pretty soon we shall have to push them along.

B.L. HOUSE: It seems to me that all this talk about the Adventists setting the time for the beginning of this generation back before we had any definite statement from the spirit of prophecy is all irrelevant to the question. If our fathers, before the spirit of prophecy came among us, did set different dates for the coming of the Lord, that has nothing to do with us. God has given us special light as to when to begin the generation, and it seems to me that we want to be very careful about setting the generation after 1844, because to me that looks like a virtual denial of the light God sent through the first angel's message prior to 1844.

A.G. DANIELLS: I want to make a few suggestions about it. I do not know that they will help any one, but they are points that I have thought of as I have tried to get an understanding of it.

Now the signs, as has been pointed out, appeared in the heavens and on the earth. In the heavens we have the darkening of the sun and the moon and the falling of the stars. Then on the earth we have a situation created that is described as "distress of nations, with perplexity,"--trouble of a character that causes men's hearts to fail them as they look into the future.

The first events--these are events, and are meant to be tokens or signs--the events in the heavens were local in their appearance, in their scope. They were not universal, they were not seen the world over. That is, the darkening of the sun on May 19, 1780, was not world-wide, it was local; and the darkening of the moon was local, and the ~~max~~ star shower of November 13, 1833, was local. But when you come to the events on the earth, whether it was intended to be so or not,--it says "upon the earth,"--the events on the earth are universal. We are in that time of distress of nations right now, in that time of perplexity, in the time of the failing of hearts, the fainting of spirits. Where is this trouble? Why, it is all over the world. Did you read William T. Ellis's statement?

W.W.PRESCOTT: Yes, I read it to them here yesterday.

A. G. DANIELLS: I read that this morning about 4 o'clock, and I must say it stirred me, and I put it out to use. That is a statement of present-day conditions that is awful and presages the collapse of the human race, of affairs on the earth, though he works it out at the end that we are going to get out. That is universal. Now, brethren, that is the difference in the events that are to take place.

Now, then, there are two ways of seeing these events: One is with the physical sight, the eye, seeing the event.

Daniells: If it was the physical, it would be only an event to the people within the radius of the event, and our testimony to other people would amount to nothing. My witness to others wouldn't be anything. But now if he meant that we should see this event as a sign of his near coming and see that mentally, intellectually, as a spiritual vision, then whether I ever saw the event or not with my eyes, if I see it with my mind as a spiritual thing, then my testimony will be something to the man who didn't see it with his eyes, and doesn't see it with his mind, and doesn't pay any attention to it.

I didn't see the event, but I see the meaning of the event to be a sign in the light of prophecy. Well now so much for that. Then I have concluded, brethren, that the seeing of the event itself isn't pertinent to this. That doesn't come in, seeing those stars fall in 1833 isn't pertinent to that, it is seeing the meaning of the falling of those stars that has the effect to do what Jesus wants done. Well now from that point I step to this other point. Now one of the signs on the earth -- there is more than one sign on the earth, signs of different quality or character -- one of the signs on the earth is the preaching of the gospel on the earth. Let me go now a little farther because I don't intend to throw this all into the air. I don't like that idea, and I don't think anybody intends to, but we must be careful, and I don't want to get my feet clear off the earth and hanging to a balloon up there, for I am not fond of parachutes, don't like to depend upon them. But I do believe, brethren, that that fourteenth verse of Matthew 24 is just as much of a sign of the

end of the world as -- and Jesus meant it to be used there -- just as much as the darkening of the sun and moon and stars and this terrible confusion on the earth. I believe that that preaching of the gospel as stated here is explained by the angel to John in Revelation 14, and I believe that is the fulfillment of that event there that is given as a sign. I must look at that preaching of the gospel there through the threefold message of Revelation. I must interpret it by that. Now then let us come to that threefold message. There is a definite time for that message to begin, 1844, following the close of the 2300 years, a definite time for the three fold message to begin. Now then when that message comes it will bring into the minds of men the meaning of these events. And after seeing the events with this mental understanding, this intellectual vision -- that is what the Saviour meant, and I have felt that we have a definite time to begin the generation.

PRESCOTT. Now would you fix it in a year, or with the rise of the message?

DANIELLS: I would fix it with the rise of this message, the duration of this message. Now the thing that Brother House pointed out is very good in there. God gave the warning of the flood to the people upon whom the flood was to come. He didn't have the flood preached to a generation, and have that generation pass away and then bring the flood on another generation entirely. Now then, I believe that the generation that is, the people living in that period from the beginning of the threefold message, will be the people to whom the Lord Jesus will come. That isn't evading

it, or trying to grasp around and get on to another year, but I think there's logic in it. I don't believe that the prophecy aims at a definite year.

HOUSE: What is the date for the beginning of the movement?

DANIELLS: Well, of course, we say we rose back there in 1844. The days ended then, the message began to open in 1845. I have no objection to saying the year, though I don't think that is the supreme thing, and I don't believe Jesus meant to drive down a peg on a year, because there is no prophecy date there, unless you take the 2300 years, but that doesn't come in the prophecy of Jesus. But a message was to begin and a movement was to begin that was to take these events that he named as signs, and interpret those events to the world.

HOUSE: What would you say about the world-wide awakening on the second coming of Christ that took place before 1844?

DANIELLS: Well, that helped to start the threefold message, but I don't believe, Brother House, that that hurried trip of Joseph Wolf over the world and what was done in that movement, I don't believe that is the world-wide message and proclamation that is named there. It was preparing the way. But now when you come to the whole message then the messenger settled down into a very definite work. Here we have been going on until we have spread out like the rising sun over the face of the earth.

Now then, it was about that time that difficulties began to appear on the earth. It was about that time that things started to throw the whole religious world into confusion. The evolutionary theory that intended to figure God out of doing things

in the world, and to get men away from him, and our message says Fear God and give glory to Him, this one that made heavens and earth, the sea and the fountains of waters. There is something to combat and to meet this infidelity that was to come because the wreckage of the world must be spiritual as well as commercial and moral. If I understand it, as we come up to the end, the world will simply go to pieces in utter wreckage. Sin will blossom out so that there won't be anything left except the gospel of Jesus Christ in the world. A man is bad commercially because he is bad morally, and he is bad morally because he has lost his grip on the spiritual. Now brethren, Satan had a time, and he brought things around just at the right time to bring the human race to utter ruin, and God had his movements timed, and he set on foot a movement here that is to save all who will be saved from utter ruin.

F M WILCOX: The only thing I object to is that so many of our people fix on a certain day and then that figure out a generation so long, and so it will be so many years before the Lord comes.

DAIELLS: I don't think we must be thrown into the air too much. Now He did say this for us, and it means something. I don't want to cut my rope until I know. I do believe that the whole scripture teaching brings us along down to the time when the last message of God was due the world. Now I believe that last message that is due the world terminates with the generation with which it began. If it doesn't, where are we? I can't see that we can figure it out in fifty, sixty, or seventy years. It

is a class of people. It is what the message finds in the world.

What it does for the world, and what it leaves for the world.

I start with God's last effort to save the world, and finish it when he finishes his effort, but I believe it will be within a single generation.

PALMER: It seems to me we would get more personal good out of this to reduce it simply to a personal experience. The object of all this prophecy as applied to that time ~~xxxxxxxxxx~~ --and to this time--was to prepare a people for the change that was coming and spur them to a completion of the world wide work. It seems to me that no part of that objective was to ~~satisfy~~ satisfy that natural curiosity of the human ~~xx~~ heart to know when. So that we cannot say in a definite way that the second coming of Christ must come to such a date or ~~be~~ come before a certain date. Christ left the date indefinite, and every attempt to make a definite computation of that time has led us into difficulty, and is liable to lead us into trouble in the completion of this world wide work. Now in that first generation Christ did not say how long a generation is. He did not say when the generation would end or that it would end within a certain time; but he did put the proposition right to that generation that was living there, to prepare for things that were coming, and be ready so as to leave their housetops without coming down, when they saw certain things,-- and for them to go and preach the ^{whole} gospel. Now it seems to me these signs are given us to show it is near, even at the door, and the spur us on to prepare for translation, and to help prepare others. But the time of Christ's coming is in God's own hands, the finishing of the work being conditioned upon the preaching of the gospel to the whole world.

NEILSEN: We as human beings are so liable to go to extremes either in one direction or the other. I believe this prophecy is given us to guard us against either of these

extremes. One extreme is taken by those who believe that "we do not know anything about it." The other extreme is that of setting time. I believe we can get the people to understand that there is a time for this generation--by illustrating it by Noah's message.. Personally I believe it began with the time when this people presented to the world the message of the coming of Christ; and God would not have this great movement come to the world without having it finished in this same generation. (Amen) We need not limit the generation to seventy, or one hundred years, or even those living.

WILCOX: We cannot tell how far the gospel has gone. I think myself that the Lord may carry this message in a way we do not know anything about.

DANIELLS: I think there should be something definite about it, but the definiteness lies in when this threefold message was due, and that was due in 1844

R.D.QUINN: I think this is a vital thing. It seems to me we are getting pretty close to the truth. But we have had in the spirit of prophecy that word, "Something great and decisive is to take place, and that right early. If any delay, the character of God and His throne will be compromised." How can we compromise God and His word and His throne? By delaying and delaying and delaying our work until it would be impossible for Him to accomplish His work in this earth and in this generation. But that will never take place. It is my solemn conviction that even though we are at a late hour in the history of this world, God will finish His own work in the time appointed.

A. G. DANIELLS: Yes, the stones will cry out if necessary.

R. D. QUINN: And so I can not possibly be driven to the decision that God may delay this thing indefinitely,--not at all. God in His own time will finish His work, and His throne and His word will not be compromised. We have said again and again, It will take a millennium to finish the work ^{on} the bases, which we are now working; and I suppose it would. But we must--must and can--believe that God will do things out of the ordinary. I do not think we should constantly study up something that will thrill the people. I think we have thrilled our people long enough! [Amen's] I am not interested in that idea; but I do believe that we should place our feet solidly upon this generation, and then, believing that, do everything within our power to so harmonize with God's great, eternal purpose for this world, that that thing can be accomplished in the time.

E. R. PALMER: I believe we could all stand on that position, and make the generation the great threefold message to the world,

if we will leave out just one thing that human nature is inclined to do, and that is to enter into the mathematics of the proposition and try to discover what God has not revealed. If we draw the conclusion that it must be 1844, and then that a generation must be only seventy years, then we are in trouble, and then we are doing something God has not authorized us to do. But, admonished of the times and the nearness of the end, we should enter with all our upon the work, energies, and get ready ourselves; and then it seems to me we can leave the mathematics out of it.

Brother Chairman, forty years ago I walked barefooted, when a little boy eight miles and back--sixteen miles--at night to hear the first sermons on this message; and the foundation of my faith in this message was laid in those barefoot days. It was drawn out on the blackboard with great preciseness, and an eloquent man,--one of the finest speakers this denomination has produced,--showed us that the end could not be more than five years ahead, and probably not more than three years. I lived in those next years in the light of that teaching, and went through the struggle that came from accepting that teaching in my childish heart. I believe that was a wrong method of preaching the truth of God,--trying to discover by mathematics something that God has expressly told us is not revealed. It seems to me that we should not keep fixing the thing a little later and a little later and a little later, as we have been doing.

A. G. DANIELLS: There is this about it,--though our parents have suffered disappointment, and we have, too, for I expected to be in ~~the~~ heaven before I was twenty years of age,--while we have suffered disappointment, yet today our hope is as keen and clear and positive as it ever was.

R.D.QUINN: We are glad our fathers believed the way they did.

A. G. DANIELLS: The light we get on this question of the generation does not dim our vision at all, and it does not change our attitude, or else we would quietly find our way out somewhere to make a good salary and have a comfortable home. The very fact that we are just giving our whole lives to the movement shows our unbounded faith in its authenticity and its divinity and in the imminence of its consummation. I am looking to see the end come within the generation of the movement, of the message. I do not think the Lord has ever given a message to one generation of a coming event, a definite message, and then passed it clear up and brought the event on some future period of time.

W. W. PRESCOTT: That is, a judgment message.

A. G. DANIELLS: Yes.

W. H. BRANSON: Then you would base that on the large beginning of this work in the United States, and not in these foreign countries.

A. G. DANIELLS: Yes, the opening up of the three-fold message in this country, surely.

W. H. BRANSON: I really gathered from some of the statements, that as long as these things were held up as signs, it would still continue to extend.

A. G. DANIELLS: No, brethren, there is no definite period set off. There is no ~~definite~~ prophecy that marks the termination of a definite period from which to start, unless we bring in the 2300 days, and I have no objection at all to a person mentioning 1844 or 1845 as the time when the generation began, if they wish to express it by the three-fold message, this message that is due the

world of the judgment, and the consummation being the coming of Christ; and He must come to the people to whom the message is proclaimed. That is the way it appears to me.

Well, now, our time is up and we will have to close. The General Conference Committee last night in its meeting recommended that we bring the Conference to a close at noon today. It is Friday, and we could have only two periods, on account of the Sabbath coming, and we have some very heavy work for the General Conference Committee to do before sundown tonight, because Brother Knox is going to the Coast on Sunday, and I have to go away for a week, and when I come back Brother Prescott will be leaving, and we want to complete Foreign Mission Board work, so we suggested that the Conference close at noon today. We are to have a wind-up meeting tomorrow afternoon at 4:00 o'clock.

(It was then voted to close the Conference at noon.)

Prof. B. G. Wilkinson was next called upon to present the question of the trumpets.

(Wilkinson's paper.)

(Later: It is not in shape to be copied yet.)

PRESCOTT: I called attention the other oday to the fact that men generally who were thoughtful, recognized the present time as a time of great crisis in world-affaird, and I also I think suggested that it was also a crisis, a turning point in our own world and message. It has seemed to me that only the mighty power of the third person of the Godhead would be able to stem this tide of evil at this time, and therefore I have greatly enjoyed emphasizing the idea of the power and personal presence by the Holy Spirit of Christ as our leader and helper our power in this world, and it has impressed itself upon my mind constantly that now as perhaps at no time in the past was it necessary to emphasize this blessed ministry unto us by our High Priest and Mediator of his own life, the life of the third Person, the Comforter, as our power for stemming thistide of evil. I feel we ought to take a burden on our hearts with reference to the power of evil in the hearts of individuals, and that there must be a revelation of a mighty power to deliver them from the evil at this time. I hope we shall bring this forward as the vital thing for ourselves and for those who hear the message, that there is a deliverance from this tide of evil, that there is a power that will give the victory in the face of this terrible situation.

I have greatly enjoyed our being together. I have been pre ent every day. I feel that this meeting has been a blessing to me personally, and I believe it has been to others, and I am hoping with you that it will mark the beginning of a greater revelation of this power in our own experience, and in our work.

SORENSEN: I feel supremely thankful to God for this privilege, for this meeting we have had together, and for the way in which it has concluded. We are enjoying a privilege that men have not had since the days of the Apostles. We are almost excelling the apostolic blessings. The apostles of the early church had no creed, no tradition, but they had a fresh vigorous vision of truth in its reality. But when the apostolic church scarcely continued that way for 70 years but what it became tied up with tradition. Here we are in conference. The Review and Herald is celebrating its seventieth anniversary, and yet in this conference we have had the privilege of seeing truth on its own foundation standing in its own vital ranks. Those have been our privileges. On the other hand, next to that comes to my mind the great thought of the responsibility of a situation like this, and that is the thing that has been thrilling my heart from time to time. That is the responsibility. When will I take truth that is fresh and vital and then make it formal and dry, or will I be able to sense my responsibility and as a participant of this great truth, this vital, fresh, heaven-sent truth, will I be able to keep it fresh and vital as I handle it, and will I sense my tremendous responsibility in being sanctified throughout by the living power in the hand of God to lead the young men and young women of this college into active heart-felt appreciation of this great privilege? I want you to pray for me that God may help me to meet my responsibilities.

WAKEHAM: I too am glad for the privilege of expressing today my appreciation of these good meetings that we have had together, such a meeting as I have not had for a long time; some-

how we who are away from some of these great centers where many of our brethren do not come very much, feel the need of this word of meeting. The Wise Man says, Iron sharpeneth iron, so a man sharpeneth the countenance of his friend. I think it is a splendid thing to get together this way and talk with each other in the way we have done here. I am sure that I have gained much help. The thing which I think has impressed me most is my great need of a more definite and careful study of God's word. ^{There} ~~It~~ has been generated in my heart a very earnest desire that when I go back to my school where these young men and women so many of them, are looking up to me for guidance through that blessed word, that I shall be able to guide them better than I have ever been before. The one thing that has impressed my most of anything, has been this thought of making Christ more and more and more the center of all our teaching and preaching. I believe that is the thing that has helped me the most of anything in this conference. I earnestly desire your prayers that I may as I return to the school which which I am connected, be able to lift not only the school but the church of which I am elder, that not only the school but the whole church and neighborhood may be lifted up to a higher plane and that we may all work together to the end that there shall be a movement set on foot that will radiate its influences throughout the whole Lake Union Conference.

WIRTH. It is very difficult for me to express my appreciation of this conference. I have looked forward to it, and it has been a real spiritual and mental treat. I love Bible teaching, it is a real inspiration to me to give God's word to young men and young women. These studies that we have had have awakened in me

and created in me a greater desire to study the word of God. I appreciate these talks as they have been brought out, and I feel we all have. But not only have I appreciated the value of study, there is another great blessing that I have gotten, and that is association with my brethren here. It has been a real treat to me to exchange ideas. I feel that I am more closely drawn to them. I have a greater sympathy and love for them in my heart. Often I thank God for the association of the general men that are here. I greatly appreciate the counsel of such men as Elder Daniells and others who are here. You seem like church fathers to me. I use that in a real spiritual sense. I believe we as teachers need your counsel. I am real glad we have had you with us. My love for you brethren at the headquarters, my confidence has been strengthened. I want you to know that I shall pray for you in your work that God will bless you in the heavy responsibilities that come to you.

Then I got a real personal blessing myself. I want a greater indwelling of the Spirit in my own life. I want to get this personal Christ of which we have studied. I received a letter the other day from one of my students that asked me for advice. I want to be able to give them the things we have been studying here. I greatly appreciate it, and I with you thank God for this privilege.

G B THOMPSON: This conference has been a blessing to me, and I have tried to get all the good from it that I could, and I believe I have received a great blessing, and I believe we all have. But with the rest of you I feel very much impressed that the greatest need of us all the whole people is that mighty

refreshing from the indwelling presence of the Holy Spirit. I am sure that what is what we need in the schools. It will help in every. It will guide the young. It will help the discipline. It is what we all need as ministers, and I do not know that I will ever be exactly straight theologically, but I am glad I can get right with God whether I am right theologically or not, and while that is important, it is of greater importance with me that my heart is right with God. Now the Saviour, speaking about the Spirit says He shall be with you and in you. It isn't quite enough for me that the Holy Ghost is with us, I want him to be in me. I want to read just a paragraph here in Christ's Object Lessons which has been a great help to me.

"In the great and measureless gift of the Holy Spirit are contained all of heaven's resources. It is not because of any restriction on the part of God that the riches of His grace do not flow earthward to men. If all were willing to receive, all would become filled with His Spirit.

"It is the privilege of every soul to be a living channel through which God can communicate to the world the treasures of His grace, the unsearchable riches of Christ. There is nothing that Christ desires so much as agents who will represent to the world His Spirit and character. There is nothing that the world needs so much as the manifestation through humanity of the Saviour's love. All heaven is waiting for channels through which can be poured the holy oil to be a joy and blessing to human hearts"

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I have thought about that a good deal. The thing that hinders me from being full is the willingness to receive. That's

all. That's all that hinders anyone. We pray for a Spirit filling, and it says If all were willing to receive, all would become filled. I am glad we can all be filled.

Moody one time heard a man say that there was no limit to what the Lord can do with a consecrated man. Moody said, I'll be that man. I believe he was. This says God's waiting for a channel, and as I read it I said, Lord, ~~help~~ I will be a channel. I would rather be that than anything else in this world. God's waiting for a channel. I said, Lord, ~~may~~ I will be a channel. Brethren, I consecrate myself to that. The Lord wants a channel through which he can pour the holy oil to be a joy and blessing to human hearts. "Christ has made every provision ^{that} ~~for~~ ~~us~~ his church shall be a transformed body, illumined with the Light of the world, possessing the glory of Immanuel. It is His purpose that every Christian shall be surrounded with a spiritual atmosphere of light and peace. He desires that we shall reveal His own joy in our lives."

I know, brethren, that what this world needs is that, and I want to consecrate myself anew, open my heart and put away my sins and give myself to this one thing of being a living channel through which the Lord can pour his blessing to the world.

QUINN: I attended a meeting in New York some days ago, the Prophetic Conference. Doctor Schofield, Doctor Torrey, and Doctor J. Wilbur Chapman were there. Doctor Chapman sat there pale and old, and I had an impression then that he could not stand it much longer -- he has passed away since. Doctor Schofield was old and gray, and Doctor Torrey was growing old,

and the platform was filled up with that class of men. They had all seen their best days. I remarked to one man, Where are the young men that are coming up in the class of Moody that have had such an influence upon the world. Why isn't there a sprinkling of young men that will take this great message to the world when these older men are gone? They are disappearing. We have not got them any more. I thought of our own ranks, and many of our young men have the men that I have always had the most profound regard for their prayers and ministry, and many of them have gone from us, and now we have come down here we remember the prayers of such men as Elder Olsen. I remember his prayers here in 1904. Whenever he lifted up his voice in that tent, if I was not in the tent I got into it, and when these men leave us it leaves us weaker. Now it seems to me it is hard to fill their places. It seems to me that as young men we must do our best under God to hold up the hands of the men who have borne the burden all through the years. Now in this crisis we must fill in the gap and be men of the Spirit.

I have sat under the ministry of Moody, and just as soon as that man would begin to talk, his words would go straight as an arrow to my heart. I can't understand it on any other basis only that he was a mighty man of prayer and filled with the Holy Spirit.

R.D.QUINN (Continued) Now, Brethren, I want to join with you in this deeper life of consecration. I think of it day and night. I know there is something beyond, a deeper, fuller experience than I have personally experienced. But I have been settling things here in this meeting. As the days have gone by I have decided to give myself more earnestly to prayer and to the study of the Word, of reading the spirit of prophecy, reading these beautiful things into my life until they become a part of me. Someone has said that in order to give the message, we must be the message. Brethren, that is the sincere desire of my heart. I want to unite with you in going out in all places everywhere and lifting up our voices, speaking the same thing and preparing our people for victory.

Brethren, I think the hour has come, and I believe that we, like John the Baptist and Christ and the apostles, find our places in the Bible, as they did. They found themselves in the Scriptures, and they said, These things must needs be fulfilled, and they put their feet on the promises and went forward. Brethren, we can do the same. My heart is in this blessed ministry.

H.C.LACEY: ~~xixxxx~~ I have greatly enjoyed the good meetings we have had together in this session, and I think it has fully come up to my expectations. Before the meeting there were a good many prognostications. Many said we would be just as much at variance when we got through as when we began. I do not believe that. I think one of the chief values of the meeting has been that with perfect candor and honesty we have stated what we believed to be true, and there has been a sweet spirit of brotherly love throughout the entire meeting. I believe the Lord will bring us into a similarity of view in His own time.

Our dear Brother Daniells dropped a thought some time ago to which I might refer here,--that there is something more important more valuable, than intellectual accuracy, and that, is the great Shepherd's heart with teacher and student. I believe the Lord is leading me more and more along that line. Years ago I was ready to fight for what I felt to be right, and I suppose there is a little of that in me yet; but I find a deeper satisfaction in these rich, sweet gospel truths which are in our message just as truly as they were in the message of Moody. I was asked to go down last night and speak in the ~~inn~~ tent on the new earth. You know what kind of a night ~~ix~~ it was, and there were only about fifty people out. Somehow I felt that it would be better to reserve that subject for some other time, and so I talked with them a little on God's abundant kindness to us, and it warmed my heart, and theirs too, I think. I feel now much more like emphasizing the deeper spiritual things than harping on just one point, as, for instance, whether the dark day was caused this way or that way or some other way. What does it matter, any way? It was a wonderful sign, any way; and we can pass that by, and a hundred things like it. But let us magnify the great essentials of this message.

I leave with good courage and with a heart enlarged by association with my brethren. I thank God for this meeting and this blessing. May the showers of His grace which have descended upon us increase until they shall culminate in the glory of the latter rain! [Amen]

W. E. HOWELL: I have looked forward to this Conference for at least two years. I have never felt any doubt in my own heart that such a Conference ought to be held, and would be highly profitable to us. I expected much, and I must admit today that I have seen and felt more than I expected. I think that we all give our

consent of mind to the fact that spirituality, the spiritual element in the message, and our personal spiritual experience in our teaching is the main thing, yet this conference has greatly helped me to see what that means as applied to the study of the Bible and to all of our practical teaching. I could not have any deeper gratitude for anything than I feel for this new view of what the spiritual does and may mean in our lives and in our work.

One effect of the Conference that I count of no small importance is expressed in a verse here to which I frequently resort in 2 Timothy, where it says "the foundation of God standeth sure." Brethren, what God establishes is sure. The margin says that it is "steady." The fundamentals of this truth are steady and sure, because God has established them. We can depend upon Him for the certainty of these things. "The Lord knoweth them that are His." I am thankful for that promise, and I am thankful for more than that, that I believe His Spirit witnesses with our spirit so that we may know that we are His, too. I believe that is one conviction that has been resting upon the members of this Conference, that we know this truth is of God, and that we are His people, and that He will lead us with a surety through to victory.

I have gone to the Bible for considerable study today, and I must say that I have found it a new book to me. Somehow the stimulus of the instruction here and the Spirit of the Lord with us and upon us has opened its rich treasures anew to me. I can read the most familiar scriptures and see a little deeper into them than I have ever seen before. And that is what I want to do constantly, brethren. I want the power of this truth to be the inspiration and the strength of my life for such service as I can give this cause, and I claim all these precious promises not merely for the cause at large,

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not merely for the message of present truth and for us individually, — I claim it just as much for our teachers and for our educators and for the leaders in the training of our children and youth as I do for the ministers and for the prophets and the evangelists, for I believe that is what God wants us to have. The deepest desire of my heart, so far as ~~xxxxxxxxxxxx~~ the work is concerned today, is that the three weeks that remain for our teachers to continue their study and fellowship may be as fully blessed and ~~xxxx~~ enriched and made profitable as these first three weeks. I have just as much confidence that they will as I had in this conference, and I believe that the Master teacher will sit with us these three weeks and give us a newer fuller and richer vision of the work that lies before us this coming year. I want that to be my experience in the little part that I have.

D. E. ROBINSON: I too feel very thankful for this Conference, and for the privilege of being here. I believe that the Spirit has been drawing us into unity. The great truth of the fulness of Christ as our sufficiency has united us. It means more to me than it ever did before. Somehow we cannot express more in language, we can only say the same thing; but I think today that I can truthfully say that Jesus is more to me than ever before. I can not but think at this time of the fact that there are only a few of us here imbued with this great truth, and God is certainly looking to us as we go back to act as a leavening influence, and every one of us is responsible to some degree, at least, for extending this influence to ~~xxxxx~~ thousands of others. And this can only be done as we carry in our hearts the application of these great truths.

I with you today renew my consecration to God and to this message, and I trust that my prayers will be more earnest than ever.

before for the power that will alone make me my life and my influence a factor in the finishing of this blessed work.

C. A. SHULL: I have been receiving a deeper conviction, I think, than ever before, of the truth of the Bible in one's life.

I always had a great regard for the Bible as a textbook, but I think I have never had it so emphasized in my mind as I have the last three weeks the fact that the Bible has to grip one's life, and the principles therein have got to become a part of our lives before we can teach it to others.

I received a letter some time ago from me a very dear friend of mine who had given up more or less of the principles which we hold. In fact, he preached to me a kind of rationalistic philosophy. I must confess that the principles of logic sort of failed me, and the only thing I could think of to prove that God helps us was my own experience. I know that God has helped me. I know that He has spoken to my heart, and I know He has given very definite answers to prayer. I want more and more of the power that comes through a deep, close study of the word of God. I believe it is the word of God, expressed to us in the very best form possible.

I have been impressed with a statement from the Testimonies to Sabbath-school workers, but it applies to all of us as well, that the power of a teacher lies in his heart connection with the Life and Light of the world. I have said that over and over again to myself. Sometimes I have been tempted to think that the power of a teacher lay in three or four degrees, or in oratory, or in the ability to give quick and clever answers to questions; but now I want more and more to get the idea that the power of a teacher really is in his heart connection with the Life and Light of the world. I want that in my life.

A. W. SPALDING: More than ever I desire and long for the power to teach truth simply, to use what might be called kindergarten methods of teaching truth. I think that most people, like myself, cannot reach very high nor very far, and that it needs to be put simply and forcefully and convincingly. I am sure that that power in a teacher comes not from great learning, but from the indwelling of the power of Christ, the love of Christ and His life in the soul. This next year I expect to be one of earnest seeking of God, one of intelligent consecration and of reception of the Holy Spirit in all its simplicity and forcefulness.

My ideas have been cleared somewhat here, and I am thankful for the contact which has helped in the doing of this. Most of all I am thankful for the spirit which is evident in this Conference.

W. L. BIRD: I can see that through the past years the Lord has been trying to teach me a lesson. I read some time ago in the New Testament that when the call was made for the Jerusalem council, how perplexed the disciples were, ~~xxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxx~~ They went up to that council terribly perplexed and wondering how it would come out. But when the council opened, they found that the Lord had already settled the question. Last winter we came up to a meeting in Birmingham, and to some of us it seemed almost the counterpart of the Jerusalem council. I said to the brethren, This experience in Acts is true. The Lord has a way around the things that seem so perplexing to us. And so He has. I suppose some of us wondered how we were going to get around certain difficulties here, but the Lord has brought it all about to the result of the advancement of His work.

Now, brethren, I feel that I have a very responsible place. I am not worthy by any means of filling this place. I am not equal to it. I feel that if there is a man here that needs the power of the Holy Spirit, that needs wisdom, that needs the prayers of others, that is your unworthy servant. I pledge myself anew to do my part to see this glorious message triumph and save others.

BROF. JOHN: I am indeed glad for the opportunity of being present a large part of this Conference. I had two experiences that have emphasized themselves on my mind and helped me to see the need of our having Denomination schools. The meetings have strengthened my heart in the work of God. One thing that has impressed me as brought out in the meetings has been the love of Jesus Christ and his ~~gait~~ ministry, and that has been growing on my mind all through this conference. And the other experience occurred the other day when a young man came into my room and spent about an hour with me. He was having a troubled experience. He has had doubts. He doubts the inspiration of the Bible and Testimonies. He finally came down to this position in his talk with me: He doubted the necessity of a Jesus Christ, the Mediator; that we only needed to pray to God, not through Christ. He thought the whole sacrificial system was unnecessary. I was very thankful for these studies on this subject that were brought out here in the conference, for I was able to help that young man. I might say that this young man has had much of his training in outside schools. It made me feel thankful that we have schools, where the ~~Bible~~ Word of God is studied.

ANDERSON: Before coming here, and also ~~wait~~ after getting here I was much impressed with the utterance Jesus made when he said, "If thine eye be single, thy whole body shall ~~not~~ be full of light." We know it is a very serious thing to be blurred physically, and it is even more serious in a spiritual sense for a man to spend year after year and not see clearly what he is going to do--what he should do to lay hold of his task. I

recall a statement I read sometime ago on this very point. A man said he had preached and taught and labored for many years, but he never got to the place where he knew how to get hold of the work he was called to do, until he was 53 years of age. He was in confusion. He was where he did not understand himself. He did not know what the work was God had really called him to do. I was much impressed with the thought, and impressed with the statement Jesus made about the ~~xxx~~ singleness of our vision--the singleness of purpose,--that I might be full of light; and I ~~xxxx~~ very anxious to learn more how to see in that single way; and I am glad to say I learned a great many things that have helped me along this line since coming here. I do feel my vision has come to be a great deal more single. My vision is very much clearer as to how I can give my powers, and all that I have and am, to the furtherance of God's kingdom in the most direct way. I recall another thing that was said by Mr. Funk that great man that founded that school that became the center of great missionary endeavor. When he was a young man he had the idea that the ~~xxxx~~ true way to see the Bible was through two eyes--the Greek and the Hebrew. With that thought in mind he set about and read the Hebrew Bible in the Hebrew through seven times in one year. And after that he learned that the great secret of success in God's cause, was to do ~~thax~~ the work of God under the guidance of the Spirit; and under that Guidance he founded that great school which he is associated with; and there went forth as we know from that institution a large host of ~~xxxxxxx~~ spirit-filled men. I am glad to say that I think these studies have been very helpful. We know in the Reformation time the reformers laid great stress about giving

the Bible its place in the church and in the world; but there is a step beyond that, and I think we have learned something of it here, and that is, through the Bible we may penetrate into the great mind of God. I am glad to give my testimony with you, that my vision has been cleared, and I can go back to my school with a new vision and a new inspiration.

PALMER: This meeting has brought to me a great privilege, and I prize it very much. I have looked forward for a long time to such a meeting as this, and now that it is in the past I am not disappointed in what it has brought to us. I think perhaps my feelings concerning this meeting have grown to a certain extent out of my work. For the past seven years I have been ~~xxxx~~ brought face to face day after day with these perplexities--not that they have shaken us or given us unrest with regard to the great foundation of our faith, but we have been under the necessity of putting these things in print; and it has seemed to be a grave responsibility to have to prepare Bible Readings and the Source Book and this World's Crisis Series and the present Truth Series, and represent the movement properly; for we must of necessity cover the field to a large extent; and there has been so much apprehension that this movement would be an unfortunate one, that would leave us in a worse condition; that naturally we looked forward with more or less anxiety to it; and I can hardly express to you how much of a privilege it has been to me to come here and sort of feel the strain of office responsibility taken off, and instead of putting things out in print ourselves, ~~xxxx~~ hear others talk and express their experiences, and do it in a spirit that somehow takes the friction out of it. ~~xxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxx~~ It has been a real spiritual blessing to me. The brethren coming

from a distance may think we live in this atmosphere all the time in Takoma Park; but we are working hard here and have only a few such privileges. I am so thankful I had this privilege, and I shall take up my work with better courage, and I look forward to the next meeting we will have, hoping that at that time we can give still further attention to the great lines of our faith.

I should like to make correct a wrong impression that may have been gained from a statement I made in this Conference about Sister White's works. I fear that the use of the word "plagiarism" in connection with a statement as to the matter that had found its way into Sister White's writings, might cause some to think I considered Sister White guilty of plagiarism. I certainly do not think so, except in a very technical sense, as regards the charge which had been brought against her by Elder Colcord, D. M. Canright and others; that it was a technical charge rather than a charge against herself in reality; and I wanted to give my testimony on that point lest it should be thought that I had been one of those who brought a ~~technical~~ charge against Sister White on that question.

DR. KRESS: I think I can truthfully say that this series of meetings has been a great blessing to me. I must admit at the beginning when the meeting was first proposed I felt doubtful regarding the advisability of holding a meeting to study points upon which ~~xxx~~ there were differences; but I am fully convinced that the meeting has been in the providence of God. It will act as a stimulus to me to study the Word of God more diligently and to read the Testimonies more prayerfully.

TETZLAFF: This meeting reminds me of the meeting of the disciples in the upper chamber; we are all of one mind. The main point that stands more prominently that we are all agreed on-- that Christ Jesus is the Son of God and he is a Personal Saviour, a Personal Being--has appealed very much to me; and if I learned anything at all here in this conference, I learned to love my brethren more perfectly. I learned to trust them more fully than ever before.

PRENIER: I greatly appreciated the meetings we held together here. The Lord has been very near to me, especially in the morning services, and I have more confidence in my brethren here and my associates in school than ever before. It seems to me a flood of light has come into my soul. I feel stronger and better for having heard all these things. I wish I knew these things seven years ago, as I would not have had some unhappy experiences I did then.

WASHBURN: I thought many times during our council that this has been in the providence of God. I cannot help but feel that God sees something before his people that we do not see,--which requires that as a people we draw nearer to him and study his word as we have not been doing for many years in the past, and I feel that I must give myself to God in the study of his Word as never before, with the dependence upon his Spirit and upon a right condition of heart. I cannot rely upon scholarship and knowledge of languages. I shall pray as I have never prayed before.

W. R. FRENCH: This meeting has been a means to help me to fix my heart upon truth more firmly than I have ever fixed it before. I know the truth is the only safeguard in these times. It is the only thing that will help us in these times.

CAVINESS: I appreciate very much this meeting, and I feel as a result of this meeting that I am stronger to go forward, and therefore I am thankful to God for the privilege of this meeting. It has seemed to me that next to the fellowship with Christ, which is the supreme thing, comes the fellowship of the brethren. I feel as if time taken to get closer together and become interested in each other is time well spent. It is doubtless true that there is something ahead of us, and we must not only get close to Him but close to each other and interested in each other. I feel stronger, and I know that I can count on the prayers of others. I do ask that the Lord will help me to be faithful.

SWEDBERG: I want to express my deep appreciation and thankfulness to God for the privilege of coming here. I feel more and more that I need my Saviour every hour and moment of my life. If I understand my heart correctly, the greatest desire I have is to know more and more of his truth and to have power from on high to witness for him. I wish to consecrate my life anew to Him. I have been connected with this movement for many years, and have never had occasion to doubt this movement in any way, and wish to go through with it.

ISAAC: I am very thankful for the privilege that I had of being at this meeting. I have always complete faith and confidence in the Bible and in the Testimonies, never been tempted to

doubt them. I have received wonderful help since coming here.

The studies in the morning have opened up a great field. I was never able to grasp them as I do now. I was very glad for the

meeting Wednesday night, so that I could hear myself what our leading brethren think, and how they stand for the testimonies.

I am very glad to know their faith is strong. I was asked by

a minister, Well, have you been having some discussion on the testimonies, what do our leading brethren think about it? Well,

I says, so far as I can see they have faith in our Spirit of

Prophecy as we have always read in their articles. There is not

the least doubt in their minds, as far as I can see, with reference to the Spirit of Prophecy. That is what I told him, and he

was pleased to hear it. No doubt he had heard some expression

to the contrary. The study was a wonderful help to me. I

always believe the testimonies, but quite often when I was asked

questions I had to say I don't know, I don't understand, but the

Lord will open it up in due time. And for my own self I have

received wonderful help from these meetings. I shall be better

able, I am sure, to teach the Bible to the students, teach Christ and him crucified.

JACOBSEN: I want to express my appreciation of being here and of listening to these discussions and these papers. They have been a means of drawing me closer to my Saviour, opening up to me and before me the great work of the Holy Spirit. It is my determination today to let the Holy Spirit work more fully in my life and in my heart than ever before, so that when I go back to my work I can be of greater service to the Lord and be of help to bring some souls to him.

JOHNSTON: I can truly say, I am happy in Jesus today. As one of the youngest members of this Conference you can hardly imagine how much I appreciate this at the beginning of my work. I have been only one year in the Lord's work since I came out of school. I can truly say that my heart is fixed and my feet planted on the solid Rock, and I will go back to school with new determination to be a soul winner for Jesus.

WALDORF: I have enjoyed the testimonies that I have heard here this afternoon. The one tone of all is deeper consecration, which I need myself. While listening to the testimonies, I have pictured out a journey from Los Angeles to Washington. Two of us got on at Los Angeles. One went by the Southern Pacific and another by the Santa Fe. Both of us arrived in Washington. Both of us saw ~~XX~~ different scenery on the road. It is the same with our study exactly. We have an aim in our history study, we have an aim in our theological study. We pile up proofs and wade into volumes, and we see only one thing, and we are sure we are right, and when we come together we find that others have studied too. I believe that every dollar that has been spent by our schools in sending us to this Conference has been approved of by God, because it has widened our vision. As I go back to the medical school, I think of the difficulties, I think of the problems that I shall be confronted with. Those students are spending 57 to 87 hours a week on medicine, but we have only three hours to give them Bible. In worldly schools they are turned out atheists, and many of our own young doctors are leaving the message. I feel weak, and as I have heard you Bible teachers speak about deeper consecration and better teaching I have prayed. I have

said Lord, help those Bible teachers in all the schools to give those premedical students the best experience you can give them. It takes consecration; it takes faith in God, it takes power and humility all the way through to keep those men in the message. I hope the Lord will bless you, and remember the students at Loma Linda. Pray for us that they may have the religion of Jesus Christ in all their work. Pray for us in that school that we may preserve those medical students for foreign fields that they may go out strong. We have about 80. This year we have nearly 14 new students, with another class of medical evangelists, and another class of nurses.

The closing remarks of Elder Daniells were taken by Professor Hamer.

SUNDAY IN THE ROMAN EMPIRE,
AND ITS INTRODUCTION INTO THE CHRISTIAN CHURCH

Studies in the Course in Church History,
Washington Missionary College

By

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I. The Coming of the weekly cycle and Sunday into Pagan Roman Society.

Through sun-worship and the worship of other planets had been common in Asia from the earliest times, there is no proof that it involved the observance of the day we call Sunday any more than any other day until Rome had extended her sway over southwestern Asia in the first century B. C. "The New Schaff-Herzog Encyclopedia of Religious Knowledge" speaks as follows concerning the origin of the week and the naming of the days:—

"While, then, a regularly ordered week of seven days was in antiquity limited to the Hebrews, the employment of seven day periods was much wider, owing to the setting of special mystical value upon the number seven. . . . With the planet week the Hebrew week had originally no connection; indeed, an early age for the relation of the week to the number of planets is not yet proved and does not appear in the cuneiform tablets, certainly not in the order now followed of sun, moon, Mars, Mercury, Jupiter, Venus, Saturn. But other principles of arrangement are discoverable, for instance, that of assumed distance from the earth. The planets were ^{also} connected with certain hours of the day in turn. While Dio Cassius attributed the conception that the planets ruled the days to the Egyptians, in reality it came from Babylonia, the motherland of astrology. Rising there in the century before Christ, it spread into the Roman empire. In the cuneiform tablets nothing has yet been found of the regularly

alternating governing of the days by the planets, nor of the arrangement of the planets according to their distance from the earth. The Babylonian ~~arrangement~~ arrangement ~~is often~~ is often moon, sun, Jupiter, Venus, Saturn, Mercury, and Mars; earlier still, moon, sun, Mercury, Venus, Mars, Jupiter, and Saturn. The planet week arose, then, among the astrologers of Hellenistic times."--Vol. XII, p. 283.

From this we learn that the week was not known except among the Hebrews. Dr. Cumont, for many years professor in the University of Ghent, Belgium, ^{speaks} ~~speaking~~, as follows concerning the astrological week:

"It was probably first introduced into the sidereal cults of Mesopotamia and of Syria, thence passed to Alexandria, and it is about the age of Augustus that it began to supplant in Latin countries the old Roman nundinum of eight days, and it ended by replacing all Roman calendars. Adopted by the Church in spite of its suspicious origin, it was imposed on all Christian peoples,"--"Astronomy and Religion among the Greeks and Romans," p. 165.

In his book, "Roman Festivals," W. Warde Fowler, M. A., Oxford, gives a calendar showing the Roman festivals, but Sunday is not to be found in it. Thus we see that the Roman had no weekly cycle of seven days, and hence did not observe a weekly rest day. On this point, Dr. T. G. Tucker says: "We must remember that the Romans had no such thing as Sunday,"--"Life in the Roman World of Nero and St. Paul," p. 260.

The following is from Dio Cassius:

"The custom of referring the days to the seven stars called planets was established by the Egyptians, but has spread to all men, though it was instituted comparatively not long ago. At any rate the original Greeks in no case understood it, so far as I am aware. But since it is becoming quite habitual to all the rest of mankind

and to the Romans themselves, and this is to them already in a way an hereditary possession, I wish to make a few brief statements about it, telling how and in what way it has been so arranged.

"I have heard two accounts, in general not difficult of comprehension, and containing some one's theories. If one apply the so-called 'principle of the tetrachord' (which is believed to constitute the basis of music) in order to these stars, by which the whole universe of heaven is divided into regular intervals, as each one of them revolves, and beginning at the outer orbit assigned to Saturn, then omitting the next two names the master of the fourth, and after him passing over two others reach the seventh, and in the return cycle approach them and the presiding gods in this same way calling them by the names of the days, one will find all the days to be in a kind of musical connection with the arrangement of the heavens.

"This is one of the accounts: the other is as follows. If you begin at the first one to count the hours of the day and of the night, assigning the first to Saturn, the next to Jupiter, and third to Mars, the fourth to Sol, the fifth to Venus, the sixth to Mercury, and the seventh to Luna, according to the order of the cycles which the Egyptians observe in their system, and ^{if} you repeat the process, covering thus the twenty-four hours, you will find that the first hour of the following day comes to the sun. And if you carry on the operation throughout the next twenty-four hours, by the same method as outlined above, you will consecrate the first hour of the third day to the moon, and if you proceed similarly through the rest, each day will receive the god that appertains to it. This, then, is the tradition." *

*"Dio attempts in chapters 18 and 19 to explain why the days of

the week are associated with the names of the planets. It should be borne in mind that the order of the planets with reference to their distance from the earth (counting from farthest to nearest) is as follows: Saturn, Jupiter, Mars, Sun, Venus, Mercury, Moon. The custom of naming the days may then have arisen, he says, (1) by regarding the gods as originally presiding over separate days assigned by the principle of the tetrachord (i.e., skipping two stars in your count each time as you go over the list) so that you get this order: the day of Saturn, of the Sun, of the Moon, of Mars, of Mercury, of Jupiter, of Venus (Saturday to Friday, inclusive); or (2) by regarding the gods as properly gods of the hours, which are assigned in order, beginning with Saturn, as in the list above, and allowing it to be understood that the god who is found by this system to preside over the first hour shall also give his name to the day in question."--Dio Cassius, Book 37, ch. 18, 19.

As the name Sunday implies, that day came to be dedicated to the sun. During the second and third centuries A. D., sun-worship gradually became predominant in the Roman empire. The following quotations from Dr. Cumont show the successive steps by which this was accomplished, as well as indicate the natural relationship that existed between absolute monarchy and the stellar theology:--

"From the moment of the discovery of traces of the Persian cult in Italy, we find it intimately associated with that of the Magna Mater (or great mother) of Pessinus, which had been solemnly adopted by the Roman people three centuries before. Further, the sanguinary ceremony of the taurobolium, or baptism in the blood of a bull, which had, under the influence of the old Mazdean belief, been from the period of Marcus Aurelius (161-180 A. D.), by grants of civil immunities. True, we are still in doubt whether this asso-

ciation of the two deities was officially confirmed by the senate or the prince. Had this been done, the foreign god would at once have acquired the rights of Italian citizenship and would have been accorded the same privileges with Cybele or the Bellona of Comana. But even lacking all formal declaration on the part of the public powers, there is every reason to believe that Kithra, like Attis, whom he had been made to resemble, was linked in worship with the Great Mother and participated to the full in the official protection which the latter enjoyed. Yet the clergy appear not to have received a regular donation from the treasury, although the imperial fiscus and the municipal coffers were in exceptional cases opened for their benefit.

"Toward the end of the second century, the more or less circumspect complaisance with which the Caesars had looked upon the Iranian mysteries was suddenly transformed into effective support. Commodus (180-192 A. D.) was admitted among their adepts and participated in their secret ceremonies, and the discovery of numerous votive inscriptions, either for the welfare of this prince or bearing the date of his reign, gives us some inkling of the impetus which this imperial conversion imparted to mithraic propaganda. After the last of the Antonine emperors had thus broken with the ancient prejudice, the protection of his successors appears to have been definitely assured to the new religion. From the first years of the third century onward it had its chaplains in the palace of the Augusti, and its votaries are seen to offer vows and sacrifices for the protection of Severus and Philippus. Aurelian (270-275 A.D.), who instituted the official cult of the Sol Invictus, could have had only sentiments of sympathy with a god that was regarded as

identical with the one whom he caused his pontiffs to worship. In the year 307 A. D., Diocletian, ~~Elx~~ Galerius, and Licinius, at their conference in Carnuntum, dedicated with one accord a temple to Mithra fautori imperii sui, and the last pagan that occupied the throne of the Caesars, Julian the Apostate, was an ardent votary of this tutelar god, whom he caused to be worshipped in Constantinople." -- "The Mysteries of Mithra," pp. 386-~~388~~ 389.

"Thus the triumph of Oriental religions was simultaneously the triumph of astral religion, but to secure recognition by all pagan peoples, it needed an official sanction. The influence which it had acquired among the populace, was finally assured when the emperors lent it an interested support. That apotheosis by which from the beginning of the principate deceased princes were raised to the stars, is inspired both in form and spirit by Asiatic doctrines. We have seen that already Augustus and especially Tiberias allowed themselves to be converted to the ideas of the disciples of Posidonius. But they remained hostile to the popular forms of foreign worships, at least in their capital. Their idea, which was entirely political, is the restoration of the old Roman faith/ and respect for the purely practical cult of the city. But in proportion as Caesarism became more and more transformed into absolute monarchy, it tended more and more to learn for support on the Oriental clergy. These priests, loyal to the traditions of the Achaemenids and the Pharaohs, preached doctrines which tended to elevate sovereigns above mankind, and they supplied the emperors with a dogmatic justification of their despotism. . . . The emperor is the image of the Sun or earth, like him invincible and eternal (invictus, aeternus), as his official title declares. Already in the eyes of the

Babylonians the sun was the royal planet, and it is he that in Rome continues to give to his chosen ones the virtues of sovereignty, and destines them for the throne from the time of their appearance on earth. He remains in close communion with them, he is their companion (comes) and their congener, for they are united by community of nature. It may be said that they are consubstantial; and in the third century the monarch was worshipped as 'god and master by right of birth' (deus et dominus natus), who had descended from heaven by grace of the Sun, and by his grace will reascend ~~thither~~ thither again after death. . . . Thus it is noticeable that the princes who proclaimed most loudly their autocratic pretensions, a Domitian or a Commodus, were also those who most openly favored Oriental cults.

"These cults attained the zenith of their power when the advent of the Severi brought them the support of a half-Syrian Court. . . . Officials of all ranks, senators and officers, rivaled each other in devotion to the gods who protected their sovereigns and were protected by them. You all know the bold proclamation of A. D. 218 which set upon the throne a boy of fourteen years, priest of Elagabalus, whose name he bore. The Greeks called him Hellogabalus in order to recall the solar character of this god. To this barbarous divinity, hitherto rather obscure, he sought to give the primacy over all others. It miscarried and provoked the assassination of its author.

"But it corresponded to the aspirations of the day and it was renewed half a century later, this time with complete success. In 274 Aurelian was inspired with the same idea, when he created a new cult of the 'Invincible Sun.' . . . In establishing this new State cult, Aurelian in reality proclaimed the dethronement of the

old Roman idolatry and the accession of Semitic sun-worship.

"With Constantius Chlorus (305 A. D.) there ascended the throne a solar dynasty which, connecting itself with Claudius II Gothicus, a votary of the worship of Apollo, professed to have Sol Invictus as its special protector and ancestor. Even the Christian emperors Constantine and Constantius, did not altogether forget the pretensions which they derived from so illustrious a descent, and the last pagan who occupied the throne of the Caesars, Julian the Apostate, has left us a discourse in which, in the style of a subtle theologian and a fervent devotee, he justified the adoration of the King Star, of whom he considered himself the spiritual son and heaven-sent champion."--"Astrology and Religion," pp. 94-99.

Concerning the nature of sun-worship, Dr. Cumont says:--

"To sum up, then, this long catalog, astological paganism deified the active principles which move all celestial and terrestrial bodies. Water, fire, earth, the sea, and the blast of the winds, but above all the luminous heavens of the fixed stars and planets revealed the boundless power of the God who filled all nature. But this pantheism no longer naively regarded this nature as played by capricious spirits/ and unregulated powers. Having become scientific, it conceived the gods as cosmic energies, the providential action of which is rather in a harmonious system.

"Oriental theologians developed the idea that the world forms a trinity; it is three in one and one in three; it is made up of the sphere of the fixed stars, regarded as not resolvable into parts, of the spheres of the planets and of the earth, starting from the moon. According to some of these theologians, each of the inferior worlds received a portion of its power from the superior

worlds and shared in their energy, and the source of all force and all virtue resided in the highest sphere, one and indivisible, which regulated the movements of all the other parts of the universe.

"But this is not the theory which triumphed in the Roman empire. Rather it was supposed that the motive power, which set in motion all the cosmic organism, came from the Sun, and thus the Sun was raised to the rank of a Supreme God. This Sun-worship was the logical result of a paganism steeped in erudition, which had become a religious form of cosmology. Renan once observed: 'The life of our planet has its real source in the sun. All force is a transformation of the sun.'""Astrology and Religion," pp. 123, 124.

The following quotation from pages 161-163 of the same book further describes sun-worship as practiced in the Roman empire and also speaks of its effect in the exaltation of Sunday:--

"Concerning the worship which was paid to the stars in the West we possess very few data, even for the most important of all, that of the Sun. I will not lay stress on certain details which have come down to us about the rites of the moon, the stars, the signs of the zodiac, etc. We shall only mention some liturgical practices which have had permanent results.

"It was customary to worship the rising Sun (Oriens) at dawn, at the moment when its first rays struck the demons who invade the earth in the darkness. Tacitus describes to us how, at the battle of Bedriacum in 69 A. D., the soldiers of Vespasian saluted the rising Sun with loud shouts after the Syrian custom. In temples thrice a day--at dawn, at midday, and at dusk--a prayer was addressed to the heavenly source of light, the worshipper turning towards the East in the morning, towards the South at Midday, and

towards the West in the evening. Perhaps this custom survived in the three daily services of the early Church.

"A very general observance required that on the 25th of December the birth of the 'new Sun' should be celebrated, when after the winter solstice the days began to lengthen and the 'invincible' star triumphed again over darkness. It is certain that the date of this Natalis Invicti was selected by the Church as the commemoration of the Nativity of Jesus, which was previously confused with the Epiphany. In appointing this day, universally marked by pious rejoicings, which were as far as possible retained,—for instance the old chariot-races were preserved,—the ecclesiastical authorities purified in some degree the customs which they could not abolish. This substitution, which took place at Rome probably between 354 and 360, was adopted throughout the Empire, and that is why we celebrate Christmas on the 25th of December.

"The predominance assigned to the dies solis also certainly contributed to the general recognition of Sunday as a holiday. This is connected with a more important fact, namely, the adoption of the week by all European nations. We have seen that in the astrological system each day was sacred to a planet. It is probable that the worshipper prayed to the presiding star of each day in turn. We still possess the text of these prayers addressed to the planets in the East as in the West."

Dio Cassius, Book 37, ~~27th~~ chapter 17, shows that devoting a day to a duty by engaging in no "serious occupations" was as late as 230 A. D. considered an extravagant fashion. He says:

"This was the course of events at that time in Palestine. That is the name that has been applied from of old to the whole race which extends from Phoenicia to Egypt along the inner sea. They have

also another name that has been acquired,--i.e., the country has been called Judaea, and the people themselves Jews. I do not know from what source this title was first given them, but it applies also to all the rest of mankind, although of foreign race, who cherish their customs. This nation exists among the Romans also, and though often diminished has increased to a very great extent and has won its way to the right of freedom in its observances. They are distinguished from the rest of mankind in every detail of life, so to speak, and especially by the fact that they do not honor any of the usual gods, but reverence mightily one particular divinity. They never had any statue in Jerusalem itself, but believing him to be inexpressible, invisible, they worship him in the most extravagant fashion on earth. They built him a temple that was extremely large and beautiful, except in so far as it was void and roofless, and dedicated the day called the day of Saturn, on which, among many other most peculiar actions, they undertake no serious occupation.

"Now as for him, who is he and why he has been so honored, and how they got their superstition about him, accounts have been given by many, no one of which pertains to this history."

II. Some, Styling Themselves Christians, attend Worship on Sunday for Philosophical Reasons.

From the foregoing, we see that with the triumph of sun-division worship in the Roman empire the ~~division~~ of time into weeks of seven days became prevalent, each day being dedicated to one of the seven stars, and Sunday being somewhat more highly regarded than the others as it was dedicated to that god which was supposed to be chief. The worshippers of the sun did not, however, cease work on

that day. How its observance was introduced among some who professed to be members of the Christian Church without Scriptural authority is worthy of much more consideration. According to the Apostle Paul, a falling away had already begun in his day. See II Thess. 2: 3-8. By 147 A. D. this movement had introduced the first day of the week as the day of worship, though probably not as a day of rest, but no claim was made giving this custom Biblical authority. Philosophical reasons were urged, however, as may be shown by the following from Justin Martyr:—

"On the day called Sunday, all who live in cities or in the country gather ~~together~~ together to one place, and the memoirs of the apostles or the writings of the prophets are read, as long as time permits; then when the reader has ceased, the president verbally instructs, and exhorts to the imitation of these good things. Then we all rise together and pray, and, as we before said, when our prayer is ended, bread and wine and water are brought, and the president in like manner offers prayers and thanksgivings, according to his ability, and the people assent, saying Amen. . . .

"But Sunday is the day on which we hold our common assembly, because it is the first day on which God, having wrought a change in the darkness and matter, made the world; and Jesus Christ our Saviour on the same day rose from the dead. For He was crucified on the day before that of Saturn (Saturday); and on the day after that of Saturn, which is the day of the Sun, having appeared to His apostles and disciples, he taught them these things, which we have submitted to you also for your consideration,"—"First Apology," chap. 67, Found in "Ante-Nicene Fathers" (Scribner's Sons, Ed. 1908), Vol 1. p. 186.

It was the gnostics who introduced the observance of Sunday. Their philosophy was opposed to the divine law, as the following statement by Epiphanius concerning a prominent gnostic will show: "Marcion for this reason fasted on the Sabbath. For said he, since that day is the rest of the God of the Jews, who made the world and rested on the Sabbath day, we therefore institute fasting on that day, that we may not seem to do anything in compliance with the rites of the God of the Jews."--Quoted in "History of the Sabbath," p. 453. Yet the no-law theory did not come into general use before the close of the third century.

The following quotation gives an additional reason why Sunday keeping became common: "A certain antipathy of the Greeks and Romans toward Judaism cooperated here with a law of self-preservation. On all hands, therefore, Judaism as it then existed was abandoned as a ~~xxx~~ sect judged and rejected by God, as a society of hypocrites, as a synagogue of Satan, as a people seduced by an evil angel, and the Jews were declared to have no further right to the possession of the Old Testament."--"History of the Sabbath," p. 454.

The following paragraph from Cox's "Literature of the Sabbath Question" also throws some light on the causes that brought about the general substitution of Sunday for the Sabbath:--

"But although, as the reviewer justly says, Christian theology had not at this time assumed the systematic form which it afterwards attained, there is no ground for saying that the Fathers or 'the Church' represented by them, had formed a theory, Sabbatarian or dogmatical, of the Lord's day. Often did the question occur to them, Why do we honor the first day of the week, and assemble for worship upon it? And to this question not one of them who lived

before the reign of Constantine has either answered, with Mr. Gillfillan, Because the fourth commandment binds the Christian Church as it did the Jews, and the Sabbath-day was changed by Christ or his apostles from Saturday to Sunday;--or replied with Dr. Hessey, Because the Apostles who had a divine commission, appointed the Lord's day to be observed as a Christian festival. On the contrary, they give sundry other reasons of their own--fanciful in most cases, and ridiculous in some. The best of them is, that on the first day the Saviour had arisen from the dead; and the others chiefly are--that on the first day God changed darkness and matter, and made the world (Justin, as quoted above, p. 323); that on a Sunday Jesus Christ appeared and instructed his disciples (Justin, *ibid.*); that the command to circumcise children on the eighth day was a type of the true circumcision by which we are circumcised from error and wickedness through our Lord, who rose from the dead on the first day of the week (Justin and Cyprian, above, p. 324, and below, p. 354); and that manna was given to the Israelites on a Sunday ~~fasting~~ (Origen, above, p. 347). From which the inevitable inference is, that they neither had found in Scripture any commandment--primeval, Mosaic, or Christian--appointing the Lord's Day to be honored and observed, nor knew from tradition any such commandment delivered by Jesus or his apostles."--Cox's "Literature of the Sabbath Question," in two volumes, Vol. I, p. 353.

Dr. Hessey also agrees that there is no command in Scripture for the observance of Sunday, as the following paragraph shows:--

"Nothing Sabbatical, either in the sense of commanded rest, (though rest to a certain extent would be a necessary condition to the fulfillment of its duties, and indeed, as we shall show hereafter, is implied in the very idea of Lord's Day), or in the way of implica-

tion that the whole of it is to be employed in directly religious observances, or that such religious observances as are employed should be cast in a particular mold, or that such and such acts are prohibited during its continuance; nothing, I say, of this sort is to be found in what we may call the Church deed of the institution of the Lord's Day. Whatever of this sort afterwards formally belonged to it, is of Ecclesiastical ruling in the lower sense of the term--is obligatory in a secondary degree only, in deference to the voice of the ancient Church, or to that of our own--or as suggested by the nature of the case, or by Christian charity, or by, (what no good man will disregard), considerations of public utility."--"Sunday: Its Origin, History, and Present Obligation, Considered in the Bampton Lectures Preached Before the University of Oxford in the Year 1860," by James Augustus Hessey, D.C.L., third edition (1866), pp. 39 and 40.

III. The Sabbath During This Period.

The seventh day was recognized as the Sabbath from the first to the fourth centuries. In section (or chapter) XIV of his "Paschal Canon," Anatolius of Alexandria, who lived about 270 A. D., gives a calendar which designates the first day of the week "Lord's Day" and the day before it "Sabbath." See "Ante-Nicene Fathers," Vol VI, p. 150. As the following quotations show, Socrates Scholasticus and Sozomenus, both of whom lived in the fifth century, also add their testimony to the fact that the Sabbath, as well as Sunday, was still observed by some in their day:--

"The Arians, as we have said, held their meetings without the city. As often therefore as the festal days occurred--I mean Saturday and the Lord's Day--in each week, on which assemblies are usually held in the churches, they congregated within the city

gates about the public ~~xxx~~ squares, and sang responsive verses adapted to the Arian heresy. This they did during the greater part of the night: and again in the morning, chanting the same songs which they called responsive, they paraded through the midst of the city, and so passed out of the gates together to their places of assembly.

"John fearing lest any of the more simple should be drawn away from the church by such kind of hymns, opposed to them some of his own people, that they also employing themselves in chanting nocturnal hymns, might obscure the effort of the Arians and confirm his own party in the profession of their faith."—"The Ecclesiastical History by Socrates Scholasticus," Book VI, Chap. 8, found in "Ante-Nicene and Post-Nicene Fathers," Second Series, Vol. II, p. 144.

"Assemblies are not held in all churches on the same time or manner. The people of Constantinople, and almost everywhere, assemble together on the Sabbath, as well as on the first day of the week, which custom is not observed at Rome or at Alexandria. There are several cities and villages in Egypt where, contrary to the use established elsewhere, the people meet together on Sabbath evenings, and, although they have dined previously, partake of the mysteries."—"The Ecclesiastical History of Salaminus Hermias Sozomenus," Book VII, Chap. XIX, found in "Ante-Nicene Fathers," Second Series, Vol. II, p. 390.

The Sabbath was made a fast day by the Western church in order that they might be as different from the Jews as possible.

While the "Apostolic Constitutions" were not written by the apostles, and hence may not be taken as authority in doctrine, they may very properly be taken as reflecting the belief and practice of the Western church in the middle of the fourth century, when they

were written. Their testimony in regard to the observance of Sabbath and Sunday is as follows:--

"Have before thine eyes the fear of God, and always remember the ten commandments of God. . . . Thou shalt observe the Sabbath, on account of Him who ceased from His work of creation, but ceased not from His work of providence: it is a rest for meditation of the law, not for idleness of the hands."--"Constitutions of the Apostles," Book II, Sec. IV, Chap. 36; A. N. F., Vol. VII, p. 413.

"Let your judicatures be held on the second day of the week, that if any controversy arise about your sentence, having an interval till the Sabbath, you may be able to set the controversy right, and to reduce those to peace who have the contest one with another against the Lord's Day."--Book II, Sec. VI, Chap. 47; A. N. F., Vol. VII, p. 417.

"Assemble yourselves together every day, morning and evening, singing Psalms and praying in the Lord's house: in the morning ascend the sixty-second Psalm and in the evening the hundred and fortieth, but principally on the Sabbath-day. And on the day of our Lord's resurrection, which is the Lord's day, meet more diligently, sending praise to God that made the universe by Jesus, and sent Him to us, condescending to let Him suffer, and raised Him from the dead. Otherwise what apology will he make to God who does not assemble on that day to hear the saving word concerning the resurrection, on which we pray thrice standing in memory of Him who arose in three days, in which is performed the reading of the prophets, the preaching of the gospel, the obligation of the sacrifices, the gift of the holy food?"--Book II, Sec. VII, Chap. 59; A. N. F., Vol. VII, p. 422.

"Do you therefore fast on the days of the passover, begin-

ning from the second day of the week till the preparation, and the Sabbath, six days, making use of only bread, and salt, and herbs, and water for your drink; but do you abstain on these days from wine and flesh, for they are days of lamentation and not of feasting. Do ye who are able fast the day of the preparation and the Sabbath-day entirely, tasting nothing till the cock-crowing of the night; but if any one is not able to join them both together, at least let him observe the Sabbath-day; for the Lord says somewhere, speaking of Himself: "When the Bridegroom shall be taken away from them, in those days shall ye fast." In these days, therefore, He was taken away from us by the Jews, falsely so named, and fastened to the cross, and was "numbered among the transgressors."

--Bock V. Sec. III, Chap. 18; A. N. E., Vol. VII, p. 447.

"He suffered for us by Thy permission, and died, and rose again by Thy power: on which account we solemnly assemble to ~~the~~ celebrate the feast of the resurrection on the Lord's day, and rejoice on account of Him who has conquered death, and has brought life and immortality to light. . . . Thou didst give them [our fathers] the law or decalogue, which was pronounced by Thy voice and written with Thy hand. Thou didst enjoin the observation of the Sabbath, not affording them an occasion of idleness, but an opportunity of piety, for their knowledge of Thy power, and the prohibition of evils; having limited them as within a holy circuit for the sake of doctrine, for the rejoicing upon the seventh period. On this account was there appointed one week, and seven weeks, and the seventh month, and the seventh year, and the revolution of these, the jubilee, which is the fiftieth year for remission, that men might have no occasion to pretend ignorance. On this account he ~~is~~ permit-

ted men every Sabbath to rest, that so no one might be willing to 1099
 send word out of his mouth in anger on the day of the Sabbath. For
 the Sabbath is the ceasing of the creation, the completion of the
 world, the inquiry after laws, grateful praise to God for the bless-
 ings he has bestowed upon men. All which the Lord's day excels,
 and shows the Mediator Himself, the Provider, the Lawgiver, the
 Cause of the resurrection, the First born of the whole creation,
 God, the Word, a man, who was born of Mary alone, without a man, who
 lived holily, who was crucified under Pontius Pilate, and died, and
 rose again from the dead. So that the Lord's Day commands us to
 offer unto ~~God~~ thee, O Lord, thanksgiving for all. For this is the
 grace afforded by thee, which on account of its greatness has ob-
 scured all other blessings."--Book VII, Sec. II, Chap. 36; A. N. F.,
Vol. VII, p. 474.

"I Peter and Paul do make the following constitutions. Let the
 slaves work five days; but on the Sabbath-day and the Lord's day let
 them have leisure to go to church for instruction in piety. We have
 said that the Sabbath is on account of the creation, and the Lord's
 day of the resurrection."--Book VIII, Sec. IV, Chap. 33; A. N. F.,
Vol. VII, p. 495.

The following quotations from Chrysostom, who lived in the
 fifth century, show the position taken by the Eastern church at
 this time:--

"You will now understand why Paul calls circumcision a sub-
 version of the gospel. There are many among us now, who fast on
 the same day as the Jews, and keep the Sabbaths in the same manner;
 and we endure it nobly or rather ignobly and basely. And why do I
 speak of Jews seeing that many Gentile customs are observed by some
 among us."--"Commentary of St. John Chrysostom, Archbishop of Con-

stantinople, on the Epistle of St. Paul the Apostle to the Galatians," Chap. I, Verse 7; "Nicene and Post-Nicene Fathers," First Series, Vol. XIII, p. 8.

"For though few are now circumcised, yet, by fasting and observing the Sabbath with the Jews, they commonly exclude themselves from grace. If Christ avails not to those who are only circumcised, much more is peril to be feared where fasting and Sabbatizing are observed, and thus two commandments of the law are kept in the place of one. . . . Listen to Paul's words, that the observance of the law overthrows the Gospel, and learn if thou wilt, how this comes to pass, and tremble, and shun this pitfall. Wherefore dost thou keep the Sabbath, and fast with the Jews? Is it that thou fearest the Law and abandonment of its letter? But thou wouldest not entertain this fear, didst thou not disparage faith as ~~weak~~ weak and by itself powerless to save. A fear to omit the Sabbath plainly shows that you fear the Law as still in force; and if the Law is needful, it is so as a whole, not in part, nor in one commandment only; and if as a whole, the righteousness which is by faith is little by little shut out. If thou keep the Sabbath, why not also be circumcised? And if circumcised, why not also offer sacrifices? If the Law is to be observed, it must be observed as a whole, or not at all. If omitting one part makes you fear condemnation, this fear attaches commonly to all parts."--Chrysostom's Commentary on Galatians, Chap. II; "Nicene and Post-Nicene Fathers," First Series, Vol. XIII, p. 21.

IV. Sunday Placed among the Legal Holidays by Imperial Legislation.

But the observance of Sunday, while at first supported by

such reasons as those already mentioned, was not left to them alone. Constantine's edict of March 7, 321 A. D., commanded: "All judges and city people and the craftsmen shall rest upon the venerable Day of the Sun. Country people, however, may freely attend to the cultivation of the fields, because it frequently happens that no other days are better adapted for planting the grain in the furrows or the vines in the trenches. So that the advantage given by heavenly providence may not for the occasion of a short time perish."

--Direct translation from the Codex Justinianus, Vol. 3, Book 12, Chap. 3; "Ayer's Source Book," pp. 284 and 285.

It will be noted that the title given Sunday is "the venerable day of the sun," that this law is similar to the laws concerning all the feast days of the empire. This Sunday law was the first step that produced the church and state union of the papacy. Coleman, in his "Constantine the Great and Christianity," speaking of these and other laws, says: "Constantine's laws on Sunday are of very much interest. In 321 he raised it to the rank of the old pagan holidays." "These laws are not necessarily Christian or pagan." Speaking of the designation of the day as the "venerable day of the sun," he says: "Such phrases were common to both Christians and pagans." Eusebius gives a list of laws by Constantine as Christian laws. Later Roman emperors made still more stringent Sunday laws than did Constantine, and nearly every Christian nation from that time to this has had such laws upon its statute books. Hutton Webster in "Rest Days" cites a provision whereby Constantine sought to have Sunday established as a regular market day.

The following quotations from Cyril of Jerusalem, who died in 386 A. D., show how he regarded the Sabbath:--

"Neither venture thyself at heathen assemblies for public spectacles, nor ever use amulets in sicknesses; shun also all the vulgarity of tavern-hunting. Fall not away either into the sect of the Samaritans, or into Judaism; for Jesus Christ henceforth hath ransomed thee. Stand aloof from all observance of Sabbaths, and from calling any indifferent meats common or unclean."--Fourth Catechetical Lecture, Sec. 37; "Nicene and Post-Nicene Fathers," Second Series, Vol. VII, p. 28.

"This Holy Spirit, who in unison with Father and Son has established the New Covenant in the Church Catholic, has set us free from the burdens of the law grievous to be borne,--those I mean, concerning things common and unclean, and meats, and sabbaths, and new moons, and circumcision, and sprinklings, and sacrifices; which were given for a season, and had a shadow of good things to come, but which, when the truth had come, were rightly withdrawn."--Seventeenth Catechetical Lecture, Sec. 29; "Nicene and Post-Nicene Fathers," Second Series, Vol. VII, p. 131.

Chrysostom believed that the Sabbath was not one of the leading commandments, that it was only partial and temporary, and hence had been abolished. Thus we find him writing as follows:--

"Wherefore when He [God] speaks to us by the dictate of conscience, He not only prohibits, but adds the reason. When, for instance, He gave commandment respecting the Sabbath; 'on the seventh day thou shalt do ~~xxx~~ no work;' He subjoined also the reason for this cessation. What was this? 'Because on the seventh day God rested from all His works which He had begun to make.' And again; 'because thou ~~was~~ wert a servant in the land of Egypt.' For what purpose, then, I ask, did He add a reason respecting the Sabbath, but did no such thing in regard to murder? Because this commandment was not one

of the leading ones. It was not one of those which are accurately defined of our conscience, but a kind of partial and temporary one; and for this reason it was abolished afterwards."--Homilies of St. John Chrysostom, Archbishop of Constantinople, Addressed to the people of Antioch, Concerning the Statutes, Homily XII; "Nicene and Post-Nicene Fathers," First Series, Vol IX, pp. 421 and 423.

We have seen thus far that Sunday came into prominence among the sun-worshippers of the Roman empire during the first three centuries A. D., that it was first introduced among Christians by the gnostics, who used philosophical arguments to defend the practice, and who were determined not to do anything that might seem to be honoring the God who created this world, that it gradually gained a stronger hold on the Christian church, and was at last enforced in some measure at least by a law of the land.

V. Sunday is made binding upon Conscience by Decrees of Councils and Injunctions of Popes.

The church councils, also, were not silent on this matter. That of Elvira, a provincial council held at Elvira, Spain, about 300 A. D., decreed that "whosoever neglects attendance at church on Sunday shall be excommunicated for a short time." Canon XXIX of the Council of Laodicea, also a provincial council, held in Asia Minor at an uncertain date, commanded Christians to work on the Sabbath and to rest on Sunday. Yet even this council did not think it necessary that work should be entirely stopped on Sunday. This canon has greater value because Canon IV of the Council of Chalcedon recognized the canons passed by the Council of Laodicea. Canon XLIX of the Council of Laodicea provides that bread must be offered

during Lent except on the Sabbath and on the Lord's Day. It also shows that some services were still held on the Sabbath. To sum up the decrees of the councils so far as they relate to the observance of the Sabbath and Sunday, they command that work must be done on the Sabbath but that one should rest on Sunday if convenient.

Pope Gregory the Great (590-604 A.D.) seems to have been the first pope to speak officially in regard to the Sabbath. His position in this matter was truly gnostic; and by means of fanciful interpretations, he made void the Law of God, as will be seen from the following portions of his letter to the Romans, written in A. D. 602:--

"It has come to my ears that certain men of perverse spirit have sown among you some things that are wrong and opposed to the holy faith, so as to forbid any work being done on the Sabbath day. What else can I call these but preachers of antichrist, who, when he comes, will cause the Sabbath day as well as the Lord's day to be kept free from work. . . .

"We therefore accept spiritually, and hold spiritually, this which is written about the Sabbath. For the Sabbath means rest. But we have the true Sabbath in our Redeemer Himself, the Lord Jesus Christ. And whoso acknowledges the light of faith in Him, for he draws the sins of concupiscence through his eyes into his soul, he introduces burdens through the gates on the Sabbath day. We introduce, then, no burden through the gates of the Sabbath day for we draw no weight of sin through the bodily senses to the soul. . . . If, then, the very Truth in person commanded that the Sabbath should not be kept according to the letter, whoso keeps the rest of the Sabbath according to the letter of the Law, who else does he contradict but the Truth Himself?"--Gregory the Great, "Nicene and

Post-Nicene Fathers," Second Series, Vol. XIII, p. 92.

Thus we see that the Sunday institution is without Scriptural authority, that Sunday was exalted above the other days of the week by the later sun-worship of the Roman empire, that through the gnostic sects its observance was introduced into the Christian church on philosophical grounds, that it was already established in some churches as early as 147 A. D., that it gradually gained a strong hold on the church and finally displaced the observance of the true Sabbath, and lastly that it was made binding upon conscience by legal enactments and by the decree of the pope. In other words, its supports have been philosophy, tradition, and the power of the state in opposition to the Word of God. The change of the Sabbath is the chief mark of papal usurpation since the papacy is the greatest exponent of tradition and assumes full responsibility for the change. The Council of Trent decided that under no consideration should heretics be allowed to triumph over the church by their throwing tradition aside, and it was further decreed that tradition does not signify antiquity, but rather continual inspiration. See "Catechism of the Council of Trent."

VI. The Reformers and Sunday.

Most Protestant denominations have followed the lead of Rome in this matter from the first. In 1530, fifteen years before the Council of Trent, the Lutheran position had been expressed in the Augsburg Confession, which contained a declaration that "those who argue that the Sabbath has been changed and various other things done, must needs have the church's power to be very great because it hath dispensed with a precept of the Decalogue." (See

"Creeds of Christendom," p. 64 ff., under head of "Discretionary Power of the Church.") And again, on page 68 of the same book we read: "The Lutheran answer is that it is lawful for the church to make ordinances, but not that their violation be considered sin," "They that think that the Lord's day was appointed by the church instead of the Sabbath are greatly mistaken."

The position of Calvin with reference to the fourth commandment, as expressed in his "Institutes," was as follows:--

"XXVIII. The end of this precept is, that being dead to our own affections and works, we should meditate on the kingdom of God, and be exercised in that meditation in the observance of his institutions. But as it has an aspect peculiar and distinct from the others, it requires a little different kind of exposition. The Fathers frequently call it a shadowy commandment, because it contains the external observance of the day, which was abolished with the rest of the figures at the advent of Christ. And there is much truth in their observation, but it reaches only half of the Sabbath. Wherefore it is necessary to seek farther for an exposition, and to consider three causes on which I think I have discovered this commandment to rest. For it was the design of the heavenly Lawgiver under the rest of the seventh day, to give the people of Israel a figure of the spiritual rest, by which the faithful ought to refrain from their own works, in order to leave God to work within them. His design was, secondly, that there should be a stated day, on which they might assemble together to hear the law and perform the ceremonies, or at least which they might especially devote to meditations on his works: that by this recollection they might be led to the quests of piety. Thirdly, he thought it right that servants and persons living under jurisdiction of others, should be indulged

with a day of rest, that they might enjoy some remission from their labor. . . .

"XXXIII. I am obliged to be rather more diffuse on this point, because in the present age some unquiet spirits have been raising noisy contentions respecting the Lord's Day. They complain that Christians are tinctured with Judaism, because they retain any observance of days. But, I reply, that the Lord's Day is not observed by us upon the principles of Judaism; because in this respect the difference between us and the Jews is very great. For we celebrate it not with scrupulous rigour as a ceremony which we conceive to be a figure of some spiritual ministry; but only use it as a remedy necessary to the preservation of order in the church. . . . Now whereas it was expedient for the destruction of superstition, the day which the Jews kept holy was abolished; and it being necessary for the preservation of decorum, order, and peace in the Christian church, another day was appointed for the same use. . . .

"XXXIV. However, the ancients have not without sufficient reason substituted what we call the Lord's Day in the room of the Sabbath. For since the resurrection of the Lord is the end and consummation of that true rest, which was adumbrated by the ancient Sabbath; the same day, which put an end to the shadows, admonishes Christians not to adhere to a shadowy ceremony. Yet I do not lay so much stress on the septenary number, that I would oblige the church to the invariable adherence to it; nor will I condemn those churches, which have other solemn days for their assemblies, provided they keep at a distance from superstition. And this will be the case, if they be only designed for the observance of discipline and well-regulated order. Let us sum up the whole in the following manner. As the truth was delivered to the Jews in a figure,

Lacks First

Study 7-20-19

THE DIVINE CALL TO TEACH

BY

Given to AGD

Prof. W. E. Howell

with other materials

8:15

Yesterday morning we considered briefly the teaching of the scriptures that teaching is a spiritual gift. If it is a spiritual gift, it must be bestowed for spiritual purposes, to do a spiritual work and to get spiritual results, ~~in all~~ the work that the teacher does. We noticed in that connection that the idea of teaching is very prominent all through the record of the life and work of Jesus and of the apostles. It is mentioned third in the three major gifts of the Spirit, if we might so call them,--the greater gifts, the greater graces bestowed especially on the believer. Wherever the work of Jesus is described in the record, teaching always, I think without exception, heads the list when any other term like preaching or healing is used with it. And teaching is used far more often in characterizing his work as a whole than any other single term throughout the gospels. He is designated almost without exception by terms that mean teacher, or essentially so, through the words "Maaster," "rabbi," "teacher," etc.

In the record of the apostles, who were under his immediate instruction, and who were His immediate successors by divine appointment, we find the same element of teaching looming very large, used also to describe their work as a single term or in connection with the word "preach."

So we would seem to be justified in concluding that the gift of teaching is indispensable to make effective such other gifts as that of preaching and of apostleship and the work of a prophet. We found that Paul, in speaking of himself, at least two different times men-

tions himself as a preacher and an apostle and a teacher. No apostle can do his work most successfully without the ability to teach. The work of the prophet really functions most practically and effectively when the prophet is a teacher. What a wonderful teacher was she who was invested with the spirit of prophecy for this people! As you read her writings, how strongly the element of teaching appears in all that writing, and what a wonderful model those writings are to the teacher!

Now, the gift of teaching, I take it, is bestowed upon us for us to do what we will, like every other gift, like the gospel itself. You are aware, I think, that the word gifts, used in 1 Corinthians 12, is not the ordinary word gift. It is an impartation of grace. Those major gifts are ~~not~~ called _____, so it is an impartation of grace to the believer, the ability to teach, and so if that gift is to be made effective in the personal life, it must be through the constant impartation and drawing upon of what quality? If it is a gift of grace, how can it be made effective? Only by the grace of God, can it be kept alive and really be made to function as the Giver intended it to function. I take it that the bestowal of this gift upon you and me does not end the matter, it is only the beginning. We can take the ability God gives us to teach and use it to His glory and honor, or use it to His dishonor. That is why the teacher is spoken of as being a vessel unto honor. I take that to mean the teacher who has the gift of teaching,--he can use that so he becomes a vessel of honor. ~~XXXXXXXXXXXXX~~

Now let us notice 2 Timothy 2:24. The general thought this morning is that of aptness or fitness to teach, the thought being that the mere fact that one has received the spiritual gift of teaching does not fully prepare him to exercise that gift. Now let us read

25:
2 Tim. 2:24; "And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves."

Aptness to teach is one of the basic qualifications for the servant of the Lord. You can see from the general expression used here that it may include preaching and work other than specifically teaching. What is the first quality mentioned in the servant who is apt to teach?--that he must not strive. You are well aware that strive is used in two senses in English, a good sense and a bad sense. We are exhorted to strive to enter into the straight gate, and to strive for many good things. Its meaning is better brought out in the use of the noun in the 23d verse. Brother Field, will you read the 23d verse?

"But foolish and unlearned questions avoid, knowing that they do gender strifes."

The very same word that is translated in the verb form in the next verse.

It exhorts us then to avoid foolish questions.

H.C.LACEY: That word mache means personal battle.

W.E.HOWELL: Yes, thank you for the suggestion. Now as to the avoidance of foolish questions: Does the teacher ever have occasion to do that thing? Question there does not mean alone the asking of a question, either. ~~It is that wider word,~~ It is that wider word, _____ which may mean a discussion or a dispute. It includes, of course, a question, or seeking for information. How often the teacher is faced with that sort of thing in his public work and in the school room,--that is, untutored questions, questions that do not come from a right motive or that come from unfortunate conditions. The teacher is to avoid those, flee from them; and he is to avoid also unlearned

questions, unsophisticated questions, those that do not have a bearing that would lead to an uplift in his work. It says that ~~xxx~~ entering into the disputation or discussion of these personal thrusts back and forth tends to gender strife, and then it says the servant of the Lord must not strive. The natural tendency of human nature is to do that very thing. How obvious it has been to us in our Bible Conference that we all had to keep hold of ourselves all the time and try to keep down that tendency. ~~xxx~~ That is emphasized here. It is one of the preeminent qualities of the teacher, not to do that thing and not to allow students to do that thing, not to set the example before his students.

It is a matter to be regretted, I think, as we have all discovered, that more or less of our preaching and of our teaching, and even of our writing, is of an argumentative, contentious nature still. You can read whole articles which have in their very spirit and phraseology the meeting of an argument, a contending spirit, convincing by disputation. But it seems to me that the times are ripe for a departure from that kind of thing, as this scripture exhorts us to do, and be positive in our instruction, feeding those who wait upon us either in the public congregation or in the school room. These are qualities of teaching.

The 25th verse carries along these qualities all of which belong, it seems to me, to fitness to teach. That term "aptness to teach" is set in the center of those qualifications. The next word is "patient," --the margin says "forbearing." It is not the ordinary word for patience that you find through the Scriptures, that of enduring, but it is the element of self-restraint, holding one's self in restraint. How much we have had to exercise that quality in our experience and

in our conference here. The word means self-restraint under conditions ~~of~~ that are trying, under conditions of evil. We are to exercise self-restraint, use a restrained spirit, a restrained style, in teaching, and in our writing, being moved as the scripture puts it, constrained by the love of Christ, restrained by His grace in our presentations.

Then the next verse,--"in meekness instructing those that oppose themselves," those that oppose themselves, that put themselves against us. Even there there is no room for sharpness, no room for clever retort; but they should be answered in meekness, because we want to win them, because we want to exemplify the thing we are seeking to teach. What is the purpose of all this?--"If God peradventure will give them repentance." Now while this doubtless applies to our teaching those who are not ~~taxxxixix~~ Christians, doesn't the principle apply also to our dealings with one another? If we are right in our presentation, and manifest the right spirit, right will win, as it always does. Should we not be careful of our phraseology? If one member expresses a conviction on this or that, and another stands up and takes a postive position on the other side of the question, it tends to gender something wrong in the discussion, doesn't it? It is much better to ~~pxxxxx~~ ⁱⁿ express our disagreements, a mild way so as not to gender strife.

Now let us ~~xxxxxxx~~ go back a few moments to the beginning of this chapter. How may we acquire these qualities of fitness to teach? Read the first verse:

"Thou therefore, my son, be strong in the grace that is in Christ Jesus."

How may we acquire and maintain these graces in the life of the teacher?--By being "strong in the grace that is in Christ Jesus."

Unless that gives life and spirit and character to the spiritual gift of teaching these things, we fail of accomplishing the work for which that gift was bestowed.

Then it goes on in the 2d verse to say, "the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." I do not know the full meaning of that expression, "Among many witnesses," but it seems to suggest that care has been taken to know that one is right.

ELDER WAKEHAM: The margin says, "by many witnesses."

H. C. LACEY: Literally, "through many witnesses."

W. E. HOWELL: For what purpose was it to be committed to faithful men?

ANSWER: That they might teach others also.

W. E. HOWELL: Does that enter into our experience in our peculiar type of school?--Yes, one of the great two-fold aims that we have is to build up the hearer in strength and in the grace of God and in character, and the other great objective is to qualify him to teach others also.

HOWELL: The best way in the world to make teachers of the right kind is to be teachers of the right kind ourselves. The example will have its influence nine times where precept will have it once, when it comes to the carrying out, and a young man and woman learns as they sit under our tuition day after day.

Now not to prolong this study, if you would follow on down this chapter, it seems to me that you find a wonderful discourse on the qualifications of the teacher. The third verse says, "Thou therefore endure hardness, as a good soldier of Jesus Christ." Then it goes on, fourth verse, that any man who gives himself to this work does not entangle himself with the affairs of this life, political, financial, educational, or otherwise. But that he devoted himself fully to the exercise of that spiritual gift to do a spiritual work, that spiritual fruits may be borne in the life.

Now coming down to the 19th verse, let us notice a thought in there. "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, let every one that nameth the name of Christ depart from iniquity." From unfairness, from unrighteousness, from the standard of self-restraint. "But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour." Now the message to our hearts: "If a man therefore purge himself from these, he shall become a vessel unto honour." It seems to me that is an ideal that the teacher should hide in his heart day by day. If he has received that great dispensation of grace, the gift of teaching, he should be a vessel unto honor, in the use of that gift. And what else will he become? Sanctified by the very grace and spirit and truth that

dwells in him. And what else will he become? Next phrase, "Meet for the Master's use." Meet meaning what? Suited, fit, serviceable. He shall become set apart, adapted, qualified, meet for the Master's use - another phrase that has a beautiful ideal in it. Last of all what? "Prepared unto every good work."

Now I claim that verse for the teacher. I believe him justified in doing that, To claim this whole chapter for the teacher and these beautiful results here are something to be longed for. Something which, if they enter into the life and become the ruling influence there, will constitute us really able or fit to teach.

Now the time is yours. I just wanted to bring out a few of these thoughts. We have to cut 17 minutes yet. If these wonderful truths in the Word find a response in your hearts this morning, we should be glad to take a few minutes to hear what that response is.

NINE O'CLOCK HOUR?

PRESCOTT

No more will it meet the situation in our schools if we merely study the theory, if we merely deal with history in that way, without very definite regard to the present conflict, the winding up of this controversy. I think that will make quite a difference in our way of handling things. That means that in all our study of the Bible and all our study of History, and in all our teaching of both, we shall have an eye on the fields and see how the warfare is going. Don't you think those military men would watch the progress of the battle and see how their theories worked out, and if they didn't work out apply them in some other way? I have felt that it was within the power of our schools to give a great molding influence to this movement. I don't think we have realized what opportunities are placed in our hands. Here we are calling upon these schools to train the workers to go to the fields and it is in the power of the schools to give them the mold that they will put upon the field when they go out. I think that is a very serious question for us to think of. ~~It seems to me~~ It is not simply to give an intellectual training, but to have our eyes on the field, and deal with it from that standpoint, that the best training possible be given with reference to the success of this movement. Is that right? Is that a right view? How many think so? [All hands raised] That will influence our study and our teaching. Now that will not interfere with research, it will not interfere with scholarship, with earnest earnest intellectual work. I think it will be a mighty stimulus to it. But it will shape our

view of things, and our way of handling things.

Now I wish to make an application of this question to our study, our teaching of history and the Bible, and their relation to each other. Perhaps I ought to sort of lay it out first, as it is in my mind. The Bible teacher should primarily teach the Bible, emphasize the Bible. He will teach more than the prophecies which are fulfilled in history. He may teach more than God's providences as seen in the working out of his plan among the nations. There will be lines of study relating especially to the question of personal experience, God's ~~previden~~ provision for forgiveness of sin, the gift of his righteousness, the ministry of His Spirit, the power of his indwelling presence in the individual to give him victory day by day. He must emphasize those themes, but now there will be certain portions of this theme that he will want to see illustrated as it is in history. Therefore he must use enough history in his teaching the Bible so that it shall not be an abstract teaching, but a teaching illustrated in God's providences. Now that just briefly states it.

The history teacher, he will emphasize facts of history. His foremost field will be the field of history, but he must study that history in the light that the Bible throws upon it. He must estimate the value of portions of history from that standpoint. You have perhaps heard me make this statement, that as I look at the matter, the Bible throws more light on history than history throws on the Bible. I wouldn't argue for that, but I suggest that for a thought. Therefore the teaching of history for the purposes that we desire to teach history, must be covered by the light that the Bible throws upon it, and the Bible light, as the

Bible line of prophecy, will indicate to us what portions of history are most valuable for us. There are portions of history that are very interesting. It is very interesting just as a study to take up such a study as that of that ancient nation, China. Brother Anderson knows what a field of study there is, going clear back thousands of years; but China does not stand in the same relation to the current of God's providences as some of the other nations. Therefore, while very interesting, and if one has time, it may be valuable, especially if one expects to work in that field, but when you come to the general subject of history, the line of history as it seems to me is this, God's purpose to build a nation, and the relation of the working out of that purpose in the nations. Israel is the nation. Israel is brought into contact with other nations -- I mean now present history. I mean Israel ancient and Israel modern. I mean nations ancient and nations modern. I mean the relation between God's providences in working out his purpose which he is working out today, to build a nation, in its relation to the nations. Therefore when we study and mark out a line of history, the Bible should indicate that line which is of the most importance for us, that line which should be made first, as I think, in importance. That will lead us to the Bible, and the Bible line down through. Then how shall we express it?

The Bible teacher teaches primarily the Bible. He must be familiar with history so that he can present the principles in history. I think you will find this in teaching both history and Bible. The more concrete we can make it, the better it is.

I believe that we should not dwell so much on the absolute principles of righteousness, but that we should see the out-working of those principles in connection with biography and history. The teacher of history should know his history, and the Bible as the light on history that shall enable him to select that line of work that will blaze the way down through the centuries to the present time as showing God's providences.

Now you teach this way, and the Bible and the history will complement each other and make a complete whole in the teaching. But if the Bible teacher teaches without regard to history, and the history teacher teaches without regard to the Bible, you have two separate lines that may be running away from each other. I think the Bible and History teachers should be in the closest contact in their work, and their work should fit together to make clear the eternal purpose of God as revealed in the scripture and wrought out in the world's history.

Now let us make some particular applications. First let me read a word with reference to the history of Israel: "It is God, supreme and almighty, who interprets, predicts, and controls his people's history, and not their history which in its gradual evolution is to make God's sovereignty and omnipotence manifest to their experience." Do you see the difference? It puts God as a personal God, ruling, first controlling, predicting, interpreting history as a personal God. That quotation comes from George Adam Smith's work on Isaiah, Volume 2, page 87 of the edition I have.

Now you think of the difference between those two. I think that is fundamental, whether we put God in the forefront as a

personal God, directing and controlling. Another statement: "The unity of history under one will." That is another principle. Now you take the unity of the Bible, that is the principle for the Bible teacher, the unity of the Bible under one mind, so that the same mind that gives us Genesis had already in its mind Revelation when Genesis was given. There is one theme. ~~See~~ Now history, the unity of history under one will, is God working out his eternal purpose in history. Now I will frankly say to you that the effort to view history in that way and interpret history in that way commands the utmost powers of the mind. It is no small thing. It isn't a holiday task to try to deal with these things in that way, to see the unity of history under one will working that will out for a purpose, and to grapple with that purpose covering the whole history of the world from the earliest nations until today, and see it today working, in spite of this fearfully gloomy picture, seeing what the background is, whether you can see beyond this gloom and confusion, whether you can see the brightness of his rising, showing that the day is dawning. But not as these people think. It is not to be settled by buckling the belt tighter and fighting it through. It is only in the light of the Bible that we can see how it can come. We must be careful not to be over self-complacent, but I think in the light of the Word it is our privilege to see things that those who reject this light do not see.

Now those are the two ideas in history, history revealing God, but God controlling history, not history as an evolution that leads to God, but God in the forefront; and then that idea of the unity of history under the control of one Will.

Now let us inquire, What is the goal of history? That will determine very much our view; that goal is set forth in Dan. 2:44: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever."

The restoration of that kingdom; the setting up of that kingdom. That runs clear through to Revelation 15. There you come to the fulfillment, the voice in heaven saying, The kingdoms of this world are become the kingdom of our Lord and of his Christ, and he shall reign for ever and ever. I take that to be the goal of history, and the great interpretation of history all the time, on to that goal. Take first the teaching of the Bible. I think the Bible as a whole should be taught from that standpoint, God's purpose to restore his kingdom. Sin entered in, brought confusion, bewilderment, that is what we have now. That is Babylon, the whole world, as it were, gone into that condition. Take the Bible as a whole, and from Genesis to Revelation that is the goal of scripture, to bring us to the everlasting kingdom of God set up in the earth again. That is set forth in Ephesians 1:10. I have referred to that before, and I think it is worth while to mention it again. Here the plan of God is clearly set forth.

Ninth verse: "Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him."

When the fulness of time was come, God sent forth his Son, made of a woman, made under the law. To sum up, to re-head all things in Christ, to re-constitute the universe under the headship of Christ, that is the goal. When that goal is reached, then those voices will say, The kingdoms of this world are become the kingdom of our Lord and of his Christ. That is the goal of history. That is the goal of the Bible, and those two should be kept before us. In teaching the Bible that goal is to be set before us as God's purpose is revealed. It should be illustrated from history in the Bible class sufficiently to make it concrete.

In teaching history we should be very careful to show God's providences right down through the course of the centuries toward this one purpose which He is working out in history in spite of everything. Men will seek to trace through history a philosophy that accounts for events on a human basis. They will see in the generalship, in the leadership, in the greater force of an army, the cause of the victory. They account for these things. The Bible shows us God working through these agencies, and you take marked instances: What will explain Sennacherib's terrible defeat before the walls of Jerusalem. If you have read about it, you will know some say the army was encamped in a miasmatic region where the atmosphere was deadly, and probably a wave of deadly poison swept over that army and swept it out of existence.

But what does God say through Isaiah?--"I will put a hook in his nose and I will turn him back."

The point is this: Whatever means he may use, leave his personality in it, leave his control in it, and increase faith in the students in this idea that there is a God above the affairs of men. I just emphasize that to bring it before us, that the goal to be arrived at by both Bible and history is the purpose to reconstitute the whole universe under the headship of Christ, to restore the kingdom of God in the earth, and that the two opposing forces are led by Michael on the one hand, and by that old serpent, ~~the~~ called the devil and Satan, on the other hand. And that is just as real a controversy as this which has taken place in Europe. We are to see history through the Bible. That is the only way we can get an intelligent view of the progress of affairs in this world. That will require such a personal experience with God that God will be able to open the eyes of the teacher himself. I have said repeatedly

that our success in all this work depends upon our own personal relation to God, and it is true all the time. I believe it is the privilege of the Bible teacher, the privilege of the history teacher, day by day to have his own eyes enlightened so that he will see things just as new as his students. Why, I think certainly that should be true, that there shall be that enlightening influence that will help both teacher and student, and that that shall be recognized, and the students helped to recognize it.

That will not take away from intellectual application. It will be the most effective ~~power~~ developing power of the intellect that can possibly be brought to bear upon the students. It is not theoretical, it is not visionary,--it is actual fact. Then when you come to grapple with the application of these problems in history, I am sure it will take every bit of intellectual power that we can muster to face these problems and handle them.

So much for the goal of history. Now to see God's providences working toward that goal. I suggest Daniel 4:17, 25, and 32, a three-fold repetition in one chapter of that principle:

"The Most High ruleth in the kingdom of men, and giveth it to whomsoever He will."

I think that is a fundamental principle in this whole question, whether we are teaching Bible or ~~not~~ history. We are to recognize that the "Most High ruleth in the kingdom of men, and giveth it to whomsoever he will," and that it is not simply a question of military genius, of large armies,--it is God's providence working.

That is a general principle. Now take one or two specific applications, and the Bible is full of them. Take the first verse of Isaiah 45: "Thus saith Jehovah to His anointed,"--here is a

heathen king spoken of as being the Lord's anointed,--"Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two-leaved gates; and the gates shall not be shut; I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron; and I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I the Lord, which call thee by thy name, am the God of Israel. For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me."

What is the secret of that whole campaign against Babylon?--It was that God had chosen Cyrus, for His people's sake, to help carry out his plan. He had promised to build a nation, and when Babylon refused to cooperate with him in that purpose, for the sake of His people that he was to deliver out of Babylon, he sends a conquerer. He used Cyrus as a means of letting His people go; and you will remember how Cyrus himself recognized it, in Ezra the first chapter:

"The God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which is in Judah."

Take that as a specific illustration of this principle, "The Most High ruleth in the kingdom of men, and giveth it to whomsoever He will." He was working out His purpose to build a nation, to restore the kingdom, and whatever refused to cooperate with that purpose He set aside.

Now let me read the application of this, as to the goal of history:

"The goal to which the history points stands out clear before the mind of the prophet; and already he sees in vision the restored Israel--a holy people in a renovated land--rendering acceptable wor-^{the}ship to one God of heaven and earth."--The Expositor's Bible--Ezekiel, p. 187.

Remember that that period of captivity had commenced, and Ezekiel was down in Babylonia; he saw clearly the outcome.

The same thing holds true right down through the ages, so when you come to the 23d chapter of Revelation, it says "His servants shall serve Him. There is to be a New Jerusalem, a new earth, new people, and they shall serve him. That is the goal of history; and the prophet, through the enlightenment given him of God, could see that vision in that hour of darkness. And you will remember that it was right in that time of darkness that Daniel's wonderful prophecies were given assuring us of the setting up of the kingdom of God. Our eyes are to be upon that goal of history, that goal of the Bible. It is God's purpose to restore His kingdom in the earth, and have a new heaven, a new earth, and a new, holy nation. He has been working that out all down through the ages.

Again: "That speech of Cromwell is perhaps the best sermon ever delivered on the subject of this chapter. For he said: 'What are all our histories but God manifesting Himself, that He hath shaken, and tumbled down and trampled upon everything that He hath not planted!'"--The Expositor's Bible, The Book of Isaiah, Vol. 1, p. 220.

Then again: "The God of Israel is Love and Springtime to His people. Grace, patience, pure joy of hope and possibility--these are the Divine elements which this spiritual man, Hosea, sees in the

early history of his people, and not the miraculous, about which, from end to end of his book, he is utterly silent.

"It is ignorance, then, of such a Character, so evident in these facts of their history, with which Hosea charges his people--not ignorance of the facts themselves, not want of devotion to their memory, for they are a people who crowd the sacred scenes of the past, at Bethel, at Gilgal, at Beersheba, but ignorance of the Character which shines through the facts."--The Expositor's Bible. Twelve Prophets. Vol. I, p. 329.

That is the whole question of the interpretation of history. We may know the facts so that we can recite them glibly, but if we do not see the character that shines through the facts, what does it avail us? That is the whole question--to see the character that shines through the facts, to see God working out his own purposes in that very definite way as a personal God.

Now, what is the main line to follow both in the Bible and in history?

"Surely we see that the main artery of human life runs down the Bible, that here we have a sense of the control of history, which is higher than even the highest hero-worship."--Expositor's Bible, The Book of Isaiah, Vol. 2, p. 173.

The Bible will give us the artery of human life, the main current of history. How shall we apply this? I think the beginning is the 12th chapter of Genesis, verses 1-3. That is significant in two respects: First, it is significant because in the 11th chapter of Genesis we have the revelation of Babylon, and in the 12th chapter we have the first call out of Babylon.

"Get thee out of thy country, and from thy kindred." That was the first call out of Babylon, and from that time until today in this message, the purpose of God has been and still is to keep his people out of Babylon. First ancient Israel as a definite nation, and second modern Israel, spiritual Israel, as still a nation according to the New Testament scripture, but more commonly called the church. Now in the 12th of Genesis we have the first call out of Babylon, a call for separation. That principle must run clear through, they are not to be numbered among the nations. That principle of separation from that for which Babylon stands for. I think there are three things that Babylon stands for, Selfishness, Pride, Atheism, -- Babylon. Now what is the principle that runs right down through the scriptures and right down through history itself? To keep God's people separate from those principles that stand out so clearly in a concrete way in Babylon, ancient and modern. To save them from selfishness. The law of heaven is self-sacrifice, not selfishness. To save them from pride. Pride goeth before a fall. To save them from atheism, and especially that atheism that puts one's self in place of God. That is Babylon.

Now from that time on, here we have these two principles. God's going to build a nation. You see it here in Genesis 12/ That principle runs clear through the scriptures, and we find it clear down to the end. What does Peter say? "Ye are an holy nation." And that is way this side of the extinction of the Jews, it is after they ceased to be as a nation what they were from the first. It is the church, and yet God speaks of that as an holy nation, because he is still working out his purpose.

Now what are the principles to be applied? Separation from the world. Salvation from those vital destructive principles, selfishness, pride, atheism, to be a separate nation, a people for God's own purposes. That is that word "peculiar, " you know. The word is changed entirely in its meaning. Not peculiar in the sense that they are odd, the idea is that of possession, a people for God's own possession, and he will work his plan out in this possession right down through the whole course of history and build a nation on that basis.

Psalm 147:20: He will do this with his own ~~pe~~ people, and that is what we must keep in the foreground. "He hath not dealt so with any nation." Now I make that a fundamental idea. He is going to build a nation. We may go through the scripture on that basis. It is different from any other nation. "He hath not dealt so with any nation." So I take that as a fundamental principle. He is going to make a nation. He will deal with that nation in a different way than any other nation. He will deal with them as his own possession, peculiar, chosen from the world. And in his dealing with them he will reveal to them that which will save them from pride, selfishness, atheism, make them his own people to reveal his own character.

So again, Psalms 105. These are principles, I think it is worth while to lay down. While it may seem that I am just preaching a sermon, I am trying to lay down principles which should be an actual guide to us in our reading, our teaching, our studying, and our preaching.

Fourth verse: "Seek ye Jehovah and his strength; seek his face evermore. Remember his marvellous works that he hath done,

his wonders, and the judgments of his mouth. , O ye seed of Abraham his servant, ye children of Jacob, his chosen ones. He is Jehovah our God: His judgments are in all the earth. He hath remembered his covenant for ever, the word which he commanded to a thousand generations. The covenant which he made with Abraham, and his oath unto Isaac, and confirmed the same unto Jacob for a statute, to Israel for an everlasting covenant, saying, Unto thee will I give the land of Canaan, the lot of your inheritance; when they were but a few men in number, yea, very few, and sojourners in it. And they went about from nation to nation, from one kingdom to another people. He suffered no man to do them wrong; yea, he reproveth kings for their sakes." Just the same as when he said of Cyrus, I will do this for my people Israel's sake.

But you observe it goes right back to Abraham. Now I referred to Genesis 12:1-3, but you want to include the seventh verse also. "Unto thy seed will I give this land." Separation from Babylon, called out, separate from all the principles of Babylon, in order to inherit a new country, which is the new earth. But you observe the promise was not to Abraham as a person, but to Abraham's seed, and who is Abraham's seed? Christ. Then you start right here, and the very foundation of the whole thing, separation from the world, called out from all that is of the world, to build a nation, and to ^{thy} ~~that~~ seed will I give the land. That is, that first foundation is laid in Christ.

Now to apply that principle from the time of Abraham to today, that God is working out his purpose to keep them separate from Babylon and bring them to that promised land, that is, when

his kingdom shall be set up. Does that seem to you to mark out the whole course for Bible and History?

WALDORF: Do we not distinguish between sacred history and civil history?

PRESCOTT: Yes and no. It says that in the schools of the prophets sacred history was one of the themes. I believe that in our dealing with history, first and foremost, no matter what kind you give, it should be to apply these principles. Now you take students that will never go beyond the twelfth grade. You think of that. There is where they stop in their education. Now are we to leave them ignorant of these things? You remember the suggestion for requirement for ordination was fourteen grades. Now many of them never go beyond the twelfth grade. Brother Howell [in answer to a question] says 4/5 of them stop there. Well then, these things must be given them in academic grades if they ever get them. If we wait for a college course, 4/5 of them go out without getting these things. Therefore I say these things should be applied in academic teaching. Of course when you come to college work, You can go deeper and stronger, but I believe these principles should be laid down in academic work. What do you think of it?

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Now let us make some particular applications. First let me read a word with reference to the history of Israel: "It is God, supreme and almighty, who interprets, predicts, and controls his people's history, and not their history which in its gradual evolution is to make God's sovereignty and omnipotence manifest to their experience." Do you see the difference? It puts God as a personal God, ruling, first controlling, predicting, interpreting history as a personal God. That quotation comes from George Adam Smith's work on Isaiah, Volume 2, page 87 of the edition I have.

Now you think of the difference between those two. I think that is fundamental, whether we put God in the forefront as a

personal God, directing and controlling. Another statement: "The unity of history under one will." That is another principle. Now you take the unity of the Bible, that is the principle for the Bible teacher, the unity of the Bible under one mind, so that the same mind that gives us Genesis had already in its mind Revelation when Genesis was given. There is one theme. ~~See~~ Now history, the unity of history under one will, is God working out his eternal purpose in history. Now I will frankly say to you that the effort to view history in that way and interpret history in that way commands the utmost powers of the mind. It is no small thing. It isn't a holiday task to try to deal with these things in that way, to see the unity of history under one will working that will out for a purpose, and to grapple with that purpose covering the whole history of the world from the earliest nations until today, and see it today working, in spite of this fearfully gloomy picture, seeing what the background is, whether you can see beyond this gloom and confusion, whether you can see the brightness of his rising, showing that the day is dawning. But not as these people think. It is not to be settled by buckling the belt tighter and fighting it through. It is only in the light of the Bible that we can see how it can come. We must be careful not to be over self-complacent, but I think in the light of the Word it is our privilege to see things that those who reject this light do not see.

Now those are the two ideas in history, history revealing God, but God controlling history, not history as an evolution that leads to God, but God in the forefront; and then that idea of the unity of history under the control of one Will.

Now let us inquire, What is the goal of history? That will determine very much our view; that goal is set forth in Dan. 2:44: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever."

The restoration of that kingdom; the setting up of that kingdom. That runs clear through to Revelation 15. There you come to the fulfillment, the voice in heaven saying, The kingdoms of this world are become the kingdom of our Lord and of his Christ, and he shall reign for ever and ever. I take that to be the goal of history, and the great interpretation of history all the time, on to that goal. Take first the teaching of the Bible. I think the Bible as a whole should be taught from that standpoint, God's purpose to restore his kingdom. Sin entered in, brought confusion, bewilderment, that is what we have now. That is Babylon, the whole world, as it were, gone into that condition. Take the Bible as a whole, and from Genesis to Revelation that is the goal of scripture, to bring us to the everlasting kingdom of God set up in the earth again. That is set forth in Ephesians 1:10. I have referred to that before, and I think it is worth while to mention it again. Here the plan of God is clearly set forth.

Ninth verse: "Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him."

When the fulness of time was come, God sent forth his Son, made of a woman, made under the law. To sum up, to re-head all things in Christ, to re-constitute the universe under the headship of Christ, that is the goal. When that goal is reached, then those voices will say, The kingdoms of this world are become the kingdom of our Lord and of his Christ. That is the goal of history. That is the goal of the Bible, and those two should be kept before us. In teaching the Bible that goal is to be set before us as God's purpose is revealed. It should be illustrated from history in the Bible class sufficiently to make it concrete.

In teaching history we should be very careful to show God's providences right down through the course of the centuries toward this one purpose which He is working out in history in spite of everything. Men will seek to trace through history a philosophy that accounts for events on a human basis. They will see in the generalship, in the leadership, in the greater force of an army, the cause of the victory. They account for these things. The Bible shows us God working through these agencies, and you take marked instances: What will explain Sennacherib's terrible defeat before the walls of Jerusalem. If you have read about it, you will know some say the army was encamped in a miasmatic region where the atmosphere was deadly, and probably a wave of deadly poison swept over that army and swept it out of existence.

But what does God say through Isaiah?--"I will put a hook in his nose and I will turn him back."

The point is this: Whatever means he may use, leave his personality in it, leave his control in it, and increase faith in the students in this idea that there is a God above the affairs of men. I just emphasize that to bring it before us, that the goal to be arrived at by both Bible and history is the purpose to reconstitute the whole universe under the headship of Christ, to restore the kingdom of God in the earth, and that the two opposing forces are led by Michael on the one hand, and by that old serpent, ~~the~~ called the devil and Satan, on the other hand. And that is just as real a controversy as this which has taken place in Europe. We are to see history through the Bible. That is the only way we can get an intelligent view of the progress of affairs in this world. That will require such a personal experience with God that God will be able to open the eyes of the teacher himself. I have said repeatedly

that our success in all this work depends upon our own personal relation to God, and it is true all the time. I believe it is the privilege of the Bible teacher, the privilege of the history teacher, day by day to have his own eyes enlightened so that he will see things just as new as his students. Why, I think certainly that should be true, that there shall be that enlightening influence that will help both teacher and student, and that that shall be recognized, and the students helped to recognize it.

That will not take away from intellectual application. It will be the most effective ~~power~~ developing power of the intellect that can possibly be brought to bear upon the students. It is not theoretical, it is not visionary,--it is actual fact. Then when you come to grapple with the application of these problems in history, I am sure it will take every bit of intellectual power that we can muster to face these problems and handle them.

So much for the goal of history. Now to see God's providences working toward that goal. I suggest Daniel 4:17, 25, and 32, a three-fold repetition in one chapter of that principle:

"The Most High ruleth in the kingdom of men, and giveth it to whomsoever He will."

I think that is a fundamental principle in this whole question, whether we are teaching Bible or ~~the~~ history. We are to recognize that the "Most High ruleth in the kingdom of men, and giveth it to whomsoever he will," and that it is not simply a question of military genius, of large armies,--it is God's providence working.

That is a general principle. Now take one or two specific applications, and the Bible is full of them. Take the first verse of Isaiah 45: "Thus saith Jehovah to His anointed,"--here is a

heathen king spoken of as being the Lord's anointed,--"Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two-leaved gates; and the gates shall not be shut; I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron: and I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I the Lord, which call thee by thy name, am the God of Israel. For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me."

What is the secret of that whole campaign against Babylon?--It was that God had chosen Cyrus, for His people's sake, to help carry out his plan. He had promised to build a nation, and when Babylon refused to cooperate with him in that purpose, for the sake of His people that he was to deliver out of Babylon, he sends a conqueror. He used Cyrus as a means of letting His people go; and you will remember how Cyrus himself recognized it, in Ezra the first chapter:

"The God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which is in Judah."

Take that as a specific illustration of this principle, "The Most High ruleth in the kingdom of men, and giveth it to whomsoever He will." He was working out His purpose to build a nation, to restore the kingdom, and whatever refused to cooperate with that purpose He set aside.

Now let me read the application of this, as to the goal of history:

"The goal to which the history points stands out clear before the mind of the prophet; and already he sees in vision the restored Israel--a holy people in a renovated land--rendering acceptable wor-^{the}ship to one God of heaven and earth."--The Expositor's Bible--Ezekiel, p. 187.

Remember that that period of captivity had commenced, and Ezekiel was down in Babylonia; he saw clearly the outcome.

The same thing holds true right down through the ages, so when you come to the 23d chapter of Revelation, it says "His servants shall serve Him. There is to be a New Jerusalem, a new earth, new people, and they shall serve him. That is the goal of history; and the prophet, through the enlightenment given him of God, could see that vision in that hour of darkness. And you will remember that it was right in that time of darkness that Daniel's wonderful prophecies were given assuring us of the setting up of the kingdom of God. Our eyes are to be upon that goal of history, that goal of the Bible. It is God's purpose to restore His kingdom in the earth, and have a new heaven, a new earth, and a new, holy nation. He has been working that out all down through the ages.

Again: "That speech of Cromwell is perhaps the best sermon ever delivered on the subject of this chapter. For he said: 'What are all our histories but God manifesting Himself, that He hath shaken, and tumbled down and trampled upon everything that He hath not planted!'"--The Expositor's Bible, The Book of Isaiah, Vol. 1, p. 220.

Then again: "The God of Israel is Love and Springtime to His people. Grace, patience, pure joy of hope and possibility--these are the Divine elements which this spiritual man, Hosea, sees in the

early history of his people, and not the miraculous, about which, from end to end of his book, he is utterly silent.

"It is ignorance, then, of such a Character, so evident in these facts of their history, with which Hosea charges his people--not ignorance of the facts themselves, not want of devotion to their memory, for they are a people who crowd the sacred scenes of the past, at Bethel, at Gilgal, at Beersheba, but ignorance of the Character which shines through the facts."--The Expositor's Bible. Twelve Prophets. Vol. I, p. 339.

That is the whole question of the interpretation of history. We may know the facts so that we can recite them glibly, but if we do not see the character that shines through the facts, what does it avail us? That is the whole question--to see the character that shines through the facts, to see God working out his own purposes in that very definite way as a personal God.

Now, what is the main line to follow both in the Bible and in history?

"Surely we see that the main artery of human life runs down the Bible, that here we have a sense of the control of history, which is higher than even the highest hero-worship."--Expositor's Bible, The Book of Isaiah, Vol. 2, p. 173.

The Bible will give us the artery of human life, the main current of history. How shall we apply this? I think the beginning is the 12th chapter of Genesis, verses 1-3. That is significant in two respects: First, it is significant because in the 11th chapter of Genesis we have the revelation of Babylon, and in the 12th chapter we have the first call out of Babylon.

"Get thee out of thy country, and from thy kindred." That was the first call out of Babylon, and from that time until today in this message, the purpose of God has been and still is to keep his people out of Babylon. First ancient Israel as a definite nation, and second modern Israel, spiritual Israel, as still a nation according to the New Testament scripture, but more commonly called the church. Now in the 12th of Genesis we have the first call out of Babylon, a call for separation. That principle must run clear through, they are not to be numbered among the nations. That principle of separation from that for which Babylon stands for. I think there are three things that Babylon stands for, Selfishness, Pride, Atheism, -- Babylon. Now what is the principle that runs right down through the scriptures and right down through history itself? To keep God's people separate from those principles that stand out so clearly in a concrete way in Babylon, ancient and modern. To save them from selfishness. The law of heaven is self-sacrifice, not selfishness. To save them from pride. Pride goeth before a fall. To save them from atheism, and especially that atheism that puts one's self in place of God. That is Babylon.

Now from that time on, here we have these two principles. God's going to build a nation. You see it here in Genesis 12/ That principle runs clear through the scriptures, and we find it clear down to the end. What does Peter say? "Ye are an holy nation." And that is way this side of the extinction of the Jews, it is after they ceased to be as a nation what they were from the first. It is the church, and yet God speaks of that as an holy nation, because he is still working out his purpose.

Now what are the principles to be applied? Separation from the world. Salvation from those vital destructive principles, selfishness, pride, atheism, to be a separate nation, a people for God's own purposes. That is that word "peculiar," you know. The word is changed entirely in its meaning. Not peculiar in the sense that they are odd, the idea is that of possession, a people for God's own possession, and he will work his plan out in this possession right down through the whole course of history and build a nation on that basis.

Psalm 147:20: He will do this with his own people, and that is what we must keep in the foreground. "He hath not dealt so with any nation." Now I make that a fundamental idea. He is going to build a nation. We may go through the scripture on that basis. It is different from any other nation. "He hath not dealt so with any nation." So I take that as a fundamental principle. He is going to make a nation. He will deal with that nation in a different way than any other nation. He will deal with them as his own possession, peculiar, chosen from the world. And in his dealing with them he will reveal to them that which will save them from pride, selfishness, atheism, make them his own people to reveal his own character.

So again, Psalms 105. These are principles, I think it is worth while to lay down. While it may seem that I am just preaching a sermon, I am trying to lay down principles which should be an actual guide to us in our reading, our teaching, our studying, and our preaching.

Fourth verse: "Seek ye Jehovah and his strength; seek his face evermore. Remember his marvellous works that he hath done,

his wonders, and the judgments of his mouth. , O ye seed of Abraham his servant, ye children of Jacob, his chosen ones. He is Jehovah our God: His judgments are in all the earth. He hath remembered his covenant for ever, the word which he commanded to a thousand generations. The covenant which he made with Abraham, and his oath unto Isaac, and confirmed the same unto Jacob for a statute, to Israel for an everlasting covenant, saying, Unto thee will I give the land of Canaan, the lot of your inheritance; when they were but a few men in number, yea, very few, and sojourners in it. And they went about from nation to nation, from one kingdom to another people. He suffered no man to do them wrong; yea, he reproveth kings for their sakes.* Just the same as when he said of Cyrus, I will do this for my people Israel's sake.

But you observe it goes right back to Abraham. Now I referred to Genesis 12:1-3, but you want to include the seventh verse also. "Unto thy seed will I give this land." Separation from Babylon, called out, separate from all the principles of Babylon, in order to inherit a new country, which is the new earth. But you observe the promise was not to Abraham as a person, but to Abraham's seed, and who is Abraham's seed? Christ. Then you start right here, and the very foundation of the whole thing, separation from the world, called out from all that is of the world, to build a nation, and to ^{thy} ~~that~~ seed will I give the land. That is, that first foundation is laid in Christ.

Now to apply that principle from the time of Abraham to today, that God is working out his purpose to keep them separate from Babylon and bring them to that promised land, that is, when

his kingdom shall be set up. Does that seem to you to mark out the whole course for Bible and History?

WALDORF: Do we not distinguish between sacred history and civil history?

PRESCOTT: Yes and no. It says that in the schools of the prophets sacred history was one of the themes. I believe that in our dealing with history, first and foremost, no matter what kind you give, it should be to apply these principles. Now you take students that will never go beyond the twelfth grade. You think of that. There is where they stop in their education. Now are we to leave them ignorant of these things? You remember the suggestion for requirement for ordination was fourteen grades. Now many of them never go beyond the twelfth grade. Brother Howell [in answer to a question] says 4/5 of them stop there. Well then, these things must be given them in academic grades if they ever get them. If we wait for a college course, 4/5 of them go out without getting these things. Therefore I say these things should be applied in academic teaching. Of course when you come to college work, You can go deeper and stronger, but I believe these principles should be laid down in academic work. What do you think of it?

W E HOWELL, 8:15 A.M.

The topic this morning is The Master Teacher. Not so much in the current use of that term as in its application to what it means to one who has been blessed with the spiritual gift of teaching. Since teaching is a spiritual give we are justified in expecting the appearance in the teacher's life and in the quality of his work, highly spiritual characteristics. More than that, we are justified in claiming from Him who bestows this great grace upon us a full measure of spiritual power in the life and the bearing of spiritual fruits in the service that the teacher gives. Yesterday we noted a little some qualities that make the teacher apt or fit in his work. It is not sufficient that a man, in order to be an effective teacher, should merely have the gift of teaching conferred upon him, but the use which he makes of that gift, the trading he does upon the talent is really what counts, so far as the effectiveness of his service is concerned and the fruitage that that service brings.

Now in the fifth chapter of Hebrews I want to note a few thoughts this morning. I have long claimed a part of the fifth chapter of Hebrews as the teacher's chapter. Now I claim it all as the teacher's chapter. I don't mean exclusively, of course, but as setting out those qualities and experiences which it seems to me it is the high privilege of the teacher to have.

In the fourth chapter and fifteenth verse, leading up a little bit to the fifth chapter, we have that statement which we all so greatly value and quote so much: "For we have not a high priest which cannot be touched with the feelings of our infirmities, but was in all points tempted like as we are, yet without sin." Then the fifth chapter begins delineating the qualities of the high priest. Now recently in reading in the book Education, I got rather a new idea from this chapter, to which I wish to call attention, where this fifteenth verse of the fourth chapter is quoted. It is on page 78, under the chapter The Master Teacher, or rather the Master Teacher under the general chapter, The Teacher Sent from God.

"He who seeks to transform humanity, must himself understand humanity. Only through sympathy, faith, and love, can men be reached and uplifted. Here Christ stands revealed as the Master Teacher. Of all that ever dwelt on the earth, He alone has perfect understanding of the human soul. " Our understanding of that soul, then, will depend upon the connection we have with the Master Teacher, and the light that shines upon our own vision and our own experience. Then it goes on, "We have not an high priest (Master Teacher, for it presents here the teacher) We have not a master teacher that can not be touched with the feeling of our infirmities." Not only our personal individual infirmity, but our infirmity as teachers, our infirmities in appropriating and trading upon the gift of teaching. He is touched with the feeling of our infirmity because of the teacher's experience that looms large in him. But he hath been tempted like as we are. Then reading on in the fifth chapter with that

thought in mind, beginning with the first verse and substituting the idea of Master Teacher for High Priest. I do not believe that this in any sense misappropriates this language. "For every Master Teacher taken from among men is ordained" for what purpose? for man. In what things? In the things pertaining to God, that he may offer both gifts and sacrifices for sin. This is referring to whom? The Master Teacher, the one chosen from among men, who can have compassion on what class? Compassion on the ignorant. What a high quality for the teacher to cultivate, compassion on the ignorant. On them that are where? Out of the way. Another marked quality in the teacher. Those who are reckless, those who do not pursue the course that they ought to as students under our instruction, compassion on them that are out of the way. Why does the Master Teacher exercise those qualities? For that he himself also is compassed with infirmities. Put that together with the statement that the great master teacher, the Head of us all, is touched with the feeling of our infirmities, how then ought we to be touched with the infirmities of those with whom we deal? And by reason hereof he ought to do what? He ought as for the people, so also for himself, to offer for sins. Now in the service of the high priest chosen from among men, he must make an offering for sins himself, because he is among the class of sinners to whom pertains the grace of Christ. So the teacher, as he pursues his work, must draw from heaven first that experience of forgiveness of sin and acceptance of fresh power daily in order that he may be an acceptable teacher in pointing those under his instruction to the same source to draw ~~from~~ upon

that same power. And no man taketh this honor to himself, but he that is called of God, as also was Aaron. Here we touch upon the divine call as such, the divine call of the priest, the divine call of the teacher, the divine unction of the high priest, the divine unction for the teacher who is master in his profession. So also Christ glorified not himself to be made an high priest -- to be made a Master Teacher. No teacher will glorify himself because of his standing or his rank or his calling. But he that said unto him, Thou art my Son, today have I begotten thee. Then in the seventh verse, speaking now evidently of the Master Teacher Christ, Who in the days of his flesh when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared. The example for the teacher who has the real heart burden for others under his care. Though he were a Son, and that the Son of God, yet learned he obedience how? By the things which he suffered. The element of suffering that must come into the experience of the teacher to perfect him as such. And being made perfect, he became the author of salvation unto all them that obey him.

Now coming down to the twelfth verse, Paul reasons like this: For when for the time ye ought to be teachers, ye have need that ~~se~~ one teach you again ~~which-be-the~~ -- not yet "which be," but that one teach you again the first principles of the oracles of God. Direct object here. Teach you again the first principles of the oracles of God, and are become such as have need of milk, and not of strong meat. For everyone that useth milk is

unskilful in his word of righteousness, for he is a babe, that is, not developed. Now this language is very strong. I don't want to misapply it, but as we have studied on this question from the very first day on, and I have carried it in my teaching experience long, the effect of it has been upon my heart to make me feel that I ^{would} need to go back to the first principles of what makes up an efficient teacher in the service of God. That I would need to review what those qualifications are, and the sources on which the teacher may draw, what spirit should characterize his work, and how to become really a true representative of the Master Teacher in the work he has given me to do as one whom he wants to use for the salvation of others.

And the last verse, But strong meat belongeth to them that are of full age, as it expresses it here, mature, those who by reason of use, that is, by experience, have their senses exercised to discern both good and evil. That is the experience that my soul longs for in a much fuller degree. I feel like a child in the face of the great truth that is raised up in that word. I feel as if I were just taking my primer lesson when I look out on the ~~great~~ vast ocean of truth that yet lies before me. And I want to say, brethren, that it humbles my spirit, my heart, when I consider how very little I really know of Christ in the full meaning of the truth that is available to me to know. I feel unworthy of being a teacher, of occupying a high and holy office like that sacred office that it is, but I know, as was brought out yesterday, that my strength lies in drinking deeply of the grace of God that he offers me so freely and in a more vigorous and more faithful and persistent

exercise of my mental faculties, and my sense, as suggested here, to discern good and evil, and to discern truth and to bring it out, and above all, to have those principles of truth embodied in my own life so that they may be a concrete illustration of what truth is, for you remember it was said of Jesus that what he taught he was, and what he ~~taught-he-was~~ was he taught. There was no conflict between the two. Perfect harmony between what he said and what he did, between all he taught and all he did. In fact the most effective kind of teaching is that kind that is lived.

I will not take more time this morning, for I want the time to be yours. - -

Professor Prescott continued his study of yesterday.

There was one feature of the discussion that I did not get to yesterday. Without taking time for a general review, I will say only this, that there is this close connection between God's providences in history and the fundamental ideas of the gospel in the manifestation of the character of God in the person of His Son. I would like to call attention to a turning point in history that I think is of great importance and has a wide bearing, and that is the crisis that came in the 4th year of Jehoiakim and its effect upon history, and therefore its effect upon our study of this.

Let us read the following scriptures. Jer. 36:1-3:

"And it came to pass, in the fourth year of Jehdakim, the son of Josiah king of Judah, that this word came unto Jeremiah from the Lord, saying, Take thee a roël of a book, and writer therein all the words that I have spoken unto thee against Israel, and against Judah, and against all the nations, from the day I spake unto thee, from the days of Josiah, even unto this day. It may be that the house of Judah will hear all the evil which I purpose to do unto them; that they may return every man from his evil way; that I may forgive their iniquity and their sin."

This was God's last effort to save Judah. His last effort was to sum up all the warnings that had been given and put them in writing and make a supreme effort to make a halt to their iniquity that he might be able to forgive the ir sin instead of punishing their sin.

9th and 10th verses: "And it came to pass in the fifth year of Jehoiakim the son of Josiah king of Judah, in the ninth month, that

they proclaimed a fast before the Lord to all the people in Jerusalem and to all the people that came from the cities of Judah unto Jerusalem. Then read Baruch in the book the words of Jeremiah in the house of the Lord, in the chamber of Gemariah the son of Shaphan the scribe, in the higher court, at the entry of the new gate of the Lord's house, in the ears of all the people."

First came God's command to Jeremiah to have the warnings written out; then they were read to the people.

Verses 15, 16: "And they said unto him, Sit down now, and read it in our ears. So Baruch read it in their ears. Now it came to pass, when they had heard all the words, they were afraid, both one and other, and said unto Baruch, We will surely tell the king of all these words."

Verse 21: "So the king sent Jehudi to fetch the roll: and he took it out of Elishama the scribe's chamber: and Jehudi read it in the ears of the king, and in the ears of all the princes which stood beside the king."

Just notice how this reading was to the people, the king and the princes. What was the result of it?

Verses 23-25: "And it came to pass, that when Jehudi had read three or four leaves, he cut it with the penknife, and cast it into the fire that was on the hearth, until all the roll was consumed in the fire that was on the hearth. Yet they were not afraid, nor rent their garments, neither the king, nor any of his servants that heard all these words. Nevertheless Elnathan, and Dehiah, and Gemariah, had made intercession to the king that he would not burn the roll; but he would not hear them."

Now what happened as the result of that?

Jer. 25:1: "The word that came to Jeremiah concerning all the people of Judah in the fourth year of Jehdakim the son of Josiah king of Judah, that was the first year of Nebuchadrezzar king of Babylon."

The fourth year of ~~Jehdakim~~ Jehoiakim was the first year of Nebuchadnezzar. In the fourth year the roll was written, in the fifth year it was called to the attention of the people and the princes and the king himself, and the king, as representative of the nation, cut the roll in pieces and cast it into the fire. He absolutely rejected the counsel of the Lord. That was in the fifth year of Jehoiakim, and the fifth year of Jehoiakim would be the second year of Nebuchadnezzar.

Now Daniel 2:1: "In the second year of the reign of Nebuchadnezzar, Nebuchadnezzar dreamed dreams, wherewith his spirit was troubled, and his sleep brake from him." Then we have the dream of the second chapter and the interpretation. What is the significance of all this?--A final effort on the part of God to save His people from the Babylonish captivity and their dispersion. That effort was officially rejected by the king in the fifth year of Jehoiakim, and that fifth year was the second year of Nebuchadnezzar. When that final counsel of God was thus officially rejected--and we might say that God was insulted by the king, for His word was cast into the fire and burned--then came this dream that God gave Nebuchadnezzar and this interpretation of the dream. And then what followed?

At this very time a part of the captives were down in Babylon, but the utter destruction of Jerusalem had not been accomplished. Then comes the ~~ix~~ dream and the interpretation concerning the kingdoms that were to follow. Take these with the statement in Jer. 25:9:

"Behold, I will send and take all the families of the north, saith the Lord, and Nebuchadrezzar the king of Babylon, my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and an hissing, and perpetual desolations."

We read in the first verse of Daniel 1, "In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it. And the Lord gave Jehoiakim king of Judah into his hand."

The giving of God's people into the hand of Babylon was the beginning of that long period during which God's people were under foreign rulers, and that the ~~xxxxx~~ turning point. You take the history of Egypt. Egypt was not allowed to prevail against Judah although it is significant, I think, that at the time when Nebuchadnezzar captured Jerusalem, Jerusalem was a vassal of Egypt. But that was the end of these efforts.

Assyria never was permitted to overthrow Judah. Assyria overthrew the northern kingdom more than a hundred years before Babylon prevailed over Judah, but Assyria was not able to prevail over Judah. Take that signal victory in the crisis in the reign of Hezekiah, when God, through His prophet, announced what would happen, and then fulfilled His word in the case of the Assyrian hosts, and Assyria was never able to conquer Judah. But you come to the fourth and fifth years of Jehoiakim, and you come to a turning point; and from that time forward God's people were under foreign rulers. That changes the whole situation, the whole outlook. Then we have those kingdoms to deal with, and we begin that line of kingdoms that mark

especially the history ~~xxx~~ of the development of God's work. It is Babylon, Medo-Persia, Grecia, Rome Pagan, Rome Papal, and the United States; and you have that line right down through. The United States of America is the first government from the time of Babylon that has not used its civil power to enforce a religion upon the people. God gave his people into the hands of Babylon, and they have been under foreign powers ever since. This long period of time began with God giving his people into the hands of Nebuchadnezzar king of Babylon. It closes with the giving of his people into the hands of modern Babylon for that long period of time during which they were oppressed. The United States appears on the scene as the last government, and this government is an exception to the whole line, in not using civil power to enforce a religion upon the people. But when that government perverts the true Christian principle under which it was founded and turns about and oppresses the people of God, that brings an end to the whole line of history.

What principle is involved?--the rejection of God's counsel by His prophets led those people to ~~xxx~~ where God turned them over to be chastised by civil powers. He permitted it, and he has permitted it during these long centuries. At the close of this controversy, a power appears on the stage of action, founded on a divine principle, the first one in this whole line of history founded upon this principle,--that the civil power should not be used to bind the conscience, to enforce religion.

Efforts have been made, of course, to bring this government into line. When those efforts prevail, and this government is brought into line with the other powers, there is an end of the controversy, and that is what gives me the greatest significance of this government in

prophecy,--when we view it not as a separate power, but as the last power in this long line.

~~XXXXXXXXXXXXXXXXXXXXXXXXXXXX~~ Now, right after the second chapter of Daniel comes the third. The second chapter marks that turning point ~~is~~ when the people of God were given to the power of governments. The third chapter shows that God did not give them under the power of governments to be persecuted. He calls Nebuchadnezzar "my servant." He gave his people into their hands, but Babylon was cruel toward his people. The third chapter of Daniel shows plainly ~~that~~ those governments that cruelly oppress his people are held accountable to Him for it. The people are given into their hands, but the governments are not given the privilege of persecuting them. Otherwise all persecution would be justified. The third chapter of Daniel coming right there is to show God's mind concerning this matter of the persecution of his people, although he has given them under the hand of these powers because of their transgression.

That principle goes parallel with the other. From the time of the fourth and fifth years of Jehoiakim, we start on a new line of history, and I think that change should be marked in order to properly interpret both prophecy and history.

J. N. ANDERSON: Are we justified in saying that Babylon persecuted the people of God and tried to overthrow their religion? And the same of Medo-Persia? It seems to me they were given a large measure of liberty under both of those powers. Barring the experience of Esther, I have yet to find where the Jews were not given the greatest of freedom. Have we any record of Babylon trying to overthrow the Jewish faith, as a faith?

W.W.PRESCOTT: We have a record of God's mind concerning Babylon's treatment of His people. In the first place we have the principle that

is laid down in the 10th chapter of Isaiah. Speaking of Assyria, he says Assyria is the rod of his anger, "and the staff in their hand is mine indignation." That same principle applies to the other powers. He complains that Babylon, when given power over his people, used that power cruelly.

J. N. ANDERSON: Where do we find that?

(Several references were given in reply to this question, such as Jer. 51:24, 25, 50:17, and 51:44, also the 34th verse.)

W. W. PRESCOTT: Take the third chapter of Daniel. That certainly was persecution against the Jews because of their faith.

J. N. ANDERSON: Yes, those three men.

W. W. PRESCOTT: But that was representative. Now as to Medo-Persia and Grecia, I do not place so much stress upon those. They occupy a subordinate place altogether. In the second chapter of Daniel, all that is said about those two is one short verse. It is Babylon and Babylon, Jerusalem and Jerusalem. That is where the stress is. Just think of the space that is given to those right down through to the end. Medo-Persia and Grecia are simply connecting kingdoms.

J. N. ANDERSON: I was trying to get at the philosophy of the history of these events. Wouldn't we have to say that the philosophy really is this, that Babylon, in a large measure, as an ~~earthly~~ earthly kingdom, and Medo-Persia and Greece, so far from persecuting God's ~~kingdom~~ people, they rather built up the kingdom of God. The Medo-Persians restored them to Jerusalem. Alexander gave them great liberties in Alexandria, and in Jerusalem and Palestine. Those are the facts of history.

W.W.PRESCOTT: When you come to the question of tracing God's purposes and his plans, then I look to the Bible for the guide; and as I take this whole picture in, it is a picture of this controversy between two opposing forces,--~~xxxxxx~~ the god of this world and the God of heaven; and the God of heaven is represented by His Son, through whom he carries on this whole affair. Take the picture in the Bible, and you certainly must see that Medo-Persia and Grecia are subordinate. It is the first and the fourth kingdoms that occupy the space. You find it in the third chapter of Daniel, in the 7th, the 8th, 11th and 12th chapters,--and you find it again in Revelation the same way,--that he attempted to establish his kingdom on earth with Babylon as his capital. When that kingdom was overthrown by Medo-Persia, because that kingdom rejected the counsel of God and the threefold message, then these religious ideas do not come down through Medo-Persia and Grecia, but from Babylon to Rome by way of Pergamos. Medo-Persia had a hatred of idolatry, while idolatry is the thing that stands out in Babylon. That is true in both ancient and modern Babylon. That is the visible expression of setting up one in the place of God, putting up one in the place of Christ.

Those principles are the principles I look to. God gave his people into the hands of Babylon. They were under those powers. They were not what they were before. The shekina glory was never restored. They were never free from temporal rulers from that time on.

W.E.HOWELL: I want to ask this question, Professor Prescott: In speaking of the children of God being under different rulers from the fall of Jerusalem down to our own time, do you mean by that under

their rulership in religion, or in the matter of both religion and civil matters?

W. W. PRESCOTT: Both, I think. They are under the will of the powers. That was a new experience for them.

W. E. HOWELL: There was a question asked here yesterday that it seems to me is worthy of discussion, for I believe it is in the minds of all of us. It was this: What is the distinction between sacred and secular history? We have it said in connection with the schools of the prophets that sacred history was one of their lines of study. And I believe that the viewpoint that our teachers want to get of history is the Bible viewpoint, the viewpoint that will make the teaching most effective to the gospel work. That is what we are ~~now~~ aiming at in our work. We want to get a view of our history teaching that will make it more beneficial for our distinctive denominational needs. I have heard heads of our college departments ~~the past~~ ~~xxxxxx~~, four or five years ~~ago~~ indicate that they had a burden right along that line,--to make our history work function more fully for denominational purposes than it seemed to them it had been doing. That is the kind of light I think we are searching after. I want to read just a few sentences here that have a bearing on it, and ask you to give a little thought to this matter from the viewpoint of our own teaching.

¶ We have this statement under "The School of the Prophets," that in the records of sacred history were traced the footsteps of Jehovah. If we use sacred history in a restricted sense, in the sense that is presented in the Scriptures, where there is direct dealings with God's people, I think it would be easy to agree that that would be within the scope of sacred history.

In the chapter on history and prophecy, there is this further.

It reads as follows:

"The Bible is the most ancient and the most comprehensive history that men possess. It came fresh from the fountain of eternal truth, and throughout the ages a divine hand has preserved its purity. It lights up the far-distant past, where human research in vain seeks to penetrate. In God's word only do we behold the power that laid the foundation of the earth, and that stretched out the heavens. Here only do we find an authentic account of the origin of nations. Here only is given a history of our race unsullied by human pride or prejudice.

"In the annals of human history the growth of nations, the rise and fall of empires, appear as dependent on the will and prowess of man. The shaping of events seems, to a great degree, to be determined by his power, ambition, or caprice. But in the word of God the curtain is drawn aside, and we behold, behind, above, and through all the play and counter-play of human interests and power and passions, the agencies of the all-merciful One, silently, patiently working out the counsel of His own will.

"The Bible reveals the true philosophy of history."

There are some thoughts there that have a bearing upon this question, and I thought the question asked yesterday was a very pertinent one. ~~xxxxx~~ In our teaching and pursuit of the study of history, to what extent shall we distinguish between sacred and secular history. If God's will is being worked out, and has been worked out in the past in the history of human passions and power and caprices, it certainly is a most fascinating study to discover that relationship between God's people and the people of the world.

Allow me this one more suggestion: ~~xxxxxx~~ That any thought I have had about God's relation to the events of the world as recorded in any kind of history, I find the same practical difficulties in the matter as I find in discovering God's relationship to all the phenomena of nature about us, and to many other things that come under the range of Christian study. There is certainly a marked relationship between the Creator and the laws and principles of mathematics, and I have heard some of our mathematics teachers bring out some most impressive lessons in connection with the higher mathematics and others which give one added apprehension and comprehension of what God is and how He works.

But to attempt to do that in every demonstration of Geography is an experience that is beyond any compass of mine or any other teacher that I have found. I am not saying that it is not there, but to discover it is a very fascinating search. And as we search with that in mind, we find more than we thought we could. How can we discover the true philosophy of history? The statement here is that the Bible reveals it. It certainly means this much, that we must keep the Bible pretty close to our historical studies if we are going to trace it right through and get the superlative benefit from that study.

W.R.FRENCH: The philosophy of history is a very large subject. I do not believe it has come from the compass of any one ~~man's~~ man's conception. To my mind it is a great deal like the blind men who want to see the elephant. There are certain general principles upon which we agree. There are certain general principles that must govern us in tracing the hand of God in history.

We must remember that while the footsteps of God are traced in history, the footsteps of Satan are also traced there. Before Christ came to this world, God had a kingdom in this world. I will give you the relations that govern ~~me~~ me in tracing the hand of God in ancient history. God had a kingdom in this world. He dealt only with those kingdoms that were related in some way to His kingdom. Babylon comes into notice when she is related to Israel. Medo-Persia Grecia and Rome are noticed in the Bible in sacred history when they came into touch with His people and performed some phase of work toward His kingdom, either for its advancement or the punishment of his people.

But now since Israel has been overthrown we have no literal earthly kingdom of God in this world. He has chosen no one nation to be His nation. The church is his nation in the Christian dispensation. Then I must trace the hand ~~ng~~ of God in history as related to His church. And the nations that influence the giving of the gospel either helping or hindering it, are the ones that I must study in my correlation of the study of history and the Bible.

Today those nations that have been closed to the gospel are open. God has miraculously opened their doors for the preaching of the gospel.

QUESTION: What kept them closed?

FRENCH: Why, the other power, of course. There is a great con-

troverasy between Christ and Satan, and we must recognize that in every part of history. The difficulty in understanding this has been clearly illustrated here among us. Most of our discussion since we have been here has been over this one point. We do not know whether the correct date is 1793 or 1798, 533 or 538. If we could clearly discriminate in all those details, we could be in a unanimity of opinion. In some general facts we thoroughly agree, just like some of those men who went to see the elephant. We all know that history and Bible must be correlated, but how are we to discern the footsteps of God in history?

C. M. SORENSON: This is the crux of the whole matter; and the Bible gives us the philosophy, and history gives us the outworking of it. There was an old Greek philosopher who said, "History is philosophy teaching by example." And that is what we must do with history.

The economic interpreter of history takes economic facts all through human progress and stresses those. The politician will do the same thing, and so it is with different classes of men. We get the Christian philosophy of history. That is revealed to us in the Bible. These other men have partial philosophies,--and we sometimes get a partial philosophy, too.

Now there are two lines of power operating. Imperialism has two types of motives behind it. Most of the men ~~xxx~~ who bring it about do so because of the greater profits on investments. Imperialism in the British Empire is largely on the economic basis. Great Britain has the capacity to see that the more the missionary goes into ~~the~~ her heathen possessions, the more coal oil she sells, and the more knives, forks and spoons she has to manufacture and sell, and so they favor what might be called "the by-products of missions." They favor

missions, not as such, but for the civilizing uplift that missionaries give to the natives. That is working out God's purpose.

If a man catches that thing from the Bible once, he can ~~make~~ deal with all these multitudinous facts of history and can organize them. The truest philosophy we have is given by revelation, and I think that the great philosopher Paul gave God's philosophy of history in Acts 17:26-28: "And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times ~~before~~ before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us."

The extension of opportunities for individuals to seek after God and find Him is the purpose of God. ~~What~~ We know that if Germany had won the war, practically every mission land on earth would have been closed except to missionaries made in Germany, for the German empire had one policy, and that was to allow only German missionaries in its territory. They must be made in Germany so as to serve as a tool through which Germany could work.

But most of the missionaries come from the United States, and so I can very distinctly see the hand of God in mission extension in the way the world conflict has turned out. I expected it would turn out that way when it started, just because of the way Germany has acted in shutting out missionaries from the lands she has controled.

we read that

In Gen. 1:28, God said to His people, "Be fruitful, and multiply, and replenish the earth, and subdue it." That is, he was to be master of affairs. So when we harnessed up steam we ~~have~~ fulfilled a part of God's command. I think it is a pity that men did not discover anaesthetics long ago. They had butchery instead of surgery in past ages. Men might just as well have discovered that ages and ages ago.

God turned it all over to man and said, Just as fast as you can make use of these things you have my permission to do so.

VOICE: How do you explain the fact that God did not bring it out before he did?

C. M. SORENSON: Because the devil had his agencies, too. The Greeks were just about to view nature in its reality instead of speculating about it. They were just about to engage in experimental science when those terrible wars came, and they fell into superstition and astrology. The devil cut ^{it} off. There are two forces at work. Now we have anaesthetics and we have the microscope. God would have been pleased to have men using these things all through the ages. What was the trouble through the Dark Ages? The Catholic Church encouraged downright baseness, and civilizing influences could not break through because of the ~~xxxxxxxxxxxx~~ superstition.

But the scientists today miss the point in the whole thing. They let their science drag them down into groveling materialism, and they worship at the feet of materialism instead of thanking God for the improved conditions of today.

That has been the main outline of my philosophy.

H. O. OLSON: The statement was quoted from the Bible that God set bounds to these nations, and later a statement was made that the devil outwits Him.

C. M. SORENSON: I did not mean that God set bounds in which everything was compelled to go, because God deals with us as free agents. God allowed Germany in previous decades to come into possession of territory, but they showed themselves unworthy of the opportunity. God's purpose and man's decision join together to bring about the culmination. If men see fit to reject God's call, they do that at their own peril. I am not a fatalist. I teach moral responsibility.

We find Christ's own words, in giving the great commission, in John 20:21: "Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost."

I take these few words to be the highest commission of honor that was ever bestowed upon man. Jesus came into the world to reveal and interpret the Father to us, and to begin a work which ~~the~~ ~~work~~ should ultimately triumph in the completed work of the gospel and His return to gather His people unto himself.

The first verse in this commission is not a mere form,--"Peace be unto you." If a man is rightly to represent Christ, and to do His work, that peace that passeth all knowledge or understanding must constantly possess his soul and his spirit, under every kind of circumstances. So I take it that there is just as much promise in the word "peace" as there is in that sentence where He puts it another way,--"Lo I am with you alway, even to the end of the work I have given you to do. It is the indwelling of Jesus, the Master Teacher, abiding within that brings that a constant peace without which we cannot respond and fulfil this high and sacred commission.

Note that He puts the commission on the same basis as His own. "As the Father hath sent me, for the same purpose as He sent me, to do the same work He sent me to do, so send I you. You are familiar with that oft-repeated story of Dr. Gordon's imagining a conversation between Gabriel and Jesus after the ascension, where Gabriel is represented as saying to Him, 'You have left the work to be com-

pleted that you began with men."

"Yes," says Jesus, "I have sent out my disciples, and their followers to complete the work."

"But," says Gabriel, "suppose they make a failure of it. What then?"

Jesus responds, "I have no other plan."

I do not think the picture is overdrawn. He reveals no other plan. And so all heaven is looking down upon you and upon me as personal ambassadors for the great Master Teacher to carry on and bring to a completion the work that He so wonderfully began and carried on in His person while He was here.

"So send I you." But, thank God, He does not send us out without the safeguard against this failure. "Receive ye the Holy Ghost." He said it was expedient for him to go away, that the Holy Spirit might come and dwell with us individually, dwell in our hearts, giving just the help that our individual temperaments need, give us the guidance and the self-restraint that we need, minister to us the gentleness that we need, and the patience that we need, the meekness in instructing others that we need, the courage that we need, the vigor that we need in pursuing this work, to minister to us all those elements in our experience that will safeguard us against failure.

The Holy Spirit, He promises in other places, will be He who will guide us along the pathway of ~~xxxxx~~ truth,--not merely along the pathway of truth, but guide us into all the truth that He has to give us for us to pass on to the world. That is His promise. And He has promised that in the personal absence of the great Master Teacher this same Holy Spirit will teach us all things.

How comprehensive that is,--promises to guide us into all truth, and to teach us all things we need to know to fulfil this great commission. I thank God for that wonderful promise this morning anew.

In order to do this work, we need the same kind of vision that Isaiah had. Let us read afresh the first few verses of the 6th chapter, where Isaiah describes his call and the vision that he received before he took up his work. That applies equally to us as the successors of the great Master Teacher. You remember how it begins in the 6th chapter:

"In the year that king Uzziah died, I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphim; each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy is the Lord of Hosts: the whole earth is full of his glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke. Then said I, Woe is me! for I am undone [the margin says "out off" /]. He saw himself, in comparison what what the Lord opened to his vision, as a lost man, without the grace and salvation that must come from some other source than himself]; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts."

That is the vision I want.

"Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged."

That is the description of a scene that takes place in every individual case with you and with me if we know God as it is our privilege to know him.

"Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me."

In the commission Jesus says, "As my Father hath sent me, so send I you; receive the presence and the guiding and the teaching of the Holy Spirit in the work I have left for you.

In John 4:34 Jesus characterizes His own attitude toward that wonderful work in those wonderful monosyllables: "My meat is to do the will of him that sent me, and to finish his work" That is what his mission was, that is what He expects you and me to do, to make it more pleasant than our food to do the will of God and to complete His work that He left us to do.

Then there comes in the personal experience that is so well phrased by the Psalmist in the 40th Psalm and the 8th verse: "I delight to do thy will, O my God: yea, thy law is within my heart." Then putting that together with the great commission, "Go ye therefore,--because of this great commission, because of the promises that are put right along with it of the assurance of the presence of Christ and of the Holy Spirit with us continually,--"Go ye therefore and teach all nations,--"that is a worldwide commission to the ambassadors of Christ,--"baptizing them in the name of the Father and the son and the Holy Spirit, teaching them all things whatsoever I have commanded you."

So I feel this morning, brethren, that there has been conferred upon you and me, if we accept it, a commission of the greatest honor that can possibly be conferred upon men. When our government appoints an ambassador to the Court of St. James, or some other notable

court, we look upon that as one of the greatest honors that can 1158
come to an American citizen to represent this great government to
another government of equal standing and dignity, to be a mouth-
piece of this government, to watch its interests, to study for its
advancement. But such a commission ~~is~~ as that cannot compare with
one like this. This one lacks the outward pomp and ceremony and
show, that that one has, but "still waters run deep," and the silent
forces in the world are the real forces. The unseen forces are the
ones that achieve the great things, that win the victories of the
world; and so He chooses that this silent, indwelling power and
blessing that He promises to you and to me shall accomplish the
great work that He has left to be done.

CHRIST THE MASTER-TEACHER, WE THE UNDERTEACHERS

W. E. HOWELL.

July 24, 1915, 8:15

Christ is the Master-Teacher, and we are the underteachers,-- under the discipline of Christ, under the tuition of Christ, re-vealers of Christ to those who do not know Him. Christ was the Master-Teacher. He taught as He was, and He was what He taught. That is what gave Him that great power, that great authority in His teaching, that amazing result upon the people when they gave Him the honor of teaching and speaking as never any man spoke before.

We, the underteachers, sent by Him to continue His work, may become Masters of our profession, as we are exhorted to be, only on the same basis of being and living what we teach. Being underteachers to Christ, we teach Christ. We teach Christ effectively only as we live Christ. Only in that sense can we carry on the work He left us to complete.

As Christ was sent by the Father into the world to be the Master-Teacher He was, so He has sent us into the world to be under-teachers to Him, to be vessels unto the honor of His name, vessels ~~xxxxxx~~ in which the Spirit may dwell and do His work, we to be meet for the Master's use wherever and however He ~~xxxxxx~~ sees fit to place us, we to be constantly prepared, always improving in preparation unto every good work.

In the wonderful prayer of the Master-Teacher in John 17, I want to notice a few verses this morning bearing upon this sending of us. From these short studies I think it is clear to us that if we have any calling at all to do the work in which we are engaged, it is a divine calling; and if a divine calling, then we want to

know all we can about what that calling comprehends. In the 18th verse of John 17, we are told not only how we are sent, and by whom, but where:

"As thou hast sent me into the world, even so have I also sent them into the world."

There was great risk in that, wasn't there; for Christ to send us into the world, that very world that needs salvation, that very world that is exhibiting to all the universe the heinousness of sin in all its variations and manifestations? What wonderful confidence the Master-Teacher imposes in you and me to trust us with such a mission as that, in such a place as that!

Now verse 19: "And for their sakes I sanctify myself, that they also might be sanctified through the truth."

What is it that is to keep us on this perilous mission?--It is that constant indwelling of the truth, that constant sanctification, being set apart, kept apart by the purity of the truth by which we live and which we endeavor to teach,--sanctified through the truth.

In the 14th verse, lest there might be some misapprehension of His expression that He has sent us into the world, He says this: "I have given them thy word,"--for what purpose?--First, to live by, to make it the Man of our counsel, our daily food and drink; second, that we may minister that word and make it to others what it has become to us.

"I have given them thy word." It is that word of truth that is our shield and our buckler, our constant strength and our efficiency in all that He has sent us to do. "I have given them thy ^{world} ~~word~~, and the world hath hated them, because they are not of the ~~world~~ world, even as I am not of the world." We are sent into

the world, but we are not to be of the world while we are in the world doing the work He has given us to do.

The 15th verse is a prayer,--not the one He prayed back there in Palestine on this memorable occasion, but it is in the present tense,--"I pray." We might render it, "I am praying." His attitude never changes. So, as our Mediator, our Intercessor, our Master-Teacher, this morning He is still praying this prayer: "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil,"--the evil that is in the world. We are sent into the world, but are not to be of the world,--sent into an evil world, but kept from the evil that is in the world.

I want to read a few lines from "Education," page 46, bearing upon the thought of what the under-teacher is to be. Speaking of the founding of the schools of the prophets, it says this:

"From the earliest times, prophets had been recognized as teachers divinely appointed. In the highest sense the prophet was one who spoke by direct ~~in~~ inspiration, communicating to the people the messages he had received from God." [This is the second of the major gifts enumerated by Paul,--that of the prophet directly inspired, communicating special messages from God for the welfare of His people.] But the name was given also to those who, though not so directly inspired, were divinely called to instruct the people in the works and ways of God."

Notice the call, ^{the} prophet divinely ~~appointed~~ appointed, a special type of teacher, and others divinely called to instruct in the word and the ways of God.

A little further down the page it says something of ^{what} these instructors, divinely called, are to be, and were then: "The instruc-

tors were not only versed in divine truth, but had themselves enjoyed communion with God, and had received the special endowment of His Spirit."

There is the spiritual gift, a special endowment to teach. To teach what?--O, to teach the ~~word~~^{works} and the ways of God.

"They had the respect and confidence of the people, both for learning and for piety."

Note the combination, ~~learning~~ "both for learning and for piety." Those were the two outstanding characteristics of those teachers especially endowed of God to teach His word and His ways. These few words set out very clearly, it seems to me, the real interpretation of the prayer of Christ for us.

You will notice in this brief reading three things are mentioned that are to be the special burden and mission of the teacher to teach: First the word, and second the works, and third the ways of God. In other places ways is expressed as the providences of God. Whichever way we say it, it means the same. Those three w's are set out as the sacred objective of the teacher.

You will recall that it was back when Israel was tempted, in the days of Samuel, that the schools of the prophets were founded, the first separate case of schools recorded in history, I think I am correct in saying. The young people then were tempted to go after the ways of the world. They learned the ways of the heathen, and were attracted away from the word and works and ways of God. It was to bring them back and put barriers of safety around them that that first school was brought into existence. It is said of the nation as a whole, in the time of Samuel, that they had gone so far in their intercourse with the nations about them, and had so imbibed the spirit of the world that they conceived the idea of being organ-

ized as a nation, like the nations around them; and so they asked for a king. Samuel took it to heart seriously, and felt that he was rejected by the people in his high and holy office; and he went to the Lord about it, and the Lord said to Samuel, Just calm yourself about that. They have not rejected you, they have rejected Me.

Those teachers were divinely appointed to instruct the people and lead them away from that desire for a king, and bring them back to be willing to be led of God in His own good way.

God would have His people in the world, not of the world. What a high and holy calling He has placed on you and me, and how careful we should be to safeguard that trust and keep our mission distinct and clear before our eyes, without any of the elements of the world in it, but teaching a pure gospel for the pure purpose for which He has called us, or, in other words, as we are so earnestly exhorted, in come out and be separate from the world as teachers and as schools, as an organized body, and set before us that one goal of teaching the truth and living the truth and bringing the truth to those who do not know it. Surely, the uppermost longing of heart and soul of every one of us this morning is to be true to that divine calling!

H. C. Lacey

July 24, 1919, 10:15

I think before passing directly to the specific theme suggested one or two words of introduction are necessary. I would like to state quite simply and straight-forwardly two convictions I have with reference to college Bible study:

First, It should be the strongest department in the college, intellectually.

Of course the spiritual side should be all-pervasive. I thoroughly believe that. It has been emphasized here at the conference. But I take it that in connection with the college department of any of our institutions, the danger is not so much that the work will not be spiritual as that it will not measure up in comparison with the other work of the college, intellectually. The real, practical difficulty is not the spiritual side. For instance, we have all felt for a number of years that there has been a lack in the Bible teaching, not on the spiritual side, but that the work has not measured up to the other studies intellectually. What we want to do is to strengthen them intellectually. I want to read to you two or three extracts from "Christian Education," pages ~~105-106~~ 104-105. I have the old edition. Here in the article entitled ~~the book of books~~ "The Book of Books," I read the following:

"The study of the Bible will give strength to the intellect. Says the psalmist, 'The entrance of thy words giveth light; it giveth understanding unto the simple.' The question has often been asked me, 'Should the Bible become the important book in our schools?' It is a precious book, a wonderful book. It is a treasury containing jewels of precious value. It is a history that opens to us the

past centuries. Without the Bible we should have been left to conjectures and fables in regard to the occurrences of past ages. Of all the books that have flooded the world, be they ever so valuable, the Bible is the Book of books, and is most deserving of the closest study and attention."

It is not a passive, devotional reading that is mentioned, although I would not discount that for a moment; it is not that attitude of the heart towards it which is a receptive one, to listen to what the Spirit of God may say, for that is presupposed; but when we come to the college Bible ~~ministry~~ classes, the character of the work conducted is to be an active, vigorous, penetrating study into God's truths as revealed in the Bible, under the guidance of the Spirit of God.

Then on page 106 is this: "It unfolds a simple and complete system of theology and philosophy."

You notice from that statement that there is a simple, complete system of theology and philosophy. I am sure we should miss the mind of God if we should take the instruction that has come to us recently and discount vigorous, earnest, penetrating study of the Bible intellectually. I emphasize this because the other side has been so strongly emphasized.

Farther down I find this: "If the study of the Scriptures is made a secondary consideration, great loss is sustained."

So it seems to me that the Bible should take the first place, and the students should ~~give~~ be given work so that they will have to study as hard as they would in the geometry class in seeking to solve geometrical problems, or in the language class in translating the thought from one tongue into another, or in the science class, or any other study that we can mention.

with
 "The understanding takes the level of the things, which it becomes familiar. If all would make the Bible their study, we should see a people further developed, capable of thinking more deeply, and showing a greater degree of intelligence, than the most earnest efforts in studying merely the sciences and histories of the world could make them. The Bible gives the true seeker [I want you to notice the active nature of these words; you know our devotional study is a passive study, but there is an active study, where we seek and search and dig] an advanced mental discipline, and he comes from contemplation of divine things with his faculties enriched; self is humbled, while God and his revealed truth are exalted. It is because men are ^{un}acquainted with the precious Bible histories, that there is so much lifting up of man, and so little honor given to God. The Bible contains just that quality of food that the Christian needs in order that he may grow strong in spirit and intellect."

Now, there is no discounting the intellectual benefit that may be derived from the study of the Bible. While the college Bible studies should be spiritual, they should ~~maximize~~ do strong intellectual work, for the Bible class is not a prayer meeting, or a revival service,--and above all, it is not a preaching service, or ought not to be. There may be times when it might well be turned into a revival service, but that should not be the regular thing.

But let me repeat that last sentence I read, and add another one to it: "The Bible contains/ just that quality of food that the Christian needs in order that he may grow strong in spirit and intellect. The searching of all books of philosophy and science cannot do for the mind and morals what the Bible can do, if it is studied and practiced."

In my hasty review of some of these sentiments, I came across this one in "Education," page 124:

"As a means of intellectual training, the Bible is more effective than any other book [now here is a peculiar statement], or all other books combined. [That is a tremendous statement, brethren. Are we ready to accept it? And if we do accept it, where shall we get the exercises which will realize this experience? If that is not obtained in the College Bible classes, where will it be obtained?] The greatness of its themes, the dignified simplicity of its utterances, the beauty of its imagery, quicken and uplift the thoughts as ~~x~~ nothing else can. No other study can impart such mental power as does the effort to grasp the stupendous truths of revelation. The mind thus brought in contact with the thoughts of the infinite can not but expand and strengthen."

Mathematics and science will pale into insignificance as a factor in developing mental culture when the Bible is studied as it should be studied, when the spirit is not merely one of submission, of listening to the word, but of endeavor to dig beneath the surface and bring to the surface the hidden wealth which is there.

W. E. HOWELL: Don't you think that our lack along the line you are emphasizing at this point tends to drive us toward other kinds of mental ~~xx~~ pursuits for mental development rather than depending more upon this?

H. C. LACEY: Yes, I think that if the classes are not conducted with this thought in mind, to strengthen the students intellectually as well as spiritually, the students will get their training elsewhere, or if they do come, it will be because they have to.

W. E. HOWELL: Possibly the ~~xxxxxxxxxxxxxxxxxxxxxxxx~~ Bible teachers have been made to feel that the student gets his mental

training in other departments.

H. C. LACEY: I think we ought to make it the strongest department, intellectually. The emphasis has been so much upon the other that I want to emphasize this. I am sure that a cold, intellectual study of the Bible is an absolute mistake; but I am equally convinced that a warm, spiritual skimming over the surface of the Bible is not sufficient. The desideratum is a spirit-filled, deep, searching study of the Bible, combining both.

The spiritual element should be all-pervasive in our Bible study. I do not want to omit that. I think our Bible classes ought to open with prayer, and ought to continue in a spirit of prayer and of dependence on the leading of the Spirit of God.

Then I think we ought to be careful not to displace the spirit of active, penetrating study, or what Sister White calls "digging," by that of a passive, devotional attitude.

I feel impelled to give you a little instance. In a school with which I became connected, I had a rather hard time the first year because a large number of questions were thrown upon me. We had a good time in many ways, but when these questions were thrown onto me, I, in my simplicity, faced them all and answered them, not trying to hide anything. There was no bluffing. I cannot bluff. I hate it and hate to see it in others. I had this confidence in the third angel's message, that it is capable of meeting anything and everything, not in the spirit of bravado, but that this is the truth. I believe the Bible is the word of God, and I believe this message is the final message to our world at this time. It is sound, and I do not think there is any feature of it that needs to hide itself and be afraid to come out in the light. That is my heart attitude to it all the while. Somewhere I read this, that we

ought to study with the telescope and the ~~microscope~~ microscope everything everywhere. It is all open to the Christian who will study on his knees with the open Bible.

That is my feeling in the matter, that the Spirit should be one of dependence on God, on his ~~knees~~ knees, with the Bible before him, as the guide, and then let him look into the skies, into the infinitely small as well as the infinitely great.

They threw hosts of question onto me, and I answered them, and we had trouble. Things came out, and they were a little ~~different~~ different from what they supposed,--some of these things about the Testimonies, for instance, that Elder Daniells and Brother Robinson told us. I had been, in a measure, connected with some of these things, and I knew certain things. But I have not lost confidence in the Testimonies. While I believe them, I cannot take the attitude that some take who do not know the facts. Perhaps it was unwise for me to make some of those statements, but they had never been hidden in the community where I had just come from.

About three years afterwards one of our brethren, who is now president of one of our colleges, came to me and said, "Brother Lacey, I have thought often of telling you this. It is due to you under the Lord, that I am still in the truth. Do you remember the questions I used to fire at you in the college in Daniel and the Revelation class? "

I said I remembered them very well. He was rather critical.

"Well," he said, "the year previous I was puzzled over a great many of these things, and in the Bible class I used to ask similar questions. We loved our teacher, but this was his attitude. Instead of answering, he would say, 'We are getting into deep water.

Let us pray." So they would get down and consume the rest of the time in a prayer-meeting. You may think I am an infidel," he said, "but that thing hardened me. It occurred a number of times. But when you came, you showed a different spirit,--that of 'Come on in, boys, the water is fine.'"

I am not saying this to make any contrast, but to suggest this point, that I do not think we ought to try to hide things. We ought to face things. We may have to change our attitude toward some points, as I am sure some of you will do about the verbal inspiration of the Testimonies, if you will open your eyes and see what are the facts with reference to the case. I think we ought to face truth rather than to try to hide it, and especially to hide under an appearance of spirituality. That did not help that boy. But the next year, despite all the heartaches we had over the new things that appeared, that boy was established in the truth, and he is one of our strongest workers.

My point is this: I do think we ought to be careful not to displace the spirit of active, penetrating study and inquiry, not to try to cover it up and crowd it out by that of a passive spirituality or devotion. I do not think the College Bible class ought to be placed where we hide our head in the sand and refuse to look at things. There might be cases where the class could profitably be turned into a testimony meeting or a prayer meeting. I would not suggest anything against that; but the college Bible class is for study.

Here is the second point I would like to make before we study the scope and content directly. The Bible teacher, it seems to me, should be the most thoroughly qualified, the most highly educated man on the faculty. Instead of selecting just any one, because he is

a good man and a good preacher and a good field man,--while that all ought to come into it,--the college Bible teacher should be the most highly qualified man on the faculty. He should be a thoroughly experienced man. He should be a student, with the spirit of a student, and he should be a student of the word of God in the original tongues. I expect a good many will oppose me in that, but this is the way I feel about it. I did not say a master of the original tongues, but a student of them. If the Spirit of God has seen fit to give us the Scriptures in those sacred tongues, then we are going contrary to His providences when we absolutely ignore them, and refuse to take the time and expend the effort necessary to get down to the embodiment of the thought of God as He originally gave it.

It looks to me something like this: The Bible says we are ambassadors for God. What would you think of an ambassador from the United States going to China with a message upon which the life and fortunes and liberties of the Chinese depended, and then that ambassador, entrusted with such a message, having in his hands only a translation of this document from the United States in Chinese, translated by others, and never taking the trouble himself to find out what the government over here really said? Wouldn't you say he was not true to his name? The providence of God has seen fit to give us His thoughts in Hebrew and Greek, and you and I want to find out why, and the Bible teacher ought to. As he leads his students into a mutual study of the word of God, He should be able to tell them what the thoughts of God are in their original purity. I cannot get away from this. I wonder how ~~God~~ feels when any disparagement is cast upon the study of ~~the~~ His thoughts as He originally gave them.

I think he should not only be a sympathetic student of the thoughts of God as they were originally enunciated in the Scriptures, but he should be an open-minded student of history and science. In "Christ's Object Lessons," pages 125 and 126, this statement is made: "The great storehouse of truth is the word of God,"--What is meant by that? There is a dash, and then occurs this sentence: "The written word, the book of nature, and the book of experience in God's dealing with human life." The Bible is only one-third of the word of God. The great storehouse of truth is the word of God, first the written word, then the book of nature, then the book of experiences, --what we call his word, then his works, then his ways, as someone expressed it yesterday.

Can the student of the Bible effectually study the Bible who will neglect science and neglect history? I hold that he cannot. I think the Bible teacher in our colleges should be a man who knows something about science and something about history. He should be a good scientist, so far as opportunity has been afforded him, and his sympathy should be that way. He should be an open-minded, candid student of the Bible, getting all the light he can from science and history, and realizing that he is teaching only one-third of the word of God. A narrow-minded man who will confine himself to the written word will be an ineffective college Bible teacher.

I think, further, that he ought to be a skillful master in the use of the English tongue. This is one of the things that we should not neglect, for when our students go out they must know how to express their thoughts.

Now let us come to the point directly. What is the aim of the college Bible studies? I would like to put down as primary this:

It is to know God as our Father and His Son Jesus Christ as our

personal Saviour. That is the fundamental, all-pervasive purpose of all our Bible study. I simply do not emphasize that here, for we all recognize it and hold it always there.

Second, to become intelligently familiar with the great truths of revelation that reveal Him. I think that is the aim. I think we ought to study all the--I am going to use that discredited word--all the Doctrines of the Bible.

I think we ought to start here what we will continue all through eternity, perhaps in a different way. We shall study the thoughts of God. The classes of the hereafter will not be revival classes, will they? It will be an earnest, penetrating study ~~into~~ into the essentials of the plan of salvation, and the works of God, and the main thing will not be revival. I do not think it is now,--perhaps not as much as it ought to be.

There are numerous doctrines or truths to be studied. I think the great purpose is that we should become intelligently familiar with them. I want to use an illustration which I think will help us to get this whole thing before us. Take the study of astronomy. The great purpose of that is to get familiar with the stars; but we have to use a means by which we can do that, and we use the telescope. Now, brethren, a dear old man from the farm can get behind the eye-piece of the telescope and look up at the moon or Sirius, and if his eyesight is as good, he will see ~~xxxxxxxxxxxxxxxxxxxx~~ just the same shades of light that the advanced astronomer sees, but does he see as much? [VOICES: No!] What I want to say is this: That is just a passive experience. The light comes down from Sirius into the eye of the uneducated man as well as into the eye of the educated man, and they both get the same impressions; but

the educated man, the astronomer, who has studied these things from various viewpoints, sees much more in it. He sees the same thing that the uneducated man sees, but much more, because he has studied mathematics, physics, and light. This Bible is a telescope through which we are to see God, and you can put this Bible in the hands of any one, an uneducated person, and if he will look through it he can see God just as much as the most highly trained Bible student or teacher can see him in one sense, as a passive recipient of light and truth; but does he see as much?--No! The one is trained in Bible study, and knows how to use the Bible, and sees much more in the same words.

My point is that the college Bible class should provide that intellectual training which is analogous to the astronomer who looks through the telescope and the spectroscope. ^{training which the} Where shall we get that intellectual training? I looked for this sentence in the spirit of prophecy, but could not find it. In one of these books Sister White says that God is best ~~manifested~~ glorified by those who serve him intelligently. Isn't He much more glorified by the Christian astronomer who looks through the telescope and the spectroscope than by the unintelligent Christian?

Now as to the scope and content of these: I have jotted down what I conceive to be the studies that we should pursue in the college department.

First, advanced doctrines. I am not sure but what advanced doctrines ~~ought~~ ought to come last, and yet so many students can not take the entire course of four years that we give it in the first year. There are many reasons why it should be last. In fact, almost any of these subjects could be put last.

I think this Advanced Bible Doctrines class should be a strong, critical, thorough study of the fundamental doctrines and truths of the Bible. I think it would be well to begin with studying the principles of Bible study. I have always done that. We would emphasize first of all the absolute fact that the mind is not the final recipient of the truths of God, that the heart is. The Bible tells us that. But we are to use our minds, and are to receive into the heart the truths.

Second, I think the ^{next} most important topic of Bible study should be the inspiration of the Bible. This is God's peculiar word to us. I find there is a very peculiar, hazy conception in the minds of our students on this question. You will find not only that the students will be helped by this, but they will be mightily interested in it. The word of God is different from anything else. It is different from the Testimonies. It is verbally inspired, and the Testimonies are not, and do not claim to be, but the Bible does.

Next, such truths as the Godhead. We have been studying that here as teachers and ministers, and yet it is a truth revealed in the Bible, one of the things we are searching, and shall search all through eternity.

Then the divinity of Christ, and the personality of the Holy Ghost,--I think these should be included in the scope of such a study. The sanctuary question and the spirit of prophecy should be considered, and we should fearlessly face objections which students ^{and all the questions} ~~face~~ from their experience in the field have met in their work, and try to answer them, and humbly recognize the fact that quite often there is more light along that line.

The next class would be Daniel and Revelation. I know some give both Daniel and Revelation and Advanced Bible Doctrines in the

same year; but it seems to me that is endeavoring to cover too much. Advanced Bible Doctrines is one full year, and Daniel and Revelation is another full year in Union College. Our present truth is largely based on those two books, Daniel and the Revelation, and we ought to have a real critical, penetrating, spiritual study of those books verse by verse. I believe all that has been said here about the necessity of our getting that great main line of ^{the} establishing of the kingdom of God, but that ought not to prevent a thorough study of each detail as presented in those books. If the Lord has given us those books, we ought to examine them carefully.

What shall we do when we are face to face with different views in Daniel and Revelation? Students know some of these things. They are not virgin minds, that have no idea about these questions; if they were, we could be dogmatic, as in teaching in a tent. But students have inquiring minds. I think we should tell them the present denominational position. Daniel 11 is the biggest thing among us at the present time, and I should say, teach them the old view, which is the one the majority of our people believe; but if you feel that there is a sufficient demand for the new view, I would give them that, in a private way. The first year I did a little different from that, I told them the old view, and then spent a week on the new one, and I think they saw light in the new one. After a year or so had gone by I found there was trouble out in the field.

So the next year I took them through the old view, and I managed it so that we reached the end of the first semester ^{without} at the ~~close of~~ the book of Daniel, and we began Revelation with the next semester, not touching the new view at all. But Elder Underwood came to me, and he said the students wanted the ~~other~~ ^{new} view. I finally said to the older students, You have got your money's worth,

and if you want to take this special work, I am going to charge you for it. I thought that would cut half of them out, but they wanted that new view.

What should be our attitude toward it? I would take the denominational view, and present it, and hold the other in abeyance; and if there are advanced students who could be trusted, who would say if they mentioned it, This is what some are thinking is the meaning of Daniel 11, but it has not been decided yet, I would give it to them.

As to the method of teaching Daniel and Revelation, it seems to me that under the present circumstances, the only method is the lecture method. That is that the teacher must give the results of his study, at the same time requiring some original research and a thesis, and the regular examinations. But necessarily we are going beyond what is said in "Thoughts on Daniel and the Revelation." It is a college study, and they have had that in the twelfth grade.

The next line of study is the epistles, or major and minor prophets. It seems to me the epistles should be studied. ~~xxx~~ They are letters written by the Spirit of God to the churches, and they are for instruction. They arose out of certain conditions in those days, but they contain instruction of perennial value. I think they ought to be studied in chronological instead of canonical order. The chronological order of the epistles is a beautiful order: First comes 1st and 2d Thessalonians; then a gap of about five years; then Galatians, Romans, and Corinthians; another gap of about five years, and then Philippians, Ephesians, Colossians and Philemon; a gap of about five years, and then Timothy and Titus, and coming about that time, James and Hebrews, and then ^{1st,} 2d and 3d John. Peter and James are a little indeterminate. There are 21 epistles to be studied, and it

seems to me they ought to be taken in their chronological order/*first*. There is a beautiful unfolding of truth when we do that. Then I think we ought to study the historical background very carefully from Sister White's books and others. You know some of the men who have immersed themselves in the collateral history of those times, and what light they can give us. Then a study of the epistles themselves in an effort to get the distinctive theme of each.

I think good outlines ought to be developed; and there is excellent mental training in the effort to get symmetrical and artistic outlines. It is very easy to read the epistles through and ^{much} cut a ^{section} thing out here and there, but one should try to get a good grasp of the whole thing, by reading it through and through and through many times, and then getting a comprehensive, symmetrical outline. The word of God is worthy of our best intellectual effort.

When Matthew was giving us the genealogy of Christ, he said there were fourteen generations from Abraham to David, fourteen generations from David to the carrying away into Babylon, and fourteen generations from that time to Christ. But he was very careful how he stated it: "All the generations from Abraham to David are fourteen," and that is absolutely true; "and from David until the carrying away into Babylon are fourteen generations," but he left out three; "and from the carrying away into Babylon unto Christ are fourteen generations," but there he overlapped. If he could do that, then you and I can take an outline and beautify and adorn it so that men can take it and hold it.

J. N. ANDERSON: But we should be careful how we follow Matthew in that.

H. C. LACEY: Yes, that is so; but there is a very mysterious union between the human and the divine. When God spoke through Paul,

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the word had Paul's impress upon it. When I sit down to the piano and play "The Messiah," you will hear the piano in the music; when I sit down to the organ and play "The Messiah," you will hear the organ, yet the inspiring power is there in both organ and piano. The human puts its impress upon the divine. If Matthew could do that, I can do it, speaking humbly. We can present outlines which are helpful and symmetrical and beautiful.

I believe in committing a good deal to memory. Long ago everybody committed things to memory, but now we have gone to the other extreme, and you can scarcely find anyone who can quote a text correctly. Many have lost the ability to commit ~~things~~ texts to memory.

Major and minor prop_hets should, I believe, follow in much the same way. Get the historical background, study each message, and then pick out the eternal principles that apply to our own day.

In neither of these studies have we text-books that we would feel like using. Have the students do independent research work in a good library.

There is one other line which appeals very greatly to me, and that is the study of the Testimonies and wisdom literature of the Bible. I have given a special course in the study of the Testimonies, taking the order of events in the rise of the great controversy at the beginning of this world's history, and then the order of events from 1844 on, taking "Early Writings" and "Great Controversy" as the basis, and bringing the Bible in to support those statements. I have found the very deepest interest on the part of our people in those studies. There is a semester's work in this.

That is followed by the wisdom literature of the Bible. Take

Job, for instance. That is a marvelous argument on the problem of pain, and the last word is said that human reasoning can offer, and there is a dramatic closing. A college class ought to get some of that. Brother Daniells said here at the ^{beginning of the} Conference that the Bible study ought to be made fascinating,--He did not say spiritual,--it ought to be made fascinating, so that our students would feel like dropping their lighter literature and taking something along this line.

The Psalms should be taken the same way, arranged chronologically. We begin with the first Psalm, but David didn't write that, you know. He wrote 74 of them. Take David's first Psalm, when he killed Goliath, the 9th Psalm. There is real intellectual food in the Psalms, and also in the Proverbs.

Then take Ecclesiastes, the great book on the highest good. *summary lesson*
That is a finished discussion on the great end of life. What is the one thing that I shall do here under the sun? Solomon tells us that he had tried everything. He tried physical pleasures, he tried intellectual pleasures; but he says, ~~the~~ "Hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole ~~summary~~ of man." Our translators have supplied the word duty there, and spoiled the whole thing. He says these other things do not satisfy; "Fear God, and keep his commandments, and that is the rounded whole of man."

Then take the "Song of songs," the same way. That is a fascinating love story. *should be translated as a love story*
I do not think those ought to be left out of a college course in Bible.

Finally we have the ancestry of the Bible. Three months is not necessary for that.

Then there are some historical books of the Bible that have not

been touched. The reading and outlining of these makes a most valuable study.

In such a course the whole Bible is covered.

J. N. ANDERSON: I think the four gospels, dealing with the life of Christ, should have as prominent a place as the epistles.

H. G. LACEY: Yes, that is excellent.

W. E. HOWELL: I want to second this last suggestion. I have felt the last two or three years particularly that we should have a college course on the teachings of Jesus. We leave those away down in the ninth grade, and there it is much interwoven with the story of His life, the succession of events, and all that. The study of the teachings themselves must be more or less superficial in an elementary class of students. We take our students through and graduate them without any further deep study of the teachings of Jesus, around which essentially the whole Bible turns. I would rather see almost any one of these latter subjects left out if that is necessary, than to have this left out.

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THE DIVINE CALL TO TEACH

1181

by

W. E. Howell

In the brief suggestive studies during the week on "The Divine Call to Teach," we have noticed these main topics: First, that teaching is a spiritual gift, given for spiritual exercise and to bring forth spiritual fruitage. But this gift is found in earthen vessels. We are human, possessed of a divine gift, and so the aptness to teach is set in a life subject to temptation and all the human frailties. For this reason this gift, like others, depends for its efficiency upon the kind of setting in which it is cherished and exercised.

The spiritual teacher must be patient, gentle, meek; must not dispute or engage in controversy, or deal with foolish and unlearned questions. He must keep the proper self-restraint and self-direction in the exercise of this heavenly gift.

As our example, we have the Master-Teacher, One who is touched with the feelings of our infirmities, One who is able, by His grace to heal the infirmities of the under-teacher, One who has compassion upon the ignorant and those who are out of the way who come under his instruction.

We are the under-teachers, with this Model before us. He was a teacher sent from God. He had His credentials from heaven. He ^{that fact} always recognized ~~that fact~~ in all His teaching, and made it stand out, that He was speaking for the Father, doing the work that was given Him to do. His divine ordination to the work was always a matter of conscious power and freedom with Him, and because of the

revelation of that power in Him, men, both friends and enemies, gave Him the honor of speaking and teaching as never any man spoke ~~or~~ or taught. We are the under-teachers to Him, under discipline to Him, under His tuition, in all our work.

Then, as He was sent from heaven, so He turns over His work to us and calls us ~~xxx~~ by the same divine authority and power by which He himself was sent into the world. "As the Father hath sent me, so send I you; and I send you into the world not to be of the world, but to do a work in the world while being kept from the evil that there is in the world."

Then we come to the closing topic this morning,--Give thyself wholly to the exercise of this heavenly gift. We will read, to refresh our minds, 1 Timothy 4:14-16, the very passage suggested by this topic. Paul's instructions to Timothy apply in so many respects to the teacher that those two epistles are worthy of much study. The exhortation in the 14th verse is:

"Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. [While the teacher is not ordained in this formal way, by the ministry, it has always seemed to me that it would be a fitting thing if he were; but while he is not, it seems to me his office is none the less sacred, and the work he is to perform is none the less to be recognized as the work of God.] Meditate upon these things; [These little suggestive sketches this week are intended to be only suggestive for us to meditate upon and follow up in our study.] give thyself wholly to them; that thy profit~~ing~~ may appear to all. [Not so much as a motive for us, but that our work may confirm itself, establish itself, may command the confidence that is necessary to make it most effective, that all who come in touch with our work, have any chance to observe

it can see in it the profit that the gift was afforded to bestow.] Take heed unto thyself, and unto the doctrine [here literally the word teaching; take heed to thyself in all matters of personal conduct, our attitude toward those who are over us, our attitude toward ~~the~~ one another, our attitude toward those who are under us; then in the teaching itself, "take heed" is the caution here, what you teach, how you teach, where you teach, and in what spirit you teach. Continue doing this; let it not be ^a spasmodic experience, but let it be that steady, continuous exercise of the gift, acceptable to God.] For in doing this thou shalt both save thyself, and them that hear thee."

Who could ask a larger reward than that for the exercise of this heaven-bestowed gift,--save ourselves and save those that hear us? And there might be added to that, And prepare those that hear us to go out and save others in the same way.

Now I want to read a paragraph or two in "Education," pages 80 and 81, that seem to me to have quite a direct bearing. This is in this wonderful chapter on "The Teacher Sent from God." It is pointing out in particular terms how exclusively Christ devoted Himself to the mission He was given to fulfil, how He allowed nothing to divert Him from that mission:

"It was not on the cross only that Christ sacrificed Himself for humanity. As 'He went about doing good,' every day's experience was an outpouring of His life. In one way only could such a life be sustained [note the continual element in it]. Jesus lived in dependence upon God and communion with Him. To the secret place of the Most High, under the shadow of the Almighty, men now and then repair; they abide for a season, and the result is manifest in noble deed; then their faith fails, the communion is interrupted, and the life-

work marred [that is the human experience]. But the life of Jesus was a life of constant trust, sustained by continual communion; and His service for heaven and earth was without failure or faltering.

"As a man He supplicated the throne of God, till His humanity was charged with a heavenly current that connected humanity with divinity. Receiving life from God, He imparted life to men.

"'Never man spake like this Man.' This would have been true of Christ had He taught only in the realm of the physical and the intellectual, or in matters of theory and speculation solely. He might have unlocked mysteries that have required centuries of toil and study to penetrate. He might have made suggestions in scientific lines that, till the close of time, would have afforded food for thought and stimulus for invention. But He did not do this. He said nothing to gratify curiosity or to stimulate selfish ambition [and we might add, to draw attention to his wonderful intellectual powers]. He did not deal in abstract theories [one of the faults that teachers easily fall into], but in that which is essential to the development of character; that which will enlarge man's capacity for knowing God, and increase his power to do good. He spoke of those truths that relate to the conduct of life, and that unite man with eternity.

"Instead of directing the people to study men's theories about God, His word, or His works, He taught them to behold Him, as manifested in His works, in His word, and by His providences. He brought their minds in contact with the mind of the Infinite.

[There seems to me to be a well-defined aim for the teacher, no matter what he is teaching,--that the result of it may be to establish the contact, the union, with the mind of the Infinite.]

"The people 'were astonished at His teaching; for His word

was with power.' Never before spoke one who had such power to awaken thought, to kindle aspiration, to arouse every capability of body, mind, and soul."

Now just a few sentences from page 83:

"In the Teacher sent from God, all true educational work finds its center. Of this work to-day as verily as of the work He established eighteen hundred years ago, the Saviour speaks in the words,--

"I am the first and the last, and the Living One.'

"I am the Alpha and the Omega, the beginning and the end.'

"In the presence of such a Teacher, of such opportunity for divine education, what worse than ~~folly~~ folly is it to seek an education apart from Him,--to seek to be wise apart from Wisdom; to be true while rejecting Truth; to seek illumination apart from the Light, and existence without the Life; to turn from the Fountain of living waters, and hew out broken cisterns, that can hold no water."

Connect this once more with John 4:34, where, in characterizing His mission in a few simple words, and His devotion to it, He says:

"My meat is to do the will of him that sent me, and to finish his work.

Then with that let us put Paul's declaration with reference to his attitude toward the work that was given him to do, as stated in Phil. 3:13, 14:

"Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

I believe that "the high calling of God in Christ Jesus," which is ours, is worthy of all the devotion, the concentration, of our

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powers of mind, of our time and our effort, in a similar way as Paul expressed it here, that we might reach the prize that is set before the one that is divinely called to teach.

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THE USE OF THE SPIRIT OF PROPHECY IN OUR
TEACHING OF BIBLE AND HISTORY

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July 30, 1919, 9:00 A.M.

W. E. HOWELL: Our topic for this hour, as arranged in the program, is "The Use of the Spirit of Prophecy in our Teaching of Bible and History." Elder Daniells is here with us this morning to fulfill his promise to our teachers that he would give us a talk along this line, and I am sure the opportunity of considering this question further will be greatly appreciated.

A. G. DANIELLS: I have been a little uncertain in my own mind as to just what line it would be best to follow. There is so much in this that it can not be fully presented in one talk, and I would ~~regret~~ regret missing the mark and taking up that which would not be of most interest to you; and so I finally decided that I would prefer to have a round-table talk. I would prefer to have you question me and then I would try to answer such points as are of most interest to you. I may not be able to give another talk here, and you probably would not have the time, and so I would like to make this hour most profitable. I will present one or two points as briefly as I can to start with, and then I will just open the way for questions.

First of all I want to reiterate what I stated in the talk I gave some evenings ago on this subject,--that I do not want to say one word that will destroy confidence in this gift to this people. I do not want to create doubts. I do not want to in any way depreciate the value of the writings of the spirit of prophecy. I have no doubt in my own mind. I do not know whether every man can say that or not, but I can say it with all honesty. I have had perplexities through the forty years I have been in the ministry.

I have found things similar to that to which Peter referred in Paul's writings,--hard to be understood. You know Peter said that, and I have had personal testimonies come to me that I could not understand. That is a remarkable thing, isn't it, for a man to get such a message as that? But that is what nearly all doubters hark back to when they get away from us,--they get a testimony they could not understand and believe. I could not understand then, but time has helped me to understand; and I have concluded that we do not see from the Lord's standpoint, and we do not know as much as the Lord knows about ourselves; and so when He reveals things to us that we do not understand, it is because He knows more about us and our tendency and dangers than we do, ourselves.

The first one I got that threw me into confusion charged me very strongly with sort of--well, I will put it in the worst form--a tendency to domineer over my brethren in administrative matters, not giving them the freedom of mind and thought that they were entitled to. I did not understand that. It did not seem so. I asked some of my good friends, and they said they never had felt it, and that threw me into worse trouble. Even some members of the Committee had never seen that. What was I to do? They were not the right men for me to get my information from. I soon found that there were some men who believed that the message was right. Inside of a year or so I found a very strong tendency, under a bit of nervousness and weariness, to do that very thing; so I got the message out and reread it prayerfully, and acknowledged it to the Lord, and I am trying all the time to guard against any domineering spirit, for I think it is a most abominable thing for a man in office to begin to lord it over people who are not in office; but it is in

human nature. You have heard the story of the Irishman who was promoted to the position of foreman of a section gang. The next morning he went out and said to one of the men:

"Timothy O'Brien, come here."

When the man came, he said to him: "I discharge ye this morning, not because I have anything agin ye, but to show me authority."

[Laughter]

He had been put in office, and the very first thing he wanted to do was to show his authority. That is human nature, but it is not Christianity; and it is to be abominated and avoided by every one who gets office, whether president of the General Conference, or principal of a school, or head of a department in a school. All should avoid that and give every man his full rights and freedom and liberty.

As I said, I have met things that were hard to be understood, but time has helped me to understand them, and I can honestly say this morning that I go along in this movement without any doubts in my mind. When I take positions differing from other men, that is not proof that I am a doubter. I may be a doubter of their views or their interpretation, but that does not make me a doubter of the spirit of prophecy. I may differ with a man about his interpretation of the Bible, but that does not make me a doubter of the Bible. But there are men who just hold me right up as a doubter of the Testimonies because I take the position that the Testimonies are not verbally inspired, and that they have been worked up by the secretaries and put in proper grammatical shape. A few years ago a man came onto the nominating committee and wanted me kept out of the presidency because I did not believe the Testimonies were verbally inspired. That was because I differed with him on theory and

interpretation; but I am the one to say whether I doubt the Testimonies, am I not? [Voices: Yes, yes!] And so are you. I want to leave the impression that I am not trying in any way to put any doubts in your mind. And O, I would feel terribly to have this denomination lose its true, genuine, proper faith in this gift that God gave to this church in these messages that have come to us. I want that we shall stay by this clear through to the end. [Amens]

Now with reference to the evidences: I differ with some of the brethren who have put together proofs or evidences of the genuineness of this gift, in this respect,--I believe that the strongest proof is found in the fruits of this gift to the church, not in physical and outward demonstrations. For instance, I have heard some ministers preach, and have seen it in writing, that Sister White once carried a heavy Bible--I believe they said it weighed forty pounds--on her outstretched hand, and looking up toward the heavens quoted texts and turned the leaves over and pointed to the texts, with her eyes toward the heavens. I do not know whether that was ever done or not. I am not sure. I did not see it, and I do not know that I ever talked with anybody that did see it. But, brethren, I do not count that sort of thing as a very great proof. I do not think that is the best kind of evidence. If I were a stranger in an audience, and heard a preacher enlarging on that, I would have my doubts. That is, I would want to know if he saw it. He would have to say, No, he never did. Then I would ask, "Did you ever see the man that did see it?" And he would have to answer, "No, I never did."

Well, just how much of that is genuine, and how much has crawled into the story?--I do not know. But I do not think that is the kind of proof we want to use. It has been a long time since I

have brought forward this sort of thing,--no breath in the body, and the eyes wide open. That may have accompanied the exercise of this gift in the early days, but it surely did not in the latter days, and yet I believe this gift was ~~xxxxxx~~ just as genuine and exercised just the same through these later years as in the early years.

C. P. BOLLMAN: Isn't the same thing true of the Bible? Can't you size it up and believe it because of its fruit, what it does, and not because of the supernatural things related in it?

A. G. DANIELLS: Yes. For instance, I would not take the story of David killing a lion and a bear, or of Samson killing a lion, and herald that to unbelievers or strangers as proof that the Bible was inspired, especially about Samson. Here is the way I would want to teach the boys and girls: I would want to begin with the beginning of this movement. At that time there was a gift given to this person; and with that gift to that individual, at the same time, came this movement of the three-fold message. They came right together in the same year. That gift was exercised steadily and powerfully in the development of this movement. The two were inseparably connected, and there was instruction given regarding this movement in all its phases through this gift, clear through for seventy years.

Then, in my own mind, I look the phases over. We will take one on the Bible. What shall be the attitude of the people in this movement toward the Bible? We know that that should be our authority without a creed and without the higher criticism. This is the Book. The position we hold today is the right position, we believe,--to magnify this Book, to get our instruction from this Book, and to preach this Book. The whole plan of redemption, everything that is

necessary to salvation, is in this Book, and we do not have to go to anything outside of the Book to be saved. That has been the attitude of the Spirit of prophecy toward this book from the beginning, hasn't it? [Voices: Yes.] And I suppose we can give credit to that gift for our attitude toward the Book as much as to any influence that anybody has exercised.

Now take the doctrines of the Bible: In all the other reformations that came up, the leaders were unable to rightly distinguish between all error and truth,--the Sabbath day, Baptism, the nature of man, etc.,--and so they openly taught errors from this book. But now, when we come to this movement, we find the wonderful power of discrimination on the part of the spirit of prophecy, and I do not know of a single truth in this Book that is set aside by the spirit of prophecy, nor a single biblical or theological error that came down through the dark ages that has been fostered by the spirit of prophecy and pressed upon the people that we have to discredit when we come to this Book. The doctrines of baptism, the law, the place and value and dignity of the Holy Spirit in the church, and all the other teachings that we have, have been magnified by this gift among us.

Take another line,--the activities of the church. Here is our attitude toward foreign missions or world evangelism. Who among us has ever exercised greater influence than this gift in behalf of world evangelism?

Take the question of liberal, unselfish support of the work. When you go to those writings, you find them full of exhortations, and if we would live them out better than we do our gifts would be greater, and our progress would be more rapid.

Then take our attitude on our service that we are to render to our fellowmen, Christian help work,--all those activities where a Christian should be a real blessing, an unselfish individual in the community to help people in their sorrows and misfortunes, their poverty and sickness, and every way that they need help. We find that the writings of the spirit of prophecy abound with exhortations to an unselfish life in living among our fellowmen, missionary

Take the question of health and the medical work, and all these activities, and take the service that should be put forth in behalf of the young. Where do you find in any movement that we read about where better instruction has been given as to the attention that should be given to the young people. Take the question of education: Why, brethren, none of our teachers ever have stood in ~~advance~~ advance of the counsel, that good wholesome instruction, that we find in the spirit of prophecy.

Those things I point to as really the convincing evidence of the origin of this gift, and the genuineness of it,--not to some ~~mere~~ ocular demonstrations that a few people have seen. I have no objections to persons speaking of those; but in close work with students I certainly would take the time to note down all these actual facts and hold them before the students, and show that from the beginning of this movement there has been inseparably and intimately and forcefully and aggressively connected with it this gift that has magnified everything good and has ~~ex~~ discounted, I think, everything bad. And if that is not evidence of the source of this gift among us, then I do not know what would be evidence.

W. E. HOWELL: I am sure the teachers would like to have some suggestions on the use of the spirit of prophecy and its writings in their teaching work.

A. G. DANIELLS: Well, give me a question that will be definite, in a particular way.

C. L. TAYLOR: I would like to ask you to discuss for us the exegetical value of the Testimonies. Of course I think it is generally understood by us that there are many texts to which she makes no reference. There are many texts that she explains, and there may be other explanations that are equally true that she does not touch. But my question is really this: May we accept the explanations of scripture that she gives? Are those dependable?

A. G. DANIELLS: I have always felt that they were. It may be in that, some very critical matters there may be some difficulties; but I have used the writings for years in a way to clarify or elucidate the thought in the texts of scripture. Take "Desire of Ages" and "Patriarchs and Prophets." In reading them through I have found many instances of good illumination.

Does that answer your question? Do you mean whether students should resort to the writings for their interpretation of the Bible, or to get additional light? That is to say, is it necessary to have these writings in order to understand the Bible? must we go to her explanations to get our meaning of the Bible? Is that the question or is that involved in it?

C. L. TAYLOR: Not directly, but possibly indirectly. But I will give a more concrete example. We will suppose that a student comes for help on a certain scripture, and wants to know what it means. Is it proper for the teacher to explain that scripture, with perhaps other scriptures illuminating the text, and then bring in the spirit of prophecy also as additional light on the text? Or suppose two students differ on the meaning of a text, and they come to the teacher to find out what it means: Should the teacher

explain the text and then use the Testimonies to support the position he takes? Or take still a third case: Suppose that two brethren, both of them believers in the Testimonies, and of course believers in the Bible primarily, ~~and they~~ have a difference of opinion on a certain text: Is it right for them in their study of that text to bring in the Spirit of prophecy to aid in their understanding of it, or should they leave that out of ~~their~~ the question entirely?

A. G. DANIELLS: On that first point, I think this, that we are to get our interpretation from this Book, primarily. I think that the Book explains itself, and I think we can understand the Book, fundamentally, through the Book, without resorting to the Testimonies to prove up on it.

W. E. HOWELL: The Spirit of prophecy says the Bible is its own expositor.

A. G. DANIELLS: Yes, but I have heard ministers say that the spirit of prophecy is the interpreter of the Bible. I heard it preached at the General Conference some years ago, when it was said that the only way we could understand the Bible was through the writings of the spirit of prophecy.

J. N. ANDERSON: And he also said "infallible interpreter."

C. W. SORENSON: That expression has been canceled. That is not our position.

A. G. DANIELLS: It is not our position, and it is not right that the spirit of prophecy is the only safe interpreter of the Bible. That is a false doctrine, a false view. It will not stand. Why, my friends what would all the people have done from John's day down to the present if there were no way to understand the Bible

except through the writings of the spirit of prophecy! It is a terrible position to take! That is false, it is error. It is positively dangerous! What do those people do over in Roumania? We have hundreds of Sabbath-keepers there who have not seen a book on the spirit of Prophecy? What do those people in China do? Can't they understand this Book only as we get the interpretation through the spirit of prophecy and then take it to them? That is heathenish!

L. L. CAVINESS: Do you understand that the early believers got ~~ax~~ their understanding from the Bible, or did it come through the spirit of prophecy?

A. G. DANIELLS: They got their knowledge of the Scriptures as they went along through the Scriptures themselves. It pains me to hear the way some people talk, that the spirit of prophecy led out and gave all the instruction, all the doctrines, to the pioneers, and they accepted them right along. That is not according to the writings themselves, "Early Writings." We are told how they did; they searched these scriptures together and studied and prayed over them until they got together on them. Sister White says in her works that for a long time she could not understand, that her mind was locked over these things, and the brethren worked their way along. She did not bring to this movement the Sabbath truth. She opposed the Sabbath truth. It did not seem right to her when Brother Bates presented it to her. But she had help from the Lord and when that clear knowledge was given her in that way, she was a weak child, and could not understand theology, but she had a clear outline given to her, and from that day to her death she never wavered a minute. But the Lord did not by revelation give to another all that He had given in this Book. He gave this Book, and

He gave men brains and thinking power to study the Book.

I would not, in my class work, give out the idea at all to students that they can not understand this book only through the writings of Sister White. I would hold out to students, as I do to preachers, and in ministerial meetings, the necessity of getting our understanding of the Bible from the Bible itself, and using the spirit of prophecy to enlarge our view. I tell them not to be lazy about studying the Book, and not to rummage around first for something that has been written on a point that they can just swallow without study. I think that would be a very dangerous thing for our ministers to get into that habit. And there are some, I must confess, who will hunt around to find a statement in the Testimonies and spend no time in deep study of the Book. They do not have a taste for it, and if they can look around and find something that is already made out, they are glad to pick that up and go along without studying the Bible. The earnest study of the Bible is the security, the safety of a man. He must come to the book itself and get it by careful study, and then whatever he finds in the spirit of prophecy or any other writings that will help him and throw light and clarify his vision on it,--that is alright. Does that cover your point?

C. L. TAYLOR: It does to a certain extent; and yet when you take the case of those two brethren who accept the Bible and the Testimonies, but still have a difference of interpretation that they want help on,--is it right for them to use the Testimonies in their study of that text, as well as the Bible?

A. G. DANIELLS: I think it is right to take the whole trend of teaching and thought that is put through the Testimonies on that subject. If I am perplexed about a text, and in my study of the

spirit of prophecy I find something that makes it clear, I take that. I think Brother Prescott illustrates that in this matter of Matthew 24, of which there is a clear outline in the spirit of prophecy.

W. W. PRESCOTT: For two or three years I spent a lot of time in the study of the 8th chapter of Daniel, to get what I thought ^{proper} to be the interpretation of that chapter. I got up to the point one time where I felt that I must get that clearer, where I could use it, and I made it the special subject of prayer. I was over in England. ~~I was xxxxxxxx in England~~ stopping at the home of a brother there. It came to me just like a voice, "Read what it says in 'Patriarchs and Prophets' on that subject." I turned right around to a book case back of me, and took up "Patriarchs and Prophets" and began to look through it. I came right to the chapter that dealt with the subject, and I found exactly the thing I wanted to clarify my mind on that subject. It greatly helped me. That, Brother Daniells, is my own personal experience over this matter that Brother Taylor raises.

In connection with what Brother Taylor has asked, I would like to suggest this, Whether a comment on the spirit of prophecy upon the Authorized Version establishes that version as the correct version against the Revised Version, where the reading is changed; and if one accepted the Revised Version, it would throw out the comment made in the spirit of prophecy. I have a definite case in mind.

A. G. DANIELLS: Just in addition to that other point: I had a similar experience when I was in Europe the last time, when I was greatly exercised about the finishing of this work. I felt so

anxious about it, and I said, "Lord, what is the vital, important thing necessary to get this work finished?" I was at Friedensau, and in my room praying earnestly over that matter. And on my knees I took this little book, "Christ's Object Lessons," and began to read. I had really got weary with prayer, and stopped to read a little, and the first thing I found was this: [Not verified with the book] "_____ receive the Spirit of Christ, you will grow and bring forth fruit. Your faith will increase, your convictions deepen, your love be made perfect. The fruit of the Spirit is love, joy, peace, etc. This fruit can never perish. When the fruit is brought forth, immediately He putteth in the sickle because the harvest is ripe. That is the finish of the work. Christ is waiting with longing desire for the manifestation of Himself in His church. When the character of Christ shall be perfectly reproduced in His people, then He will come to claim His own. It is the privilege of every Christian not only to look for but to hasten the coming of the Lord Jesus Christ. Were all who profess His name bearing fruit to His glory, how quickly the whole world would be sown with the seed of the gospel! Quickly the last great harvest would be ripened, and Christ would come to gather the precious grain."

I just stayed there on my knees and praised God for that gleam of light that came to me. It took that text in Mark, "When the fruit is brought forth, immediately He putteth in the sickle because the harvest is come." It shows just the steps to take. I have felt from that day to this that this denominations should be on its knees praying for the infilling of the Holy Spirit, that we might quickly finish the work.

So, Brother Taylor, I would feel that the view that would be made clear by the notes in the spirit of prophecy would be the safe view to take.

W. E. HOWELL: I had a little experience on that same point that came to me during this Conference, and it made an impression on my mind. I have always claimed a part of the fifth chapter of Hebrews for the teacher. I have resorted to it many times for help from a teacher's viewpoint. Last week we were studying here the divine call to teach, and I resorted to this chapter for some thought, and in connection with it I read a comment in the spirit of prophecy. I think the Spirit of the Lord led me to it. It says this is for the teacher: "He ~~xxx~~ who seeks to transform humanity must himself understand humanity." I thought that was good for the teacher. "Only through sympathy, faith and love can men be reached and uplifted. Here Christ stands revealed as the Master-Teacher. Of all that ever dwelt on the earth, He alone has perfect understanding of the human soul." Then comes this scripture from the fifth of Hebrews: "We have not a high priest--Master-Teacher, for the priests were teachers--that can not be touched with the feelings of our infirmities, one that hath not been in all points tempted like as we are." That brought a flash of light on the fifth chapter of Hebrews I had never received before. Then I took that idea of the high-priest being a master-teacher, and I found the best outline of the qualifications of a teacher I could find in any one place in the Bible; and now I claim the whole of the fifth chapter for the teacher.

F. M. WILCOX: I have a paragraph here I would like to read. This is so completely in harmony with what Brother Daniells has expressed that I thought I would like to read it. James White, in the Review of 1851, wrote this, and it was republished again four

years later, as expressing what he considered the denominational view with respect to the Testimonies back there:

"GIFTS OF THE GOSPEL CHURCH"

"The gifts of the Spirit should all have their proper places. The Bible is an everlasting rock. It is our rule of faith and practice. In it the man of God is 'thoroughly furnished unto all good works.' 'If every member of the church of Christ was holy, harmless, and separate from sinners, and searched the Holy Scriptures diligently and with much prayer for duty, with the aid of the Holy Spirit, we think, they would be able to learn their whole duty in 'all good works.' Thus 'the man of God may be perfect.' But as the reverse exists, and ever has existed, God in much mercy has pitied the weakness of his people, and has set the gifts in the gospel church to correct our errors, and to lead us to his living Word. Paul says that they are for the 'perfecting of the saints,' 'till we all come in the unity of the faith.' The extreme necessity of the church in its imperfect state is God's opportunity to manifest the Spirit.

"Every Christian is therefore in duty bound to take the Bible as a perfect rule of faith and duty. He should pray fervently to be aided by the Holy Spirit in searching the Scriptures for the whole truth, and for his whole duty. He is not at liberty to turn from them to learn his duty through any of the gifts. We say that the very moment he does, he places the gifts in a wrong place, and takes an extremely dangerous position. The Word should be in front, the eye of the church should be placed upon it, as the rule to walk by, and the fountain of wisdom, from which to learn duty in 'all good works.' But if a portion of the church err from the truths of the Bible, and become weak and sickly, and the flock become scattered,

so that it seems necessary for God to employ the gifts of the Spirit to correct, revive, and heal the erring, we should let him work. Yea, more, we should pray for him to work, and plead earnestly that he would work by the Spirit's power, and bring the scattered sheep to his fold. Praise the Lord, he will work. Amen."

--Review and Herald of April 21, 1851.

"We wrote the above article on the gifts of the gospel church four years since. It was published in the first volume of the Review. One object in republishing it is that our readers may see for themselves what our position has ever been on this subject, that they may be better prepared to dispose of the statements of those who seek to injure us.

"The position that the Bible, and the Bible alone, is the rule of faith and duty, does not shut out the gifts which God set in the church. To reject them is shutting out that part of the Bible which presents them. We say, Let us have a whole Bible, and let that, and that alone, be our rule of faith and duty. Place the gifts where they belong, and all is harmony."--Review and Herald of October 3, 1854.

W. W. PRESCOTT: How should we use the writings of the spirit of prophecy as an authority by which to settle historical questions?

A. G. DANIELLS: Well, now, as I understand it, Sister White never claimed to be an authority on history, and never claimed to be a dogmatic teacher on theology. She never outlined a course of theology, like Mrs. Eddy's book on teaching. She just gave out fragmentary statements, but left the pastors and evangelists and preachers to work out all these problems of scripture and of theology and of history. She never claimed to be an authority on history; and as I have understood it, where the history that related to the

interpretation of prophecy was clear and expressive, she wove it into her writings; but I have always understood that, as far as she was concerned, she was ready to correct in revision such statements as she thought should be corrected. I have never gone to her writings, and taken the history that I found in her writings, as the positive statement of history regarding the fulfillment of prophecy. I do not know how others may view that, but I have felt that I should deal with history in the same way that I am exhorted to deal with the Bible,--prove it all carefully and thoroughly, and then let her go on and make such revisions from time to time as seem best.

Just one more thought: Now you know something about that little book, "The Life of Paul." You know the difficulty we got into about that. We could never claim inspiration in the whole thought and makeup of the book, because it has been thrown aside because it was badly put together. Credits were not given to the proper authorities, and some of that crept into "The Great Controversy,"--the lack of credits; and in the revision of that book those things were carefully run down and made right. Personally that has never shaken my faith, but there are men who have been greatly hurt by it, and I think it is because they claimed too much for these writings. Just as Brother White says, there is a danger in going away from the Book, and claiming too much. Let it have its full weight, just as God has fixed it, and then I think we will stand without being shaken when some of these things do appear that we can not harmonize with our theory.

W. W. PRESCOTT: There is another experience that you know of that applies to what Brother Taylor has brought up. Some of the

brethren here remember very well a serious controversy over the interpretation of the 8th chapter of Daniel, and there were some of the brethren who ~~argued~~ ranged themselves against what was called the new view, and they took her writings to uphold their position. She wrote to these brethren and instructed them not to use her writings to settle that controversy. I think that ought to be remembered as being her own counsel when brethren that did claim to believe the Bible and the spirit of prophecy were divided over an interpretation, and it was a matter of public controversy.

J. N. ANDERSON: How far would you take that word from Sister White to be a general statement about her writings?

A. G. DANIELLS: I think it was especially on the case then, but I think we have to use the same judgment about using her writings in other cases.

C. A. SHULL: Just how shall we use the Testimonies in the class room? What shall be our attitude toward them in the ^{line} ~~light~~ of history, especially? Before I knew that there was any statement in the spirit of prophecy regarding the experience of John, I stated to the class that there was a tradition that John had been thrown into a caldron of boiling oil, and a student immediately produced that statement in the Testimonies that John was thrown into the boiling oil. Now, I want to know, Was she given a divine revelation that John was thrown into a vat of boiling oil?

Now another question, on the taking of Babylon. Mrs. White in the spirit of prophecy mentions that Babylon was taken according to the historian, by the turning aside of the waters. Modern scholarship says it was not taken that way. What should be our attitude in regard to such things?

MRS. WILLIAMS: We have that question to meet every year.

E. F. ALBERTSWORTH: I have been confronted in my classes by students who come with the Testimonies and endeavor to settle a question by quoting where she says, "I have been shown." They said that of all things that must settle the matter. I have wanted to ~~xxxx~~ know what attitude we should take on a question of that kind.

C. F. BOLLMAN: Wouldn't that latter question require a concrete example?

A. G. DANIELLS: Yes, I think it would.

E. F. ALBERTSWORTH: I do not recall the example; but, ^{some of} the students would say that meant she had a direct revelation, and others would say that meant that she was shown by people around her.

A. G. DANIELLS: I do not think that is what she means when she says that. When she was shown, it was by the angel or the revelation that was made to her. I feel sure that was her meaning.

E. F. ALBERTSWORTH: I have found students who had doubts about that.

W. G. WIRTH: Suppose we do have a conflict between the authorized and revised versions?

A. G. DANIELLS: That question was up before. You must not count me an authority for I am just like you in the matter. I have to form my own opinions. I do not think Sister White meant at all to establish the ~~xxxxxx~~ certainty of a translation. I do not think she had that in mind, or had anything to do with putting her seal of approval on the authorized version or on the revised version when she quoted that. She uses whichever version helps to bring out the thought she has most clearly.

With reference to this historical matter, I cannot say anything more than I have said, that I never have understood that Sister White undertook to settle historical questions. I visited her once over this matter of the "daily," and I took along with me that old chart,--as early a chart as we have access to,--

C. P. BOLLMAN: The same chart that Elder Haskell sells?

A. G. DANIELLS: Yes, it was that same chart. I took that and laid it on her lap, and I took "Early Writings" and read it to her, and then I told her of the controversy. I spent a long time with her. It was one of her days when she was feeling cheery and rested, and so I explained it to her quite fully. I said, "Now here you say that you were shown that the view of the 'daily' that the brethren held was correct. Now," I said, "there are two parts here in this 'daily' that you quote. One is this period of time, the 2300 years, and the other is what the 'daily' itself was."

I went over that with her, and every time, as quick as I would come to that time, she would say, "Why, I know what was shown me, that that period of 2300 days was fixed, and that there would be no definite time after that. The brethren were right when they reached that 1844 date."

Then I would leave that, and I would go on about this "Daily." "Why," she said, "Brother Danielle, I do not know what that 'daily' is, whether it is paganism or Christ's ministry. That was not the thing that was shown me." And she would go into that twilight zone right away. Then when I would come back to the 2300 years, she would straighten right up and say, "That is the thing we never can move away from. I tell you, you never can move away from that 2300 year period. It was shown to me that that was fixed."

And I believe it was, brethren. You might just as well try to move me out of the world as to try to move me on that question,-- not because she says it, but I believe it was clearly shown to her by the Lord. But on this other, when she says she was not shown what the "daily" was, I believe that, and I take "Early Writings" 100% on that question of the "daily," fixing that period. That is the thing she talks about, and I take the Bible with it, and I take the Bible as to what the "daily" itself is.

So when it comes to those historical questions about the taking of Babylon, I think this, brethren, we ought not to let every little statement in history that we find lead us away from the spirit of prophecy. You know historians contradict each other, don't you? Of course your work is to get back, get back, get back to the fountain head, the original thing; and when you get back there, and get it perfectly clear, ^{do not} I ~~xxxxx~~ believe that if Sister White were here to speak to you today, she would authorize you to take a historical fact, supposed to be a fact, that she had incorporated in the book, and put it up against an actual thing in history. We talked with her about that when "Great Controversy" was being revised, and I have letters in my file in the vault there where we were warned against using Sister White as a historian. She never claimed to be that. We were warned against setting up statements found in her writings against the various history that there is on a fact. That is where I stand. I do not have to meet it with students, and I do not have to explain myself in a congregation. I suppose I have it easier than you teachers do.

W. W. PRESCOTT: On that very point you mention as to the capture of Babylon, one of the most recent editions of the Bible (?) takes the position of Herodotus against the _____, and he says:

"Why should we ~~ix~~ discount the writings on parchment in favor of the writings on clay?"

A. G. DANIELLS: That is what I meant,--that we should not allow every historical statement that we find that contradicts the Testimonies to set us wild. If there are two authorities of equal value on that point, bring up the authority that is in harmony with what we have.

C. A. SHULL: We teachers have a great responsibility on us to take the right attitude. If we say that a certain thing in the Testimonies is not correct, students are likely to carry away the impression that we do not have faith in the Testimonies.

A. G. DANIELLS: There are two ways to hurt students in this matter. One way is to discount the Testimonies and cast a little bit of question and doubt on them. I would never do that, brethren, in the school room. No matter how much I was perplexed, I would never cast a doubt in the mind of a student. I would take hours to explain matters to ground the student in it. Casting doubts and reflections is one way to hurt a student. Another way is to take an extreme and unwarranted position. You can do that and pass it over; but when that student gets out and gets in contact with things, he may be shaken, and perhaps shaken clear out and away. I think we shoul_d be candid and honest and never put a claim forth that is not well founded simply to appear to believe. You will have to be careful in giving this instruction, because many of the students have heard from their parents things that are not so, and they hear from preachers things that are not so, and so their foundation is false.

I must refer again to the attitude of A. T. ~~xxxx~~ Jones. In his heyday you know he just drank the whole thing in, and he would hang

a man on a word. I have seen him take just a word in the Testimonies and hang to it, and that would settle everything,--just a word. I was with him when he made a discovery,--or, if he didn't make it, he appeared to make it,--and that was that there were words in the Testimonies and writings of Sister White that God did not ~~inspire~~ order her to put in there, that there were words which she did not put in by divine inspiration, the Lord picking the words, but that somebody had helped to fix that up. And so he took two testimonies and compared them, and he got into great trouble. He went on with Dr. Kellogg, where he could just pick things to pieces.

F. M. WILCOX: Back in the 60's or 70's a General Conference in session ~~passed~~ passed this resolution,--they said, we recognize that the Testimonies have been prepared under great pressure and stress of circumstances, and that the wording is not always the happiest, and we recommend their republication with such changes as will bring them to a standard.

A. G. DANIELLS: I would like to get hold of that resolution. Now, brethren, I want to ask you honestly if there is a man here who has had doubt created in your mind from my attitude and the positions I have taken? [VOICES: No! No!] Or is there one of you that thinks I am shaky on the Testimonies?--I will not say that thinks my position is not just right, for you might not agree with me, but from what I have said, is there a tendency to lead you to believe that I am shaky, and that some time I will help to get you away from the Testimonies? [Several decided no's were heard.]

C. L. TAYLOR: In your talk a few evenings ago I agreed 100% in everything you said. Today there is just one question in my mind.

A. G. DANIELLS: Let us have it.

C. L. TAYLOR: That is regarding those outward manifestations, those things of perhaps a miraculous nature. I do not know whether you intend to carry the impression that you discredit those or that you simply would not teach them. If it is that you would not hold them up as proof that the work is inspired, I am heartily in agreement with that. On the other hand, if you take the position that those things are not to be relied on, that Elder Loughborough and others are mistaken about these things, I should have to disagree with you.

A. G. DANIELLS: No, I do not discount them nor disbelieve them; but they are not the kind of evidence I would use with students or with unbelievers.

C. L. TAYLOR: I agree with that.

A. G. DANIELLS: I do not question them, but I do not think they are the best kind of evidence to produce. For instance, I do not think the best kind of proof for me to give an audience on the Sabbath question or the nature of man or baptism, is to go and read Sister White's writings to them. I believe the best proof I can give is the Bible. Perhaps you will remember that it fell to me to preach Sister White's funeral sermon; and if you will remember, I took that occasion to give evidence of her high calling. I did not give a long list of fruits and miraculous evidences. I knew the matter would be published to ^{the world in} hundreds of papers, and I wanted to give them something that would be a high authority, and this is what I gave:

First, that she stood with the word of God from Genesis to Revelation in all its teaching.

Then, she stood with mankind in his highest endeavors to help mankind,-elaborating on those points.

That is what I mean, Brother Taylor; but I do not discount those other things.

What I want to know is this, brethren: Does my position appear to be of such a character that you would be led to think I am shaky?

[VOICES: No!] If you think it, just say it right out! I do not want to do that, but I have to be honest,--I can not camouflage in a thing like this. I have stood through it about forty years unshaken, and I think it is a safe position; but if I were driven to take the position that some do on the Testimonies, I would be shaken.

[VOICE: That's right!] I would not know where to stand, for I can not say that white is black and black is white.

H. C. LACEY: To us there is no doubt that you believe the Testimonies, but will you mind my adding another personal note to it?

A. G. DANIELLS: No.

H. C. LACEY: It is this: Those who have not heard you, as we have here, and are taking the other side of the question,--some of them are deliberately saying that neither you nor Professor Prescott believe the Testimonies. For instance, I went out to Mt. Vernon and I met the graduating class there, and when the exercises were over, I had a private talk with three or four of those young people, and they told me that they certainly understood that our General Conference men down here--they did not mean me or Brother Sorenson--did not believe the Testimonies.

W. W. PRESCOTT: You are not telling us news.

H. C. LACEY: We as teachers are in a terribly hard position. We have got nearly down to bed-rock in the questions that have been asked here; but the students do get right down to ~~bed-rock~~ bed-rock

on some of these things, and we need to get a little deeper here. There are people here at these meetings who do not dare to ask certain questions that have come up in their minds or in private talks. But you know that the teacher is in a very difficult position.

On that matter of the capture of Babylon, I have felt free to say that I thought the evidence was that Cyrus did not capture it that way, but we would hold the matter in abeyance and simply study it. Suppose now that further ~~xxx~~ tablets would come to light, and other evidence would be brought in to prove indisputably that Cyrus did not capture Babylon that way, would it be right to say that if there is a revision of that book,—"Patriarchs and Prophets," which indorses, in one casual sentence, that old view,—the revision would be brought into harmony with recently discovered facts?

A. G. DANIELLS: I think that is the position Sister White occupies. I think that is what she has done. I never understood that she put infallibility into the historical quotations.

H. C. LACEY: But there are some who do understand it.

W. W. PRESCOTT: It is interesting to know that even a higher critic like George Adams Smith agrees with Herodotus (?) on that.

Brother Daniels was speaking about this question of physical outward evidences. One of those evidences has been that the eyes were open, as you will remember, and this scripture in the 24th chapter of Numbers is always referred to, showing that it is in harmony with that. But you read the Revised Version, and you find it reads, "And he took up ~~xxx~~ his parable, and said, Balaam the son of Beor saith, And the man whose eye was closed ~~xxxx~~ saith:" In this text it puts it just the other way. Then I would not want to use that as an argument, that the prophet's eyes were open.

A. G. DANIELLS: That is what I mean by referring to secondary matters.

H. C. LACEY: In our estimate of the spirit of prophecy, isn't its value to us more in the spiritual light it throws into our own hearts and lives than in the intellectual accuracy in historical and theological matters. Ought we not to take those writings as the voice of the Spirit to our hearts, instead of as the voice of the teacher to our heads? And isn't the final proof of the spirit of prophecy its spiritual value rather than its historical accuracy?

A. G. DANIELLS: Yes, I think so.

J. N. ANDERSON: Would you set about to explain things as you have this morning? Would you explain that you do not think the Testimonies are to be taken as final in the matter of historical data, etc., so as to justify a position?

A. G. DANIELLS: Who gives the teaching in the school on the spirit of prophecy? Is it the Bible teacher? How do you get that question before the students?

C. L. TAYLOR: Both Bible and history teachers catch it.

W. H. WAKEHAM: It comes up in every Bible class.

H. C. LACEY: Wouldn't it be a splendid thing if a little pamphlet were written setting forth ~~the facts~~ in plain, simple, straight-forward style the facts as we have them,--simple, sacred facts,--so that we could put them into the hands of inquiring students?

VOICE: Our enemies would publish it everywhere.

C. L. BENSON: I think ^{it} would be a splendid thing if our brethren were a little conservative on these things. We had a man come to our Union and spend an hour and a half on the evidences of the spirit of ~~2~~ prophecy through Sister White. The impression was con-

veyed that practically every word that she spoke, and every letter she wrote, whether personal or otherwise, was a divine inspiration. Those things make it awfully hard for our teachers and ministers.

W. G. WIRTH: I want to second what Professor Lacey has brought out. I wish you general men would get out something for us, because we are the ones that suffer.

W. W. PRESCOTT: To my certain knowledge, a most earnest appeal was made for that from her office to issue such a statement, and they would not do it.

C. P. BOLLMAN: It wasn't made to her, though.

W. W. PRESCOTT: No, but it was made to those who were handling her manuscripts.

A. G. DANIELLS: Some of those statements like what Brother Wilcox read here this morning have been up a number of times, and Brother White always took a good sensible position.

W. W. PRESCOTT: Brother Wilcox had a letter from Sister White herself that he read.

A. G. DANIELLS: When these things were under pretty ~~sharp~~ sharp controversy, W. C. White, for his mother, sent out things that we had in our vaults here that greatly modified this, and helped to smooth out these wrinkles and get a reasonable ground on which to stand. I do not know but what perhaps the General Conference Committee might appoint a committee to do this, and have reliable, responsible men that the people do not question at all take hold of that and bring out these facts. It does seem to me that in our schools there ought to be an agreement among the teachers. The history and Bible teachers and others that have to do with these things should get together and have their stories

and their teaching alike, if possible. The truth should be given to those students, and when you give the truth to them you will have them founded and established on this without trouble. But when these erroneous views are given them, they get a false idea and then there is danger when an honest man takes the true side and states his position.

W. E. HOWELL: It seems to me that the point is of very great importance. I have been somewhat perplexed on this matter. We have talked over things very freely and frankly here at the other meeting and at this, and I think the teachers here at all satisfied ~~xxx~~ as to the place that is to be given to the spirit of prophecy in its relation to their work. But these teachers, when they get back to their places of work, will have all kinds of questions put to them, and it has been a question ~~xxi~~ with me as to how far a teacher ought to go with a class of young people or with an indiscriminate body to deal with and attempt to bring out the things that they have heard here and have received and believed for themselves. I think there is where the difficulty is going to be. We have only two teachers here out of an entire faculty. Some other member of the faculty might not be cleared up on these things. There may be teachers who are endeavoring to teach science out of the spirit of prophecy; or another teacher who has not had the benefit of this discussion, may have some other viewpoint. And it really puts these teachers in a very hard situation. If there is anything that can be done by way of putting something in the hands of the teachers so that they could give the true representation in the matter, I think it would be a very great help.

W. W. PRESCOTT: Can you explain how it is that two brethren can disagree on the inspiration of the Bible, one holding to the

verbal inspiration and the other opposed to it, and yet no disturbance be created in the denomination whatever. That situation is right here before us. But if two brethren take the same attitude on the spirit of prophecy, one holding to verbal inspiration and the other discrediting it, he that does not hold to the verbal inspiration is discredited.

F. M. WILCOX: Do you believe that a man who doesn't believe in the verbal inspiration of the Bible believes the Bible?

W. W. PRESCOTT: I do not have any trouble over it at all. I have a different view myself. If a man does not believe in the verbal inspiration of the Bible, he is still in good standing; but if he says he does not believe in the verbal inspiration of the Testimonies, he is discounted right away. I think it is an unhealthy situation. It puts the spirit of prophecy above the Bible.

W. G. WIRTH: Really, that is my biggest problem. I shall certainly be discredited if I go back and give this view. I would like to see some published statement given out by those who lead this work so that if that thing should come up there would be some authority back of it, because I am in for a lot of trouble on that thing. I would like to see something done, because that education is going right on, and our students are being sent out with the idea that the Testimonies are verbally inspired, and woe be to the man out where I am that does not line up to that.

Now as to health reform: Frequently a student will come to me and quote what Sister White says about butter. But we serve butter on our tables right along. And they will bring up about meat, how under no consideration is that to be eaten. And I know that that is unreasonable, and there are times when it is necessary to eat meat. What shall we do about that? I would like a little light on some

of those details, as to whether we ought to take them at full value. 1217

A. G. DANIELLS: I am willing to answer part of that, for I have had it about a thousand times. Take this question of health reform. It is well known from the writings themselves and from personal contact with Sister White, and from common sense, that in traveling and in ~~at~~ knowledge of different parts of the world, that the instruction set forth in the Testimonies was never intended to be one great wholesale blanket regulation for peoples' eating and drinking, and it applies to various individuals according to their p_hysical condition and according to the situation in which they find themselves. I have always explained it that way to our ministers in ministers' meetings. We had a ministers' Meeting over in Scandinavia, and we had one man there from the "land of the midnight sun," up in Hammerfest where you never grow a banana or an apple or a peach, and hardly even a green thing. It is snow and cold there nearly all the time, and the people live to a large extent on fish and various animal foods that they get there. We had sent a nurse from Christiania up there as a missionary. He had the strict idea of the diet according to the Testimonies, and he would not touch a fish or a bit of reindeer, nor any kind of animal food, and he was getting poor; because missionaries that are sent out do not have much money, and they cannot import fresh fruits; and it was in the days when even canned goods were not shipped much. The fellow nearly starved to death. He came down to attend that meeting, and he was nearly as white as your dress [speaking to Sister Williams]. He had hardly any blood in his body. I talked to him, and I said, "Brother Olson, what is the matter with you? We will have to bring

you away from up there if you do not get better. You have no red blood corpuscles in your blood." I talked with him a while, and finally asked him, "What do you live on?"

"Well," he said, "I live a good deal on the north wind."

I said, "You look like it, sure enough."

We went on talking, and I found out that the man wasn't eating much but potatoes and starchy foods,--just a limited dietary. I went at him with all the terror I could inspire for such foolishness.

VOICE: Did you make any impression?

A. G. DANIELLS: Yes, I did. And I got other brethren to join me. We told that man he would be buried up there if he tried to live that way. We talked with him straight about it.

When I got back to this country I talked with Sister White about it, and she said, "Why don't the people use common sense? Why don't they know that we are to be governed by the places we are located?" You will find in a little testimony a caution thrown out, modifying the extreme statements that were made.

F. M. WILCOX: Sister White says in a copy of the Instructor that there are some classes that she would not say should not eat some meat.

A. G. DANIELLS: There are very conscientious men and ministers who are very much afraid they will eat something they ought not to. On that very point Paul says that the kingdom of God is not meat or drink, but righteousness and peace; and we are working and trying to get through to the kingdom, ^{just as much} ~~xxxxxx~~ on the ground of works by eating or not eating as by any other thing in this world. You never can put down vegetarianism as the way to heaven. I have been

over in India where they are mighty strict about their eating, but they do not get righteousness that way.

C. L. TAYLOR: It is true of all works, isn't it?

A. G. DANIELLS: Certainly. You take men who have never allowed a piece of animal food to pass their lips, and some of them are the most tyrannical, brutal men; and when we try to reach them with the gospel, we have to tell them that is not the way to God, that they will have to come and believe in the Lord Jesus Christ and have ~~their~~ His righteousness imputed to them on confession, forgiveness, and all of that. We have people among us that are just as much in danger of trying to establish this righteousness by works in the matter of the dietary as the world has seen in any thing. You know from what Sister White brought out on the matter of righteousness that it was not her purpose to put down eating and drinking as the way to heaven. It has its place. It is important, and I would not want to see this denomination swing away over to the position of other denominations; but I do not like to hear of teaching that would lead this people to fall back on eating and drinking for righteousness, for Paul said that is not the way. I do not think proper caution was used in putting out some of these things, and I have told Sister White so.

MRS. WILLIAMS: You mean in publishing them?

A. G. DANIELLS: Yes, when they were written. I told Sister White that it seems to me that if conditions in the arctic regions and in the heart of China and other places had been taken into account, some of those things would have been modified. "Why," she said, "yes, if the people are not going to use their judgment, then of course we will have to fix it for them." It seemed so sensible to me. Sister White was never a fanatic; she was never an extrem-

ist. She was a level-headed woman. She was well-balanced. I found that so during a period of 40 years of association with her. When we were down in Texas, and old Brother White was breaking down, that woman just got the most beautiful venison every day to eat, and my wife cooked it; and he would sit down and eat some of that and say, "O, Ellen, that is just the thing!" She did not hold him up and make him live on a diet of starch! I always found her well-balanced. There are some people who are extremists, who are fanatical; but I do not think we should allow those people to fix the platform and guide this denomination. I do not propose to do it, for one. And yet I believe that we should use all the caution and all the care that is set out for the maintenance of health. And brethren, I have tried to do it, but I have not lived all my life on the strictest dietary set down there. I have had to go all over this world, and as you know, I have had to be exposed to all the disease germs. I have had to live on a very spare dietary in places in my travel, and I have lived on wheels, and under great pressure, and it was prophesied when I went into this in 1901 that in a decade would finish me, and I would either be a broken-down old man on the shelf or in the grave. That is the way my friends talked, and they sympathized with me, and regretted that I ever took this position; but I said to myself, "By the grace of God, I will live in every possible way just right as far as I know it, to conserve my strength." This is my 19th year, and I am not broken down, and I am not on the shelf or in the grave. I am strong and well. I am weary, but I can get rested. I have tried to be honest and to be true to ~~xxx~~ my sense of what was the right thing to do, and it has kept me well and strong. That is the basis on which I propose to work. I do not propose to have any extremist lay down the law to me ~~xxx~~ as to what

I shall eat up in the heart of China. I propose to use my sense as to what I ought to eat in those places where you can not get ~~haxix~~ a green thing, hardly.

MRS. WILLIAMS: In the interior of Africa, we had to cook everything we ate, so as to kill the germs.

A. G. DANIELLS: Why, yes, in China you must sterilize your hands and your knife, and if you eat an apple, it must be sterilized after it is peeled, and even then it is not always safe. I do not think we have to take an extreme position on the question of the diet for all classes. We are not all alike. What is good for one man is not good for another. I have seen Elder Irwin sit down and eat two or three raw apples at night just before going to bed; but at night, one apple, would upset me so that my tongue would be covered with fur and my head all swelled up. I would not eat one if you would give me five dollars. I count that health reform, to reject that which I know injures me and take that which I know strengthens me and maintains me in the strongest physical trim for service and hard work. That is my health reform. Raw apples are good for people that have the right digestion for them; but if a person hasn't that sort of digestion, he must lay down the law, No raw apples for him.

That is the way a lot of things got into the Testimonies. They were many of them written for individuals in various states of health, and then they were hurried into the Testimonies without proper modification. That is not to say that they are false things, but it is to say that they do not apply to every individual the world over alike. And you can not put a health-reform regime or rule down for the whole world alike, because of the different physical con-

ditions that maintain. That is what I tell in ministers' meetings and I do not think I destroy the force of the message at all, only to the extremist.

BROTHER WALDORF: I have had no trouble for over twenty years with the spirit of prophecy or with the Bible. The more I have studied both the more firmly I have become convinced on this platform. I have read the whole of higher criticism right through, and the other side of it. There are 50,000 different readings in the Bible. There are many mistakes that were made in transcribing. Now in the matter of historical compilation, I take the Bible and the spirit of prophecy exactly alike.

A. G. DANIELLS: Here is one illustration of a mistake in the Bible: In Samuel it says a man lifted up his hand against 800 men whom he slew; then in Chronicles this same thing is spoken of, and it says that he lifted up his hand against 300 men, whom he slew.

WALDORF: I have never held up the spirit of prophecy as being infallible. But students come to me from different teachers, having different views. One comes ~~from a different teacher~~ and says Professor Lacey taught me this way, and another comes from Professor Johnson who taught him some other way. There are lots of them coming, that way from different teachers. They do not know whether every word of the spirit of prophecy is inspired or not. I teach them this way: That when this message was first started, God brought this gift of prophecy into the church, and through this gift God has approved of the major doctrines that we hold right down from 1844. I for one hold that the gift of the spirit of prophecy was given to us in order to get the mold, lest we should trust human reasoning and modern scholarship, for I believe that modern scholarship has gone bankrupt when it comes to Greek and Hebrew.

As for meat eating, I haven't touched meat for twenty-one years; but I buy meat for my wife. I often go into a butcher shop and get the very best they have in order to keep her in life. I never will use the Testimonies as a sledge hammer on my brother.

A. G. DANIELLS: I will tell you one thing, a great victory will be gained if we get a liberal spirit so that we will treat brethren who differ with us on the interpretation of the Testimonies in the same Christian way we treat them when they differ on the interpretation of the Bible. That will be a good deal gained, and it is worth gaining, I want to tell you, for I have been under criticism ~~far~~ ever since the controversy started in Battle Creek. Isn't it a strange thing that when I and some of my associates fought that heresy year after year, and we got message after message from the spirit of prophecy--some of them very comforting and uplifting messages--and all that time we were counted as heretics on the spirit of prophecy? How do you account for that? Why didn't the spirit of prophecy get after us? I claim that I know as well as any man ~~xxxxxx~~ whether I believe in the spirit of prophecy or not. I do not ask people to accept my views, but I would like the confidence of brothers where we differ in interpretation. If we can engender that spirit, it will be a great help; and I believe we have to teach it right in our schools.

Suppose students come to you with questions about the Bible that you do not know what to do with,--or do you always know? I would like to go to a teacher for a year that would tell me everything in here that puzzles me! What do you do when students come to you with such questions?

W. H. WAKEHAM: I tell them I do not know, and I do not lose their confidence, either.

A. G. DANIELLS: Well, when they come to you with something in the spirit of prophecy that is puzzling, why not say, as Peter did, that there are some things hard to be understood. I do not think that destroys the confidence of the people. But we have got the idea that we have got to just assume full and complete knowledge of everything about the spirit of prophecy and take an extreme position in order to be loyal and to be true to it.

W. E. HOWELL: I just want to remark two things. One is on the question Professor Prescott Raised in our previous meeting as to why people take these different attitudes toward a man on the Bible and on the Testimonies. I am not philosopher enough to explain an attitude of that sort, but I do think that the cause of it lies primarily in the taking of extreme and radical positions. I think that is where the root of the difficulty lies, especially with reference to the spirit of prophecy. B

Brother Daniels and Brother Prescott and others have come in here with us and have talked very frankly with us, and I am sure every man here will say that they have not covered up anything. They have not withheld from you anything that you have asked for that they could give you in reference to this matter. I do not doubt that it is your experience as it is mine, when I go out from Washington, to hear it said that Brother Daniels or Brother Prescott does not believe the spirit of prophecy.

A. G. DANIELLS: Brother Spicer, too.

W. E. HOWELL: Yes, and Brother Spicer. I feel confident of this, that as you go out from this council you can be a great help in setting people straight on these things, and I believe it is our privilege to do it, brethren, to help the people on these points. Many of them are sincere and honest in that position, from what they

have heard. I think it is our duty to help such persons all we can as we meet them.

C. L. BENSON: Is this subject going to be dropped here? From what Brother Daniells has said, I know what it is going to mean to some of our schools and to our General Conference men. I feel it would be unfair to us as teachers to go back and make any statement. Letters have already come in, asking about the general men with reference to interpreting the spirit of prophecy. I do not think it is fair for us to go out and try to state the position of our General Conference men. On the other hand, I know the feeling and doctrine as taught in our conferences, and they are the Bible teachers of the people; and if our Bible and history teachers take these liberal position on the spirit of prophecy, our schools are going to be at variance entirely with the field. Our people are beginning to wonder about the condition our schools are in. They say they read in the Review of this spirit of paganism, and they say those articles surely would not have been published in the Review if these conditions did not exist in our own schools? Why, what would they be putting it in the Review for if that were not the case? That is a fact, many of our people take the position that those articles were written because of conditions existing in our own schools. I think we ought to get down to a solution of this thing if we can, and start some kind of a campaign of education. Out in the field we have stressed the importance of the spirit of prophecy more than the Bible, and many of our men are doing it right along. They tell of the wonderful phenomena, and many times they get their entire sermon from the spirit of prophecy instead of the Bible. If a break comes between our schools and the field we are in a serious place.

T. M. FRENCH: I believe it would help us a great deal if some general statement were issued, and if some of this matter that has been brought up could be given, ~~xxxx~~ showing that we are not shifting our position, that we are viewing the spirit of prophecy as it has been viewed all along. I believe it would help to settle the situation in our ~~xxxx~~ conferences, and would be a great help both to the conferences and to the schools. I am sure from what has been read here of letters and resolutions of the past that we have not shifted our position, but the matter is just up again; and if we could get out statements as to our attitude all along, and restate the matter, I believe it would do much good.

5 W. E. HOWELL: The next topic we have is a consideration of how to teach the spirit of prophecy in our schools. In our recent general educational confention we provided for a semester's work in the curriculum in this subject. I think we ought to take ten minutes' intermission, and then take up this topic, which will give opportunity for further questions along this line.

INSPIRATION OF THE SPIRIT OF PROPHECY AS RELATED TO

THE INSPIRATION OF THE BIBLE

Friday, Aug. 1, 1919

W. E. HOWELL, Chairman: The topic for this hour, as arranged for on Wednesday, is a continuation, in a measure, of our consideration of the spirit of prophecy, and the subject of inspiration connected with that, as related to the inspiration of the Bible. This hour is not intended to be a formal discourse, occupying the whole period, but Brother Daniells will lead in the topic, and then he has expressed a wish that it might be a kind of round-table in which we will study things together.

A. G. DANIELLS: Brother Chairman, I think there has been a misunderstanding among us. I ~~will have said that I had~~ protested against taking such a heavy topic the other day, under the circumstances, and I dismissed it from my mind, and have been thinking along another line, that of pastoral training, and a further discussion of the question we had before us. I would not feel free, under the circumstances, to give a talk on the subject that I understand was looked for.

As you know, there are two views held by eminent men regarding the verbal inspiration of the Bible. You read their views in the books they have put out. One man,--scholarly, devout, earnest, a full believer in the Bible in every sense of the word,--believes that it was a revelation of truth to the writers, and they were allowed to state that truth ~~xxx~~ as best they could. Another man--equally scholarly and pious and earnest in his faith--believes that it was a word-for-word inspiration or revelation, that the actual words were given,--that every word in the original, as it

was written by the prophets down from Moses to Malachi, was given to them by the Lord. These men differ, and differ honestly and sincerely; and they have their followers among us, right here at the conference, both of them; and I see nothing to be gained by a man in my position, with my knowledge of these things, attempting to prove up on this. I do not wish to do it. We would all remain of the same opinion, I think, as we are now; so I want to beg you to allow me to dismiss that part of it, and either go directly into the other question of pastoral training or open the way for further questions and discussion of the matter we had before us. I feel more at home in that, for all these years since the Battle Creek controversy began I have been face to face with this question of the testimonies. I have met all the doubters, the chief ones, and have dealt with it in ministerial institutes, and have talked it over and over until I am thoroughly familiar with it, whether I am straight or not. I do not know that there is a crook or a kink in it that I have not heard brought up by these men that have fallen away from us. I would be willing to hear further questions and further discussion, if it is the wish of the convention.

W. E. HOWELL: I am sure I do not want Brother Daniells to feel that he is disappointing us in any real sense this morning; and if I understand the wishes of the teachers, it has not been that he should discuss so much the rather technical question of the verbal or truth-revealed inspiration of the Bible, but rather that he will give us some further instruction along the line of the inspiration that of the spirit of prophecy and its relation to the Bible. I have nothing further to press along that line, but as teachers have expressed themselves to me, I have felt that it might be well to

consider some aspects of that question a little further, particularly the use of unpublished writings, letters, talks, etc, in the light of what was referred to here the other day. Sister White herself said that if we wanted to know what the spirit of prophecy said on a thing, we should read her published writings. That is one question I think the teachers have in mind, Brother Daniells.

F. M. WILCOX: I have enjoyed these discussions very much. I enjoyed the evening of last week when the question of the spirit of prophecy was considered. I enjoyed very much the talk Elder Daniells gave on the question, and I think the view he took of the question very fully agrees with my own view. I have known for long years the way in which Sister White's works were brought together and her books compiled. I have never believed in the verbal inspiration of the Testimonies. I must say, however, that last Wednesday evening ~~xxxxxxxxxxxxxxxx~~ and also since then, some remarks have been made without proper safeguarding, and I should question the effect of those statements and positions out in the field. I know that there is considerable talk around Takoma Park over positions that have been taken here, and there will be ~~xxx~~ that same situation out in the field. As Brother Wakeham suggested the other day, I think we have to deal with a very delicate question, and I would hate terribly to see an influence sweep over the field and into any of our schools that the Testimonies were discounted. There is great danger in these times of one extreme following another. There is great danger of a reaction, and I do feel concerned.

I have heard questions raised here that have left the impression on my mind that if the same questions are raised in our classes when we get back to our schools, we are going to have serious diffi-

culty. I believe there are a great many questions that we should hold back, and not discuss. I am not a teacher in a school, although I did teach the Bible 13 years in a nurses' training school, where I had a large number of young people; but I can not conceive that it is necessary for us to answer every question that is put to us by students or others, or be driven into a place where we will take a position that will lessen faith. I think the Testimonies of the Spirit of God are a great asset to this denomination, and I think if we destroy faith in them, we are going to destroy faith in the very foundation of our work. I must say that I do view with a great deal of concern the influence that will go out from this meeting, and from questions that I have seen raised here. And unless these questions can be dealt with most diplomatically, I think we are going to have serious trouble. I surely hope the Lord will give us wisdom so that we shall know what to say and do in meeting these things in the future.

C. L. BENSON: I have felt very much concerned along the same line; and the question that has raised itself in my own mind goes a little further than has been brought up here; but it seems to me it is almost a logical step. That is this: If there are such uncertainties with reference to our historical position, and if the Testimonies are not to be relied on to throw a great deal of light upon our historical positions, and if the same is true with reference to our theological interpretation of texts, then how can we consistently place implicit confidence in the direction that is given with reference to our educational problems, and our medical ^{denominational} school, and even our organization? If there is a definite spiritual leadership in these things, then how can we consistently lay aside or partially lay them aside the Testimonies, when it comes to the prophetic and historic side of

the message? and place these things on the basis of research work? That question is in my mind, and I am confident that it is in the minds of others.

WALDORF: That is in my mind. That is why I brought out that illustration on the blackboard this morning,--those three rivers, history, spirit of prophecy, and the Bible.

J. N. ANDERSON: I thought when we dismissed the subject the other day the main question was how we as teachers should deal with this question when we stand before our student_s. I think we have come to quite a unanimous opinion about this matter among ourselves here, and we stand pretty well together, I should say, as to what position the Testimonies occupy,--their authority and their relation to the Bible, and so on,--but the question in my mind, and in the mind of some others, too, I think, is What shall we as teachers do when we stand before our classes and some historical question comes up, such as we have spoken of here, where, ^{we have decided that} Sister White's writings are not final? We say there are many historical facts that we believe scholarship must decide, that Sister White never claimed to be final on the historical matters that appear in her writings. Are we safe to tell that to our students? Or shall we hold it in abeyance? And can we hold something in the back of our head that we are absolutely sure about, and that most of the brethren stand with us on?--can we hold those things back and be true to ourselves? And furthermore, are we safe in doing it? Is it well to let our people in general go on holding to the verbal inspiration of the Testimonies? When we do that, aren't we preparing for a crisis that will be very serious some day? It seems to me that the best thing for us to do is to cautiously and very carefully educate our

people to see just where we really should stand to be consistent Protestants, to be consistent with the Testimonies themselves, and to be consistent with what we know we must do, as intelligent men, as we have decided in these meetings.

Of course these are not such big questions, because I do not teach along this line. Still, they do sometimes arise in my classes. But personally ~~in~~ I am not concerned about it. I am concerned about the faith of the young men and women that ~~minxin~~ come into our schools. They are to be our leaders, and I think these are the days when they should be given the very best foundation we can give them. We should give them the most sincere and honest beliefs that we have in our own hearts.

I speak with some feeling because it does come close to my convictions that something should be done here in this place,--Here is where it can be done--to safeguard our people, to educate them and to bring them back and cause them to stand upon the only foundation that can ever be secure as we advance and progress.

C. L. TAYLOR: With regard to the verbal inspiration of the Testimonies, I would say that I have heard more about it here in one day than ever before in my life. I think we have made a great big mountain of difficulty to go out and fight against. I do not believe that our people generally believe in the verbal inspiration of the Testimonies. I think that the general idea of our people is that the Testimonies are the writings of a sister who received light from God. As to verbal inspiration, I think they have a very ill-defined idea. I think they believe that in some way God gave her light, and she wrote it down, and they do not know what verbal inspiration means.

But I do see a great deal in the question Professor Benson raised, and that is if we must lay aside what Sister White has said interpreting history, or what we might call the philosophy of history, as unreliable, and also lay aside as unreliable expositions of scripture, the only natural conclusion for me, and probably for a great many others, would be that the same authorship is unreliable regarding organization, regarding pantheism, and every other subject that she ever treated on;--that she may have told the truth, but we had better get all the historical data we can to see whether she told the truth or not. That is something I would like to hear discussed. I do not believe we shall get to the foundation of the question unless we answer Professor Benson's question.

A. G. DANIELLS: Shall we consider some points as settled, and pass on? ~~xxxxxxxx~~ Take the matter of verbal inspiration. I think it is very much as Brother Taylor says, that among the most of our people there is no question. It is not agitated. They do not understand it, and they do not understand the technical features of the inspiration of the Bible, either. And the power of the Bible and its grip on the human race does not depend on a technical point as to their belief in it, whether it is verbally inspired or ~~xxx~~ truth-inspired. The men who hold directly opposite positions have the same faith in the Bible. I will not allow a man who believes in the verbal inspiration of the Bible to depreciate my faith in the Bible because I do not hold with him,--I will not consent to that a moment. I know my own faith in it, I know that I have enough faith in it to get forgiveness of my sins and companionship with my Lord and the hope of heaven. I know that, and a man that holds a different view need not try to depreciate my faith because I do not

hold the same view that he does. I do not depreciate another man's faith or standing with God at all because he holds a different view. I think we could argue about the inspiration of the Bible--I was going to say till doomsday--till the end, and not come to the same view, but all have the same confidence in it, and have the same experience, and all get to the same place at last.

But now with reference to the Testimonies: I think more mischief can be done with the Testimonies by claiming their verbal inspiration than can with the Bible. If you ask for the logic of it, it might take some time to bring it out, and I might not be able to satisfy every mind; but if you ask for practical experience, I can give it to you, plenty of it.

F. M. WILCOX: Because we know how the Testimonies were brought together, and we do not know anything about the Bible.

A. G. DANIELLS: Yes, that is one point. We do know, and it is no kind of use for ~~anybody~~ anybody to stand up and talk about the verbal inspiration of the Testimonies, because everybody who has ever seen the work done knows better, and we might as well dismiss it.

M. E. KERN: I am not so sure that some of the brethren are right in saying that we are all agreed on this question. I came in here the other day for the first time to attend the Conference, and I would hear the same man in the same talk say that we could not depend on this historical data that was given in the spirit of prophecy, and then assert his absolute confidence in the spirit of prophecy and in the Testimonies. And then a little further along there would be something else that he would not agree with. For instance, the positive testimony against butter was ~~never~~ mentioned,

and he explained that there are exceptions to that. Later he would again say, "I have absolute confidence in the inspiration of the spirit of prophecy." The question is, What is the nature of inspiration? How can we feel, and believe and know that there is an inconsistency there,--something that is not right,--and yet believe that the spirit of prophecy is inspired? Do you get the question?

A. G. DANIELLS: Yes, I get your question alright!

M. E. KERN: That is the difficulty we have in explaining this to young people. We may have confidence ourselves, but it is hard to make others believe it if we express this more liberal view. I can see how some might take advantage of this liberal view and go out and eat meat every meal, and say that part of the Testimonies is not reliable.

QUESTION: Can't he do the same thing if he believes in the verbal inspiration?

M. E. KERN: Not quite so consistently. If he believed every word was inspired, he could not consistently ~~xxxxxxxxxxxx~~ sit down and eat meat.

A. G. DANIELLS: But I have seen them do it.

M. E. KERN: But not conscientiously. But now take a man who delves into the Scriptures, and he reads the Hebrew and the Greek, and he goes out and tells the people, If you understood the Greek, you would not get that meaning from the Bible, or If Sister White had understood the Greek, she would not have said that. Such a man can take a lot of license from this liberal view. Now, the question is running in my mind this way: In the very nature of the case, isn't there a human element in inspiration, because God had to speak through human instruments? And can we, either in the Bible or the

Testimonies, play upon a word and lay down the law and bind a man's conscience on a word instead of the general view of the whole scope of interpretation? I do not believe a man can believe in the general inspiration of the spirit of prophecy and still not believe that vegetarianism is the thing for mankind. I can understand how that testimony was written for individuals, and there are exceptions to it, and how Sister White in her human weakness could make a mistake in stating a truth, and still not destroy the inspiration of the spirit of prophecy; but the question is how to present these matters to the people. Brother Taylor may see no difficulty, but I see a lot of difficulty, not only in dealing with our students, but with our people in general.

A. G. DANIELLS: On the question of verbal inspiration?

M. E. KERN: Brother Benson's question is to the point. We had a council here a few weeks ago, and we laid down pretty straight some principles of education, and also some technicalities of education, ~~there~~ and we based our conclusions on the authority of the spirit of prophecy, as it was written. Now we come to those historical questions, and we say, "Well, Sister White was mistaken about that, and that needs to be revised." The individual who did not quite see the points that we made at the educational council may say, "Well, possibly Sister White is wrong about the influence of universities," and it is hard to convince him that she was right, perhaps. I want, somehow, to get on a consistent basis myself.

Many years ago I ~~was~~ was in a meeting where Dr. Kellogg and others were considering a business matter. Dr. Kellogg there took a position exactly contrary to ~~that~~ something Sister

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White had said. When asked how he explained what she had said, he replied that she had been influenced to say it. He was running down the Testimonies there. A short time after that I read one of his articles in the paper, in which he was laying down the law on the basis of the Testimonies. That made me lose my confidence in Dr. Kellogg. On one point that he did not agree with, he said she had been influenced. Then he took this other thing that pleased him and he said it was from the Lord. Perhaps he thought one was from the Lord and the other was not. But we certainly do have difficulty in showing the people ~~xxxxxxxxxxxx~~ which is human and which is divinely inspired.

G. B. THOMPSON: Wouldn't that be true of the Bible?

W. E. KERN: That is why I ~~may~~ propose that we discuss the nature of inspiration. I have a sort of feeling that Sister White was a prophet just as Jeremiah was, and that in time her work will show up like Jeremiah's. I wonder if Jeremiah, in his day, did not do a lot of talking and perhaps some writing which was, as ~~xx~~ Paul said, on his own authority. I wonder if, in those days, the people did not have difficulty in differentiating between what was from the Lord and what was not. But the people make it more difficult now because all of Sister White's articles and books are with us, and her letters, too, and many think that every word she has ever said or written is from the Lord. We have had sanitariums built on account of letters she has ~~xxxx~~ written from a depot somewhere. And undertakings involving great financial investments have been started because of a letter from her. There is no question but what many young people, and also ministers, have that idea, and it is a real problem with me. I wish we could get down to bed-rock. I do not think we are there yet.

W. W. PRESCOTT: I would like to ask if you think that, after his writings had been published a series of years, Jeremiah changed them because he was convinced that there were historical errors in them?

M. E. KERE: I can not answer that.

W. H. WAKEHAM: There is a real difficulty, and we will have it to meet. We may say that the people do not believe in the verbal inspiration of the Testimonies. Perhaps technically they do not know what it means. But that is not the question at all. They have accepted the Testimonies all over the country, and believe that every identical word that Sister White has written was to be received as infallible truth. We have that thing to meet when we get back, and it will be brought up in our classes just as sure as we stand here, because it has come to me over and over again in every class I have taught. It not only comes out in classes, but in the churches. I know we have a very delicate task before us if we meet the situation and do it in the way the Lord wants it done. I am praying very earnestly for help as ~~as~~ I go back to meet some of the things I know I am going to meet.

W. E. HOWELL: Surely we are getting our difficulties aired well this morning, and that is perfectly proper; but we have only ten minutes left of the period in which to give some attention to the solution of those difficulties. We have invited men of much larger experience than we are to come in and help us and give us their counsel. It seems to me ~~we~~ ~~we~~ ought to give them some time.

G. B. THOMPSON: It seems to me that if we are going to preach the Testimonies and establish confidence in them, it does not depend on whether they are verbally ~~inspired~~ inspired or not. I think we are in this fix because of a wrong education that our people have

had. [Voice: That is true.] If we had always taught the truth on this question, we would not have any trouble or shock in the denomination now. But the shock is because we have not taught the truth, and have put the Testimonies on a plane where she says they do not stand. We have claimed more for them than she did. My thought is this, that the evidence of the inspiration of the Testimonies is not in their verbal inspiration, but in their influence and power in the denomination. Now to illustrate: Brother Daniells and I were in Battle Creek at a special crisis, and word came to us that some special testimonies were on the way to us from Sister White, and for us to stay there until they came. When they came we found they were to be read to the people. They were of a very serious character. They had been written a year before and filed away. Brother Daniells and I prayed about it, and then we sent out the word to the people that a meeting was to be held at a certain time. When the time came, about 3,000 people came into the Tabernacle, and they filled it up, even away back up into the "peanut gallery." There were unbelievers and skeptics there, and all classes. Brother Daniells stood up there and read that matter to them, and I tell you there was a power went with it that gripped that whole congregation. And after the meeting was over, people came to us and told us that the Testimony described a meeting they had held the night before. I was convinced that there was more than ordinary power in that ~~manuscript~~ document. It was not whether it was verbally inspired or not, but it carried the power of the Spirit of God with it.

I think if we could get at it from that line, we would get along better. They are not verbally inspired,--we know that,-- and what is the use of teaching that they are?

M. E. KERN: I would like to suggest that this question of verbal inspiration does not settle the difficulty.

C. M. SORENSON: Does Sister White use the word "inspiration" concerning her own writings, or is that merely a theory we have worked up ourselves? I ask for information? I have never seen that in her writings.

A. G. DANIELLS: I hardly know where to begin or what to say. I think I must repeat this, that our difficulty lies in two points, especially. One is on infallibility and the other is on verbal inspiration. I think Brother James White foresaw difficulties along this line away back at the beginning. He knew that he took Sister White's testimonies and helped to write them out and make them clear and grammatical and plain. He knew that he was doing that right along. And he knew that the secretaries they employed took them and put them into grammatical condition, transposed sentences, completed sentences, and used words that Sister White did not herself write in her original copy. He saw that, and yet he saw some brethren who did not know this, and who had great confidence in the Testimonies, just believing and teaching that these words were given to Sister White as well as the thought. And he tried to correct that idea. You will find those statements in the Review and Herald, like the one Brother Wilcox read the other day. If that explanation had been accepted and passed on down, we would have been free from a great many perplexities that we have now.

F. W. WILCOX: Articles were published in those early Reviews disclaiming that.

A. G. DANIELLS: Yes, but you know there are some brethren who go in all over. We could mention some old and some young who think they cannot believe the Testimonies without just putting them up as

absolutely infallible and word-inspired, taking the whole thing as given verbally by the Lord. They do not see how to ~~get~~ believe them and how to get good out of them except in that way; and I suppose some people would feel that if they did not believe in the verbal inspiration of the Bible, ~~xxa&~~ they could not have confidence in it, and take it as the great Book that they now see it to be. Some men are technical, and can hardly understand it in any other way. Some other men are not so technical in logic, but they have great faith and great confidence, and so they can go through on another line of thought. I am sure there has been advocated an idea of infallibility in Sister White and verbal inspiration in the Testimonies that has led people to expect too much and to make too great claims, and so we have gotten into difficulty.

Now, as I have studied it these years since I was thrown into the controversy at Battle Creek, I have endeavored to ascertain the truth and then be true to the truth. I do not know how to do except that way. It will never help me, or help the people, to make a false claim to evade some trouble. I know we have difficulties here, but let us dispose of some of the main things first. Brethren are we going to evade difficulties or help out the difficulties by taking a false position? [VOICES: NO!] Well, then let us take an honest, true position, and reach our end somehow, because I never will put up a false claim to evade something that will come up a little later on. That is not honest and it is not Christian, and so I take my stand there.

In Australia I saw "The Desire of Ages" being made up, and I saw the rewriting of chapters, some of them written over and over and over again. I saw that, and when I talked with Sister Davis about it, I tell you I had to square up to this thing and begin to

settle things about the spirit of prophecy. If these false positions had never been taken, the thing would be much plainer than it is today. What was charged as plagiarism would all have been simplified, and I believe men would have been saved to the cause if from the start we had understood this thing as it should have been. With those false views held, we face difficulties in straightening up. We will not meet those difficulties by resorting to a false claim. We could meet them just for today by saying, "Brethren, I believe in the verbal inspiration of the Testimonies; I believe in the infallibility of the one through whom they came, and everything that is written there I will take and I will stand on that against all comers."

If we did that, I would just take everything from A to Z, exactly as it was written, without making any explanations to any one; and I would not eat butter or salt or eggs if I believed that the Lord gave the words in those Testimonies to Sister White for the whole body of people in this world. But I do not believe it.

M. E. KERN: You couldn't and keep your conscience clear.

A. G. DANIELLS: No, I couldn't; but I do not believe that; and I can enter upon an explanation of health reform that I think is consistent, and that she endeavored to bring in in later years when she saw people making a bad use of that. I have eaten pounds of butter at her table myself, and dozens of eggs. I could not explain that in her own family if I believed that she believed those were the Lord's own words to the world. But there are people who believe that and do not eat eggs or butter. I do not know that they use salt. I know plenty of people in the early days did not use salt, and it was in our church. I am sure that many children suffered

from it.

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There is no use of our claiming anything more on the verbal inspiration of the Testimonies, because she never claimed it, and James White never claimed it, and W. C. White never claimed it; and all the persons who helped to prepare those Testimonies knew they were not verbally inspired. I will say no more along that line.

D. A. PARSONS: She not only did not claim it, but she denied it.

A. G. DANIELLS: Yes, she tried to correct the people.

Now on infallibility. I suppose Sister White used Paul's text, "We have this treasure in earthen vessels," as much as any other scripture. She used to repeat that often, "We have this treasure in earthen vessels," with the idea that she was a poor, feeble woman, a messenger of the Lord trying to do her duty and meet the mind of God in this work. When you take the position that she was not infallible, and that her writings were not verbally inspired, isn't there a chance for the manifestation of the human? If there isn't, then what is infallibility? And should we be surprised when we know that the instrument was fallible, and that the general truths, as she says, were revealed, then aren't we prepared to see mistakes?

M. E. KERN: She was an author and not merely a pen.

A. G. DANIELLS: Yes; and now take that "Life of Paul,"--I suppose you all know about it and know what claims were put up against her, charges made of plagiarism, even by the authors of the book, Conybeare and Howson, and were liable to make the denomination trouble because there was so much of their book put into "The Life of Paul" without any credit or quotation marks. Some people of strict logic might fly the track on that ground, but I am not built that way.

I found it out, and I read it with Brother Palmer when he found it, and we got Conybeare and Howson, and we got Wylie's "History of the Reformation," and we read word for word, page after page, and no quotations, no credit, and really I did not know the difference until I began to compare them. I supposed it was Sister White's own work. The poor sister said, "Why, I didn't know about quotations and credits. My secretary should have looked after that, and the publishing house should have looked after it."

She did not claim that that was all revealed to her and written word for word under the inspiration of the Lord. There I saw the manifestation of the human in these writings. Of course I could have said this, and I did say it, that I wished a different course had been taken in the compilation of the books. If proper care had been exercised, it would have saved a lot of people from being thrown off the track.

MRS. WILLIAMS: The secretary would know that she ought not to quote a thing without using quotation marks.

A. G. DANIELS: You would think so. I do not know who the secretary was. The book was set aside, and I have never learned who had a hand in fixing that up. It may be that some do know.

B. L. HOUSE: May I ask one question about that book? Did Sister White write any of it?

A. G. DANIELS: O, yes!

B. L. HOUSE: But there are some things that are not in Conybeare and Howson that are not in the new book, either. Why are those striking statements not embodied in the new book.

A. G. DANIELS: I cannot tell you. But if her writings were verbally inspired, why should she revise them?

B. L. HOUSE: My difficulty is not with the verbal inspiration. My difficulty is here: You take the nine volumes of the Testimonies and as I understand it, Sister White wrote the original matter from which they were made up, except that they were corrected so far as grammar, capitalization and punctuation are concerned. But such books as "Sketches of the Life of Paul," "Desire of Ages," and "Great Controversy," were composed differently, it seems to me, even by her secretaries than the nine volumes of the Testimonies. Is there not a difference? I have felt that the Testimonies were not produced like those other books.

A. G. DANIELLS: I do not know how much revision she might have made in these personal Testimonies before she put them out.

B. L. HOUSE: Did any one else ever write anything that is found in the nine volumes of the Testimonies?

A. G. DANIELLS: No, I do not know that there are any quotations in the Testimonies.

B. L. HOUSE: Isn't there a difference, then, between the nine volumes of the Testimonies and those other books for which her secretaries were authorized to collect valuable quotations from other books?

A. G. DANIELLS: You admit that she had the right to revise her work?

B. L. HOUSE: O, Yes.

A. G. DANIELLS: Then your question is, Why did she leave out of the revision some striking things that she wrote that it seems should have been put in?

B. L. HOUSE: Yes.

M. E. KERN: In the first volume of the spirit of prophecy there are some details given, if I am not mistaken, as to the

height of Adam. It seems to me that when she went to prepare "Patriarchs and Prophets" for the public, even though that had been shown her, it did not seem wise to put that before the public.

A. C. DANIELLS: And she also left out of our books for the public that scene of Satan playing the game of life.

E. L. HOUSE: In that old edition of "Sketches of the Life of Paul," she is very clear about the ceremonial law. That is not in the new book, and I wondered why that was left out.

D. A. PARSONS: I have an answer to that. I was in California when the book was compiled, and I took the old edition and talked with Brother Will White about this very question. He said the whole book, with the exception of that chapter, had been compiled for some time, and they had held it up until they could arrange that chapter in such a way as to prevent controversy arising. ~~xxxxxxxxxxxx~~ They did not desire the book to be used to settle any controversy, and therefore they eliminated most of those statements on the ceremonial law just to prevent a renewal of the great controversy over the ceremonial law in Galatians.

E. L. HOUSE: It is not a repudiation of what was written by her in the first volume, is it?

D. A. PARSONS: No, not at all; but they just put enough in to satisfy the inquiring mind, but eliminated those striking statements to prevent a renewal of the controversy.

F. W. WILCOX: I would like to ask, Brother Daniels, if it could be accepted as a sort of rule that Sister White might be mistaken in details, but ⁱⁿ the general policy and instruction she was an authority. For instance, I hear a man saying, I can not accept Sister White on this, when perhaps she has devoted pages to the discussion of it. A man said he could not accept what Sister White said

about royalties on books, and yet she devotes pages to that subject, and emphasizes it again and again; and it is the same with policies for our schools and publishing houses and sanitariums. It seems to me I would have to accept what she says on some of those general policies or I would have to sweep away the whole thing. Either ~~xfaxx~~ the Lord has spoken through her or He has not spoken through her; and if it is a matter of deciding in my own judgment whether He has or has not, then I regard her books the same as every other book published. I think it is one thing for a man to stultify his conscience, and it is another thing to stultify his judgment. It is one thing for me to lay aside my conscience, and it is another thing for me to change my judgment over some views that I hold.

A. G. DANIELLS: I think Brother Benson's question on historical and theological matters has not been dealt with yet, and I do not know that I am able to give any light. Perhaps some of you may know to what extent Sister White has revised some of her statements and references or quotations from historical writings. Have you ever gone through and made a list of them?

W. W. PRESCOTT: I gave nearly an hour to that the other day, taking the old edition of "Great Controversy" and reading it and then reading the revised edition. But that did not cover all the ground.

A. G. DANIELLS: We did not create that difficulty, did we? We General Conference men did not create it, for we did not make the revision. We did not take any part in it. We had nothing whatever to do with it. It was all done under her supervision. If there is a difficulty there, she created it, did she not?

W. W. WILCOX: She assumed the whole responsibility for it.

M. E. KERN: But we have to meet it.

A. G. DANIELLS: Well, now, which statement shall we take, the original or the revised?

B. L. HOUSE: My real difficulty is just here: Sister White did not write either the old edition or the revised, as I understand it.

A. G. DANIELLS: What do you mean by saying that she did not write either edition?

B. L. HOUSE: As I understand it, Elder J. N. Anderson prepared those historical quotations for the old edition, and Brother Robinson and Professor Prescott and Brother Crisler, and others furnished the quotations for the new edition. Did she write the historical quotations in there?

A. G. DANIELLS: No.

B. L. HOUSE: Then there is a difference between the Testimonies and those books.

W. W. PRESCOTT: Changes have been made in what was not historical extract at all.

A. G. DANIELLS: ~~xxxx~~ Shall we not confine ourselves just now to this question of Brother Benson's and lead our way up to the real difficulty, and then deal with it? Do you have a clear conception of the way the difficulty arose?--that in making the first edition of "Great Controversy" those who helped her prepare the copy were allowed to bring forward historical quotations that seemed to fit the case. She may have asked, "Now, what good history do you have for that?" I do not know just how she brought it in, but she never would allow us to claim anything for her as a historian. She did not put herself up as a corrector of history,--not only did not do that, but protested against it. Just how they dealt ~~xxxx~~ in bringing the history along, I could not say, but I suspect that she referred to this as she went along, and then allowed them to

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gather the very best historical statements they could and submit them to her, and she approved of them.

C. L. BENSON: This is my query, and it underlies all of ~~her~~ her writings: How did she determine upon the philosophy of history? If she endorsed our interpretation of history, without any details, do we dare to set that aside? I understand she never studied medical science; but she has laid down certain fundamental principles; ~~that~~ and that she has done the same with education and organization.

A. G. DANIELLS: Sister White never has written anything on the philosophy of history.

C. L. BENSON: No, but she has endorsed our 2300 day proposition, from 538 to 1798.

A. G. DANIELLS: You understand she did that by placing that in her writings?

C. L. BENSON: Yes.

A. G. DANIELLS: Yes, I suppose she did.

C. A. SHULL: I think the book "Education" contains something along the line of the philosophy of history.

W. E. HOWELL: Yes, she outlines general principles.

C. M. SORENSON: Nobody has ever questioned Sister White's philosophy of history, so far as I know,--and I presume I have heard most of the questions raised about it,--along the line of the hand of God in human affairs and the way the hand of God has been manifested. The only question anybody has raised has been about minor details. Take this question as to whether 533 has some significance taken in connection with 538. She never set 533, but if there is a significance attached to it in human affairs, it certainly would not shut us out from using it, and that would not affect the 1260

years. Some people say antichrist is yet to come, and is to last for three and one-half literal years. If you change those positions, you will change the philosophy.

W. W. PRESCOTT: Do I understand Brother Benson's view is that such a statement as that in "Great Controversy," that the 1260 years began in 538 and ended in 1798, settles the matter infallibly?

C. L. BENSON: No, only on the preaching of doctrines in general. If she endorses the prophetic part of our interpretation, irrespective of details, then she endorses it.

W. W. PRESCOTT: Then that settles it as being a part of that philosophy.

C. L. BENSON: Yes, in this way: I do not see how we can do anything else but set up our individual judgment if we say we will discount that, because we have something else that we think is better evidence. It is the same with education and the medical science.

W. W. PRESCOTT: You are touching exactly the experience through which I went, personally, because you all know that I contributed something toward the revision of "Great Controversy." I furnished considerable material bearing upon that question.

A. G. DANIELLS: By request.

W. W. PRESCOTT: Yes, I was asked to do it, and at first I said "No, I will not do it. I know what it means." But I was urged into it. When I had gone over it with W. C. WHITE, then I said, "Here is my difficulty. I have gone over this and suggested changes that ought to be made in order to correct statements. These changes have been accepted. My personal difficulty will be to retain faith on those things that I can not deal with on that basis." But I did not throw up the spirit of prophecy, and have not yet; but I have had to adjust my view of things. I will say to you, as a matter of fact, that the

relation of those writings to this movement and to our work, is clearer and more consistent in my mind than it was then. But still you know what I am charged with. I have gone through the personal experience myself over that very thing that you speak of. If we correct it here and correct it there, how are we going to stand with it in the other places?

F. M. WILCOX: Those things do not involve the general philosophy of the book.

W. W. PRESCOTT: No, but they did involve quite large details. For instance, before "Great Controversy" was revised, I was unorthodox on a certain point, but after it was revised, I was perfectly orthodox.

C. M. SORENSON: On what point?

W. W. PRESCOTT: My interpretation was, (and I taught it for years in The Protestant Magazine) that Babylon stood for the great apostasy against God, which headed up in the papacy, but which included all minor forms, and that before we come to the end, they would all come under one. That was not the teaching of "Great Controversy." "Great Controversy" said that Babylon could not mean the romish church, and I had made it mean that largely and primarily. After the book was revised, although the whole argument remained the same, it said that it could not mean the Roman Church alone, just that one word added.

F. M. WILCOX: That helped you out.

W. W. PRESCOTT: Yes, but I told W. C. White I did not think anybody had any right to do that. And I did not believe anybody had any right to use it against me before or afterward. I simply went right on with my teaching.

J. N. ANDERSON: Would you not claim other portions of the book as on the same basis?

W. W. PRESCOTT: No, I would refuse to do that. I had to deal with A. R. HENRY over that question. He was determined to crush those men that took a wrong course concerning him. I spent hours with that man trying to help him. We were intimate in our work, and I used to go to his house and spend hours with him. He brought up this question about the authority of the spirit of prophecy and wanted me to ~~maxim~~ draw the line between what was authoritative and what was not. I said, "Brother Henry, I will not attempt to do it, and I advise you not to do it. There is an authority in that gift here, and we must recognize it."

I have tried to maintain personal confidence in this gift in the church, and I use it and use it. I have gotten great help from those books, but I will tell you frankly that I held to that position on the question of Babylon for years when I knew it was exactly contrary to "Great Controversy," but I went on, and in due time I became orthodox. I did not enjoy that experience at all, and I hope you will not have to go through it. It means something.

C. L. BENSON: That is the pivotal point. You had something that enabled you to take that position. What was it?

W. W. PRESCOTT: I can not lay down any rule for anybody. What settled me to take that ~~xx~~ position was the Bible, not any secular authority.

J. N. ANDERSON: Your own findings must be your authority for believing and not believing.

W. W. PRESCOTT: You can upset everything by applying that as a general principle.

C. P. BOLLMAN: Could you tell, in just a few words, how the Bible helped you?

W. W. PRESCOTT: That would involve the whole question of the beast.

VOICE: To your knowledge, has Sister White ever made a difference between her nine volumes and her other books?

W. W. PRESCOTT: I have never talked with her about it. In my mind, there is a difference between the works she largely prepared herself and what was prepared by others for sale to the public.

A. G. DANIELLS: You might as well state that a little fuller, the difference in the way they were produced.

W. W. PRESCOTT: If I should speak my mind frankly, I should say that I have felt for years that great mistakes were made in handling her writings for commercial purposes.

C. M. SORENSON: By whom?

W. W. PRESCOTT: I do not want to charge anybody. But I do think great mistakes were made in that way. That is why I have made a distinction ~~between~~ as I have. When I talked with W. C. White about it (and I do not know that he is an infallible authority), he told me frankly that when they got out "Great Controversy," if they did not find in her writings anything on certain chapters to make the historical connections, they took ~~their~~ other books, like "Daniel and the Revelation," and used portions of them; and sometimes her ~~xxxx~~ secretaries, and sometimes she herself, would prepare a chapter that would fill the gap.

C. A. SHULL: I would like to ask if Brother Prescott wishes to be understood that his attitude is that wherever his own judgment comes in conflict with any statement in the spirit of prophecy, he will follow his judgment rather than the spirit of prophecy?

W. W. PRESCOTT: No, I do not want anybody to get that understanding. That is the very understanding that I do not want anybody to get.

C. A. SHULL: Then that was an exceptional case?

W. W. PRESCOTT: Yes, I was forced to that from my study of the Bible. When I made up my mind to that, I did not parade it before the people and say, "Here is a mistake in 'Great Controversy,' and if you study the Bible you will find it to be so." I did not attack the spirit of prophecy. My attitude has been to avoid anything like opposition to the gift in this church, but I avoid such a misuse of it as to set aside the Bible. I do not want anybody to think for a moment that I set up my judgment against the spirit of prophecy.

A. G. DANIELLS: Let us remember that, brethren, and not say a word that will misrepresent Brother Prescott.

B. L. HOUSE: Did Sister White herself write that statmenet that the term Babylon could not apply to the Catholic Church, or was that copied from some other author?

W. W. PRESCOTT: That was in the written statement.

B. L. HOUSE: Has she ever changed any of the ^{nine} volumes of the Testimonies?

W. W. PRESCOTT: "Great Controversy" is the only book I know of that has been revised.

C. W. SORENSON: Hasn't "Early Writings" been revised? I understand some omissions have been made in the later editions.

W. W. PRESCOTT: Perhaps some thing have been left out, but I do not think the writing itself has been revised.

A. G. DANIELLS: You know there is a statement that the pope changed the Sabbath, and another one, that the papacy was abolished. What do you do with those?

B. L. HOUSE: There is no trouble with that.

A. G. DANIELLS: Why not? The pope did not change the Sabbath?

H. L. HOUSE: But the pope stands for the papacy.

A. G. DANIELLS: There are people that just believe there was a certain pope that changed the Sabbath, because of the way they follow the words. She never meant to say that a certain pope changed the Sabbath; but do you know, I have had that brought up to me a hundred times in ministers' meetings.

B. L. HOUSE: I have never had any trouble on that.

A. G. DANIELLS: But you are only one. There are about 2,000 others. I have had to work with men just gradually and carefully and all the time keep from giving out the idea that I was a doubter of the Testimonies.

I know it is reported around that some of us men here at Washington, in charge of the general administrative work, are very shaky and unbelieving, ~~xxxxxxx~~ but I want to tell you that I know better. I know that my associates have confidence right down on the solid platform of this whole question; and I know that if many of you had gone ~~xxx~~ at this thing and experienced what we have, you would have passed through an experience that would have given you solid ground. You would have shaken a bit, and you are beginning to shake now, and some of you do not know where you are going to land. These questions show it. But that is not to say there is not a foundation. It is to say that you have not gone through the toils yet and got your feet on solid ground.

I want to make this suggestion; because with all these questions we can not follow one line of thought logically: We must use good sense in dealing with this whole question, brethren. Do not be careless with your words. Do not be careless in reporting or repre-

senting men's views. I have had this thing to deal with for years and years, as you know, in every ministers' meeting; and I have been called into college classes over and over again, and have had to say things that those ministers and students never heard before about this; and I have prayed for wisdom and for the Spirit of the Lord to direct them and to give faith and to cover up those things that would leave doubt. And I have never had it come back on me that a careful, cautious statement made in the fear of God has upset a single person. It may have done it, but it has never come back to me. You take our ministers: This brother [meaning Brother Waldorf] knows how much this was brought up in our ministers' meetings over in Australia, and we dealt with it plainly. We ^{did} not try to pull the wool over ^{the} people's eyes, and I believe you will find the Australian preachers and churches as firm believers in the Spirit of prophecy as in Sister White's call by the Lord as you will find any place on the face of the earth. Take New Zealand: I brought them up there, and I think it is well known that there is not a place in the world where the people stand truer to this gift than they do there.

I do not believe it is necessary to dissemble a bit, but I do believe, brethren, that we have got to use wisdom that God alone can give us in dealing with this until matters gradually work over. We have made a wonderful change in nineteen years, Brother Prescott. Fifteen years ago we could not have talked what we are talking here today. It would not have been safe. This matter has come along gradually, and yet people are not losing their confidence in the gift. Last year we sold 5,000 sets of the Testimonies, and they cost eight or nine dollars a set. In one year our brethren and sisters, under the influence of the General Conference, and the union

conference and local conference men and our preachers,—under their influence, without any compulsion, our brethren came along and spent forty or fifty thousand dollars for the Testimonies. What would you consider that an indication of?

VOICE: Confidence.

A. G. DANIELLS: Yes, confidence, and a friendly attitude. They did not buy them as critics to tear them to pieces. We must be judged by our fruits. I want to tell you that the clearer view we get on the exact facts in the case, the stronger the position of our people will be in the whole thing.

Now, Brother Benson, I see the whole line running through there that you referred to. We can not correct that in a day. We must use great judgment and caution. I hope you ^{Bible} teachers will be exceedingly careful. I was called up here twice to speak ~~taxkm~~ on the spirit of prophecy to the Bible and pastoral training classes. They brought up this question of history. I simply said, "Now, boys, Sister White never claimed to be a historian nor a corrector of history. She used the best she knew for the matter she was writing on. I have never heard from a teacher that those boys buzzed around them and said, "Brother Daniels does not believe Sister White's writings are reliable." I believe the Lord will help us to take care of this if we will be careful and use good sense. I think that is all I can say in this sort of discussion.

Friday, Aug. 1, 1918, 11:15.

W. E. HOWELL: Now, Brother Daniels, about half of these teachers here have as part of their responsibility the preparation of young men for the ministry. Some of the others assist in that work. They have felt very anxious to have some good counsel and some principles that would help them in their work.

A. G. DANIELLS: I confess, brethren, that my mind is so troubled over what we have been discussing, that I feel in very poor shape to discuss pastoral training. Some of us have gone through the trouble, and have landed all right; but it is a great pain to me to see my brethren getting into this thing, because I know the anxiety that it will give them. Then I know, too, the danger there is when we are trying to work our way through a labyrinth of getting off into those caverns that are all around us, or getting other people into them. Brethren, do use good sense, do be cautious, and do all this with the spirit of prayer and with confidence in God, and ask with a great desire to not hurt a single little one of God's flock. I am sure that none of our General Conference men want a sword to fight with in this thing; but we do want to be true, and we want to tell these things as they are, and I believe the Lord will bring us out. Now, if I can dismiss that from my mind, I will say a few things about this making of preachers.

I feel that a great responsibility, a great opportunity, is given our Bible teachers and teachers of pastoral training classes, and it is for you teachers to really change or greatly improve the class of preachers among us.

First of all, I think you should steadily impress upon the minds of prospective ministers and Bible workers a few things. One is hon-

esty, sincerity, to be true to their consciences, to their judgment, to their profession. There are a great many ways in which men may hold theories and live quite differently and do quite differently. That is not honesty, that is not sincerity. So I believe that you should constantly impress upon them that they must be very straight and sincere and live up to their profession.

Then I think you should impress upon their minds the importance of studiousness, both in their contact with books and ⁱⁿ ~~with~~ their contact with men and women,--to be industrious, to be workers. They should be impressed that when they leave the school, they are just beginning then to study and to work, and so lead them to feel that as they go out they go to plunge into books and into service and into a life of toil more severely than they have ever had in the school. ~~And~~ If they ever accomplish what they ought to, they must do that, and you know it.

It will not be necessary for me to go further into that matter of studiousness and the kind of books they should read. Of course you do that. You show them the foolishness of reading light literature and wasting their time on unimportant books, books of little value, when we have so much of value.

Then I suppose you give them some idea of regularity in their habits of study, working and living somewhat to a program. A great deal of time is lost and effort wasted by lack of a program of regularity in the daily life. You will give them instruction with reference to the value of time, the placing of value upon hours and minutes, the importance of carrying with them some good little book that they can get out quickly and use so as not to waste time waiting at stations, traveling on street cars and trains, or whenever there is an opportunity.

But above all, you will impress upon them the importance of Bible study and contact with the Bible as a book that contains great power, that is power, that ~~is~~ ^{has a} ~~is~~ ^{and regenerating} revolutionizing influence upon the mind and on the heart. Make the Bible supreme, but having other literature close at hand, so that they will not be wasting their time.

I do not think that our colleges are doing all that they can do along this line, from my observation. Perhaps it may be because the young men have had a pretty stiff line of study, so that when they first come out they let up a bit. But I watch these young men at the camp-meetings I attend, and I would not think of wasting my time the way I see them wasting theirs. I do not on the camp-ground; tired as I am, and as much work as I have to do, I do not throw away the minutes and the hours that I see those young men waste. ~~that~~

^I ~~that~~ ~~xxxxxxx~~ feel that it is not entirely because of the strain they have been under, because I see that it passes over a number of years, ^{If it is that,} ~~and~~ it takes a long time to get rested from the strain of the school work. I query whether they are getting the lesson and the instruction they need as to the value of time and the need of deeper study.

These are general matters that you are all familiar with, of course, and everything I will have to say, you are familiar with; but now I want to touch upon another thing that is of less importance, but it is of importance, and it is of a conspicuous character, and that is the appearance, the manners, the deportment of the minister.

The life of the minister, aside from his sincerity, his piety, and his studiousness and his activity, should be studied. We should

come a little closer to the real life and manner and way of the preacher. There is no question but what a minister's vocation differs from all other vocations. A doctor's vocation and a minister's work are quite different. A banker's way of living is different from that of a preacher. There is the dress, there is the public life that the minister lives, the way he goes at his work, the manner in which he carries himself both in public and private, is different. The banker can be brief and blunt and direct in his way, but the minister must be different. I think, brethren, that among all the vocations in the world, that of the minister is the highest and most sacred, and calls for the greatest care on the part of those who enter it. I think it calls for a delicacy, a gentleness, a genteelness, a good breeding and good form more than any other vocation in the world, because he is so much in public. That involves a number of things.

One thing is his language. It does not take long after a minister begins speaking to determine something about his culture, his education, and his preciseness; and so one of the first things is his language. That is important not only in his public speaking, but also in his private talk as well,--the good use of chaste, select language. That includes more than good grammar and a wide range in his vocabulary; it means a chasteness that would rule out all that is vulgar or rash, and all the popular slang that is used. Some of our ministers do not set out young men a good example in this matter. They resort to the common--well, we will call it slang for convenience's sake. They use many words, ^{and expressions} that are not chaste and dignified and exalted. I do not think our ministers ought to do that. I try not to. I may fail sometimes, but I know this,

it hurts me when I hear a minister using those expressions. It grates on my ears. I hear another minister who preaches a sermon right through, and does not use one of those common slang expressions, and I admire it. It has a good influence on the mind and on the heart, and I appreciate it very much.

I think that in the colleges we should teach our boys not to use these expressions. They do use them when talking to one another, such as "going over the top," "what do you say to this," and many others. I think we ought to try to lift them to a higher plane than that even in school life, because they are pretty liable to use those expressions when they get into public work. I think the boys in the pastoral training class and the Bible classes should be very deeply impressed to steer far away from those expressions.

Then the dress of the minister must be taken into account. I have often said in our ministers' meetings that I think there are two professional classes that ought to be immaculate in their dress and their personal appearance, and that is the doctor and the preacher. ^{and the dentist} The doctor comes into direct personal contact with his patients, and it is perfectly clear that those men ought to study to be very clean, physically, and wear very clean linen, and their dress should be beyond criticism; but I think it is just as true of the minister. He stands before the people, and between them and the Lord God of heaven. He represents his Lord. He is His ambassador, and I believe he should study neatness and practice it as carefully as possible,-- not to be foppish, not to make it conspicuous; he does not need to do that. I think I heard Professor Salisbury define it as ^{nicely} ~~as~~ as any one I ever heard,--he should dress in a way that would not even call attention to his dress. Then people would not think he was overdressed or foppish, and their minds would never be called to any

slovenliness or bad appearance. If he were dressed so that people never thought of it, he would be rightly dressed.

For instance, take his shoes: He does not need to have shoes that are trimmed, and the leather all cut into fancy figures over the toes and around the tops, and bright tan color; but he certainly should not come onto the platform with worn-out shoes, without blacking and without heels, and in a slovenly appearance. He can go between the two. He can have shoes that are not adorned, but he can have them polished and built up at the heels in good shape, so that nobody will ever think about it.

But, brethren, our ministers do not all realize the need of having their clothes properly made and properly adjusted. I was at a camp-meeting some time ago, and was on the stand. A minister got up to read the hymn. He had looked to me as though he had gone to some pawn-shop and got his coat. It came just a little below his suspender buttons, and he had worn the back part of his heels clear off his shoes, and I do not believe they had ever seen any blacking, at least they didn't look like it; and he certainly must have thrown his trousers down at night, because there was no appearance of straightness. They bowed around to fit bent knees. He got up there to read the hymn on a Sunday afternoon. I did not say anything. I just sat there and studied him and wondered where he came from; and as I stopped looking, the minister next to me said, "A pretty tough proposition, Elder!" I do not think Seventh-day Adventist preachers should dress that way. I think it is wrong. I think it hurts our cause. And yet, when they do it, we must take some little account of it and try to correct it. Perhaps we can not do that with older men, that are out and at it; but I can not understand why any man would do it. He must be color blind

or have something missing in his mentality. I can not understand it.

Not long ago I saw a minister on the platform with one trouser leg all of three inches shorter than the other, pulled up. Why would a man do that? It seems to me his eyes ought to tell him about such things.

Then, again, as to combinations: Some ministers present a very sorry appearance by the combination of colors,--a flaming tie, a coat of one color and trousers of another, and tan shoes,--more fit for a menagerie than for a minister. Our young men ought to be taught those things, I think.

I may be a little bit weak, and may not be able to comprehend the chief things as I should, but really, I was pleased in reading some time ago the ordination sermon of a bishop. He went through the list and told them how they ought to keep the finger nails clean, right in a public talk. He dealt with many other things, but I was pleased that he dealt with the question of cleanliness. I could tell you much that I observe to show that we have preachers who do not realize that at all. They are not cleanly, they do not value the bath. I know it by the odor of their feet. I do not know whether I ought to go into these matters quite so closely, but, ^{one of} our schools has turned out a preacher with whom I was in a committee meeting. The brethren noticed something, and they said, "What is this? There must be a dead fowl around here." We could not make out where it could be. But after the committee meeting two or three of the brethren went to one room, and when one brother took off his shoes it was very apparent where the dead fowl was,--it was in that man's shoes. ~~When I sat near him at the table~~ ^{during that time} I could scarcely eat my food because that man's feet were under the table. I think that

is abominable. I did not hardly have the grit to deal with this man myself, but I did get another man to go and labor with him. And I was in a committee with him the other day, and really I scented around pretty closely and found a great improvement. [Laughter]

You may take that as a bit of pleasantry, but you fancy a man going into a nice parlor to give a Bible reading to a company of ladies, and carrying that smell into that room. It would spoil the whole thing. It is not right; and so I believe that we should teach our boys in the schools immaculate cleanliness and neatness in their appearance, so that they will never give offense and never appear foppish or like dudes in public. You can do it. You can ~~in~~ hold these things up and set them an example in their classes, and then teach them what to do.

There is another important thing, and that is methods in public. I think a young man should study his attitude from the moment he walks out of ~~xxxxxx~~ his tent in a camp-meeting or out of the little room in the church, to take his place on the platform. He should study just how to act. I read of a man who went once to hear a great preacher in New York, I think it was in Brooklyn, and this man said that it paid him to make the entire trip just to see this speaker come onto the platform, take his seat, announce his hymns, and do his work. I can say that I have felt paid in going to a large church sometimes just to hear the minister make his announcements, and see how he did it. I went to hear Charles Goodell once in New York City, and he certainly was a good example of refinement in every way. But when he came to his announcements, he had them on little cards which he just slipped along one after another, just taking a second or two on each announcement, and the people understood it just as well as though he had spent five minutes. When he came to the offer-

ing, he said simply, "The offering this morning is for foreign missions, and the Lord will be pleased with liberality." When we come to the offering, we elaborate on it, and talk to the people as though they were children and we had to belabor them to give. I think we can make improvements in our methods.

Of course we have different ideas, no doubt, of pulpit manners, and I would not attempt to do more than to lay down some general principles; but I think that when our ministers come from the room to walk across the platform and kneel in prayer, and take their seats, and remain there during the service, they are on public exhibition. They are a spectacle to the audience, and they ought to be exceedingly careful not to do anything that will be offensive to the most refined, and especially not to do anything that will call the attention of any one in the audience from the speaker and the theme that is being presented. How shall we do that? Here is one thing that causes me some trouble, and that is getting to our places on the platform. We are different from other denominations. They do not parade a lot of preachers on their platforms. I have often wished that we would settle down to call up two or three men at the most, and let the rest sit down with the audience. I do not see a bit of need of that whole line of chairs being filled every time a man is going to preach. Personally, when I am going to preach I would rather most of the other preachers would sit down where I can see them.

C. M. SORENSON: They would get more out of the sermon.

A. G. DANIELLS: Yes, I think this is one of the ways in which we can make a change. In the Fall Council we may take that up and

recommend that only three men go onto the platform, one to speak, one to announce the hymns, and another to pray. That is all we need as a rule.

C. L. TAYLOR: Is it the best form for two ministers on the platform to both kneel facing the audience, one on each side of the desk?

A. G. DANIELLS: I think it is alright to do that. I often just step right to the other side of the desk and kneel there and enter heartily into the prayer, sympathetically.

As to the question of getting onto the platform: I think there is a way of doing that without embarrassment to the first man who steps up, and that is by ^{each} ~~all~~ keeping close step with the one in front. In that way, by the time the first man reaches his chair, the last man reaches his. Suppose one or two lag behind, as they often do, and are just getting around the corner over there when I get to my place: then what? I do not like the idea at all of turning around with my back to the audience and standing there motionless. I like to kneel at once, and that would be possible if all kept close together.

What shall we do if we have to wait? Some ministers make me very nervous by looking up and down the line and maneuvering around. It seems to me the only thing to do is to stand still and not look up and down the line.

After the prayer there is an hour in which men may do a great many foolish things, and there is only one law to fit the case, and that is that he shall keep tab on himself and attend to himself. What can a man do? Well, he can whisper to the man next to him, which is inexcusable, as a rule, and yet when I was out attending

camp-meetings this last time I was annoyed and my mind was taken from the duties of the place more than once by one or two persons especially that would invariably try to get into an extended conversation with me on the platform. I had to tell one of them, "Look here, Brother, I will not visit on the platform. I want to hear this sermon." I think it should be a very rare thing for a minister to whisper to another on the platform. The hymn should be selected and everything understood before going in.

There is another thing a man can do, and that is to yawn. You have seen that. Teach your students they must not yawn on the platform.

Another thing they can do is a lot of head-scratching. I have seen the shoulder of a coat white with dandruff from scratching the hair on the platform while someone was preaching. That is altogether out of place.

Of course only a few pick their teeth; but some are even boorish enough to do that.

I would not hold to the idea that man should never cross his legs, throw one leg over the other. That would be pretty strict. I have watched a good deal, and I know that is not followed in the very best circles. I think it is the rule that a man must sit there with his feet down and not cross them. That is set down as good form, but it is not carried out, and I do not believe it is necessary to insist on that. I do not think it is very bad, if properly done; but there are two ways to do that. One is for a man to put his ankle up on his knee, and put himself in a bad shape on the platform.

Students should be taught to exercise great care in their behaviour and to do everything in such a way that no offense will be given. There are people who judge us altogether by our outward mani-

festations. They have never conversed with us, and they have never been in our homes. They know nothing about us except what they see as we appear before them.

Here is a point that means something. All are standing by their chairs, and one is to offer prayer. Shall he stand there and let the song be completed, and everybody hesitate to know whether there is to be a scripture reading, or whether to stand and have prayer or kneel for prayer? The counsel I give is that before the last stanza of the hymn is completed, the one who is to offer prayer steps forward and stands by the desk, out from the rest; then everybody knows who is to offer the prayer or give the scripture reading. Just as soon as the last sound of the hymn is out, he should either say, "We will have the scripture reading," or "Be seated," or "Let us pray." Then the people know what to do, and are not left in any degree of uncertainty. I have seen some people get down on their knees, and then have to get up again. I have seen others sit down, and then have to get up again when the minister finally got around to tell them to bow in prayer. All that can be avoided by a little forethought. Those boys should be taught that whether they are to read the scripture lesson or offer prayer, they should be at the desk and give the people the word at once so as to leave no doubt in the minds of the people as to what is to come next.

In telling the people that we are going to pray, I have sometimes heard ministers say, "Let us all kneel reverently and look to the Lord in prayer." What is the use of all that verbiage? I think just two or three words are all that are necessary. With a good, clear voice, say, "Let us pray." Everybody knows that we are going to do it with reverence. And they may either kneel or sit, unless we wish them to stand, and then it can be stated,--"Let us remain standing while prayer is offered."

Those seem like very small matters; but you put them all together from first to last, and they really make a great impression on the public.

As to announcing the hymn, I will just speak of what seems to me to be the essential point of hymn announcing. Many times, and with many hymns, the mere announcement of the number is all that is of value. "Let us unite in singing" or "in praising God," or "Let us sing No. 550," and let it go at that. Or, if the hymn is especially suited to the circumstances of the hour, it ~~may be~~ it is eminently proper to read that hymn right through; but read it, and not sing it or mumble it, because there is beautiful expression in many hymns. I like both ways. But I do dislike to hear a hymn read clear through that has nothing to do with the topic. They call it "lining the hymn." If they do not do that, they will say, "We will sing without further lining." And if they read the hymn, or "line it," they do not get the proper expression. You will be surprised if you will listen to men reading that beautiful missionary hymn, "From Greenland's icy mountains," and notice the different ways of reading it. The fact is, I do not think we are teaching reading and hymn reading in our schools as we ought [VOICE: That's right!], --surely we are not when you hear boys just out of the schools try to read these well-known hymns that are so beautiful in their expression, and hear them just ruin the whole thing by the inflection and lack of inflection they put into that. Of course hymn reading is a great art and accomplishment, but it can be acquired by earnest effort.

In general, I think there are two ways to deal with hymns. One is to announce the number, with possibly the first stanza well read, and say nothing more about "We will sing without further lining." If

you stop they will know there is no further lining, and you do not need to tell them that. But do you know how common that is getting to be among us? I hardly remember an announcement in the camp-meetings I have attended without that little appendage.

C. V. SORENSON: That has always been among us, hasn't it, from the days when the people did not have hymn books?

A. G. DANIELLS: I do not remember that it was. At least, I never learned it.

C. L. TAYLOR: I never heard it till the last ten years.

W. W. PRESCOTT: There is another phrase that I hear in every meeting that I wish we could avoid, and that is, "Let us open the worship by the use of such and such a hymn," or "Let us begin the worship of God by the use of hymn No. so-and-so." Why can't we say "Let us sing hymn No. so-and-so." Another thing that distresses me at times is to see somebody sawing the air before a small audience,--not leading the singing, but simply sawing the air. I wish we could avoid that.

F. M. WILCOX: You do not object to beating time properly?

W. W. PRESCOTT: Yes, I do. Why is it necessary for somebody to get up before a small company and wave his arms?

A. G. DANIELLS: The majority of other churches do not allow it.

W. W. PRESCOTT: When you have a large meeting of two or three thousand people, and have a choir of a hundred or so members, I do not object to having a good leader; but I do object to a person getting up before a small company of people and trying to lead. It is more like a circus, absolutely disgusting before a nice audience of people.

M. E. KERN: If our people that play the instruments are properly instructed, it is not necessary.

A. G. DANIELLS: They can lead with the instrument.

M. E. KERN: I never saw the time when Professor Hamer was playing which it was necessary to have a leader of music.

W. W. PRESCOTT: I would rather see a General Conference resolution passed absolutely forbidding any leader appearing before any congregation than to go on as we are going.

A. G. DANIELLS: Really, I have been so tried that I have been thinking that we ought to take General Conference Committee action ~~xxxxxxxxxxxxxxxx~~ on this question. I think we could take out nine-tenths of our stick-waving and have just as good music in our churches and our tent-meetings.

You will understand that in conducting a series of ministers' meetings, we begin on the great major problems, and at the end get at these minor matters, because they are minor compared with a man's devotion and sincerity and scholarship and all that, ~~xxxxxxx~~ but I think you wanted me to point out some things where you could go right at them and work up to the point of instructing these boys. These are things that should be kept before their minds day after day. I would go through these things with them: I would have hymn announcing, and I would have platform manners. I would watch them closely and see if my teaching was really gripping them, and whether they were falling into habits as they should.

M. E. KERN: I want to know if, in admitting people into the church or dismissing them after a church committee has considered it, it is necessary to turn the morning service into a parliamentary meeting and wait for a motion.

A. G. DANIELLS: Not a bit.

W. W. PRESCOTT: I have adopted the plan of speaking the name of the individual who is to be added or dropped, and then saying, "If there is no objection, they are received as members of the church," or "they are dropped," as the case may be.

O. M. JOHN: What is the suitable length of time for a service?

A. G. DANIELLS: It depends on the preacher,--30 minutes for some, and an hour and a half for others. I suppose an hour is long enough, including the song, announcements, and sermon. But 30 minutes is plenty for some people, on some occasions. And sometimes people can sit an hour and a half when I give a talk on foreign missions,--at least, they have to.

Adjourned.

THE APPLICATION OF THE PRINCIPLES OF HISTORIC METHOD
TO OUR OWN TEACHING WORK

By

PROF. C. L. BENSON

I have enjoyed very much the talk that Brother Albertsworth has just given us. I feel that it is well for us to get together as teachers to consider this research work,--the importance of it, and how it can be done. I have thought for a long time that the weakest place in our denomination, if we are attacked, is not in our biblical side,--although some feel that that is not as strong as it should be,--but I feel that if the world should attempt to attack us on our historical side, they would riddle us. We would look worse than some of those buildings over in France. I feel that this is a subject that merits attention. We are training students for leadership in this denomination, and yet how often the examples set before them are anything but complimentary to scholarship. How often in sermons we hear quotations read from newspapers without even the name of the newspaper, nor the contributor, nor the editor. We take it for granted that it is authentic.

I have even heard some speakers read from a work, and when asked who wrote it, reply that it is an anonymous work, but that a Seventh-day Adventist could not have phrased it better than it reads. How much is it worth?--Nothing.

I think that as we are training our young men and women to go out into Bible work and ministerial work, they should know how to carry on investigative work. Here we are with our splendid opportunities for these six weeks: how many of us are getting down to the Congressional Library and getting at the original sources?

I heard a professor in an outside university say that he had attended a series of our lectures once, and he said, "I never heard such a hodgepodge of history in my life," and it made my ears burn with shame. His conclusion was that our entire message was on the same basis as our historical interpretation. But is that the basis upon which our message rests? ~~Exams~~ simply the historical research? Do we take the tradition of the fathers, or do we get back to the sources? When you study the Bible, you have the sources, haven't you? Those are the words, as near as we can get them, considering the faulty translation, and this historical criticism ~~is~~ is what has placed in our hands the Bible. There is an abundance of other ~~fax~~ material, but it was placed aside because it could not stand the test of external and internal criticism.

We have been prone to say that this historical method belongs to higher criticism. Are we willing to let them have it just because it may be prostituted or used in wrong lines?

C. M. SORENSON: That term "higher criticism" is such an obnoxious term.

C. L. BENSON: I will simply say this: the popular term, I think, is a misconception. We are prone to consider it as something that is heterodox. I have talked with different ones, and that is their consensus of opinion.

C. M. SORENSON: Some people think it is destructive; but it is a valuable science that has made clear to us our Bible.

C. L. BENSON: We are studying the sources in our Bible class when we base our study of the doctrines upon the word of God. When it comes to history, what a different field we have to use! You can see something of the difficulties from what Brother Albertsworth told us. Is it possible for a man like Redpath to exhaust the

sources?--No, a man cannot do it.

I feel that in our study of history, we should, as far as we can, study the sources. We can not do this to any great extent, and yet we can on certain periods, and I feel that we should do it. I feel that our students should demand it, that we owe it to ourselves and to our denomination.

Ought we not to make more use of our papers and testimonies and biographies of ~~the~~ the beginning of this movement. Recently there fell into my hands a challenge to this denomination on the question of the "shut door." This man gave sufficient evidence to prove to most people that Sister White did preach the shut door. The only way that we can prove that the pioneers of this movement did not preach the shut door after 1844 is to get back into our papers and pamphlets and other material for that time. Those are the sources from which you can prove or disprove these statements that are being put out. We may make assertions, but that does not prove it.

Again, take what was brought up here on the floor the other day, the dark day. We placed in the earlier editions of "Great Controversy" the statement that there were not any clouds in the sky. And then, because a newspaper article was sent in, we flopped over and took another position. Men in the same town advanced different theories. What right have Seventh-day Adventists to go and change a work like "Great Controversy" merely because some one newspaper makes certain assertions, when we have never exhausted the field?

There should be three classes of sources available for that dark day: One is the newspapers. But are we willing to take the newspapers today as reliable? I got a letter from Nebraska which indicates that the newspapers there gave the impression that it was

almost as dangerous here in Washington during the recent race-riots as it was over on the Marne during the war. We have the newspapers and we have the pamphlets. We have the memoirs, and perhaps diaries written at that time. Until we, as a people, have investigated those different sources, we are not in a position to say very much about the dark day. Would it help the consensus of opinion on the king of the north for one man to get up here and give an appraisal of what was said here in this convention on that subject? Would you want to be set forth in his light? I think we owe it to our students to get down to close research work on this.

How long has our headquarters been located here, and how much have we done in placing such matter in the hands of our teachers? I say, we have our general workers here, and how much are we doing to place in the hands of our Bible and history teachers the source material that we emphasize as much as we do?

W. E. HOWELL: May I put that same question the other way, How much have our Bible and history teachers done by way of getting that material located, and sending it to us to be sent out to others?

C. A. SHULL: What source material is available to us teachers out away from the big libraries?

C. L. BENSON: There are sources in the Congressional Library that, outside of one or two universities in the country, do not exist. We must recognize the fact that these bibliographies have been collected at a great deal of expense, and you can see the futility of one of our isolated schools, where we have only a few books, trying to do extensive work along research lines. The first year I went to Union College, we had \$7 for our library appropriation. It is impossible for our school men to do very much work of this kind until we come in contact with the sources. I think there

should be source studies used in our classes. There is an excellent collection on Mediaeval Europe, on the French Revolution, and a collection on English history and American history, where they give from ten to twenty sources where you have a number of witnesses, and you can bring these out and determine the evidence in a way that you can not when dealing with only one man.

~~for years~~
I have wished that we could get to a place where, on the critical periods of denominational history, we could have the source material and have it in the hands of our Bible and history teachers. I believe the money spent in accumulating these documents would be money well spent. We are continually sending out statements that are hard to agree on, and if we would check up by some historians, we would find it very embarrassing. If some people should get hold of these things, it might keep them from accepting the truth.

I have a little work here where I have tried to do this very thing in connection with the persecutions of the first three centuries. I have eighteen sources that I spent years on. I have spent four years in trying to get sources on the dividing up of Alexander's empire. I thought it would be easy to find, but I have found it very difficult. It is difficult to find a bibliography, in the first place; and after you have found it, the difficulty is to get access to the books. Then you want to know where the book was written, when it was written, the critical ability of the writer, his ability to write in an impartial manner, and there are other things that you must take into consideration. I just long for our denomination to do that. I believe it rests in a large way on the history and Bible teachers to do this sort of thing. I think we ought to teach the history method. There are works in English. Of course the method originated in Germany, and France has

done a great deal along this line. A little book that would be very helpful is gotten out by Dr. _____ of the University of Nebraska. He quotes from these sources. It is a work that would be very valuable and beneficial to each one of you. You could get it for fifty cents a short time ago. I do not know whether the price has been changed or not. That tells you how to find sources, how to determine the genuineness of a source by external and internal criticism,--the thing that was done on the books of the Bible before they were put in.

This work requires brain fag, and a great deal of it. We owe it to ourselves and to our students to do it. For the last two years I was at Union I gave, in a very limited way, a course in historical method. We can make a start, at least.

We should assign subjects for papers, and then try to get year by year sources dealing with those subjects,--not scattering all over the world, but getting subjects pertinent to our work. Then we could do some of this historical method research work.

I have longed for quite a time that our Bible and history teachers might have opportunity to do more research work. Each one should take some particular period and then pass on to the others the result of his work. It should be submitted to others. Many of you may ~~not~~ have most valuable information that I would be most delighted to get, but you keep it; and what little I have gotten, I have kept. I think we ought to be more brotherly. I wish we could form some sort of a society in order to stimulate ourselves to more good works.

It seems to me that in producing our texts we might make a start on some lines of history. I do not care if you do get a denominational history, you have not exhausted all the material. I hope we may delay the day when we begin on a general history, or on American history.

I think certain history teachers should study certain periods and work up monographs, using all the available material, and then sending these monographs out to the other institutions. If we, as school men, are unable to get into this source study, and real critical work, how can we expect our men out in the field to do it? And many of our men are in the field. I want to ask you, Where is the material that today is flooding our papers coming from? I think it is a shame that our school men are really lying down on the job, and all of our articles on historical lines are written out in the field, and they have had a lot of courage to write as they have. But as Bible and history teachers, how much have we contributed. If we had only one source, why could we not dish that out, and then take source number 2, and then number 3.

I do not think we should present the prophecies in the same old way. I am not trying to cast any stones, but some preach the same sermon, using the same texts and the same illustrations and the same outline that they used twenty years ago. If we go into this historical method, and apply it, we can produce something in the way of books, tracts, and monographs for our schools that will be a real help to our teachers, to our students, and to our brethren in the field.

HISTORICAL METHOD

By

1281

E. F. Albertsworth

I am sorry I do not have this data placed in written form in the way of a paper, but I have not had time to do that, having been away yesterday and Friday afternoon; and then again, the field is so vast that if I commenced to write a paper on it, I suppose I would be writing on it for several weeks, if not months; and of course our time is too limited for that. So I have gathered here some material that I have used myself in working out some research work, and also some that I have received in the course of instruction in graduate work that I have done.

I might say that historical method is really a new subject in this country. We find very few universities in this land that give any courses on historical method. We have some graduate courses in the way of seminars given on what is called historiography, and bibliography. Columbia, Harvard, Chicago, and some of the larger schools have given such courses. They have been imported, so to speak, from France in the last five or ten years. Of course there have been private consultations with heads of history departments who have given their results in historical method, but in the way of giving actual courses on that, very little has been done. Some of my material has been taken from courses I have had in historiography.

I am convinced more and more that we ought to give courses in historical method in our own colleges. I think something has been done here this year by Professor Sorenson, and graduate credit has been given for it. But I believe such a vital topic ought to be given more consideration, especially by our advanced students.

There is a very excellent article in the Revue Critique, of 1887, Vol. I, page 376. This is a French publication on historical subjects. This author says:

"History is not so easy a study as many fondly imagine. It has points of contact with all the sciences, and the historian truly worthy of the name ought to know everything. Historical certitude is unattainable. In order to make the nearest approach to it, it is necessary to know and use the best modern historians, but never to take their word for gospel. That is all."

It seems to me that that pithy little statement sums up, to some extent, the modern attitude on this subject. Historical certitude is unattainable. We must deal with original sources. Frankly, I believe we need some work in historical method from the way I have heard men here quote old out-of-date works like Ridpath and Rollins, and, to some extent, Gibbons, who lived a hundred years ago, who has been surpassed by Findlay on Byzantine history, so I think this topic is timely.

The sources of my topic from which I have drawn this material are found perhaps in these works you may be interested in.

Bernheim, as a pioneer in this work. He wrote "Lehrbuch der Historischen Methode," a work on historical method. All the books in this country that I have been able to see, go back to Bernheim.

Monod, "Sources sur le histoire de France." He has a good deal to say along these lines.

Langlois, "Manuel de Bibliographie Historique," manual of historical Bibliography. This is used as a basis of all the work that is given in universities in this country. It is a two-volume French work published in Paris. I could not find it in the Congressional Library, and had to send over there for it.

There are articles in the "Jahresberichte der Geschichtswissenschaft," the only report of historical knowledge published since 1889.

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Each one of these annual reports usually has an article on historiography that has been developed the previous year.

Then the "Grande Encyclopedie," Tome XX, has a very fine article entitled "La Science de l'histoire," by WMS. Ch. and V. Mortet.

Then there are English works that we refer students to:

"Introduction to the Study of History," by Langlois, and "Historical Research," by Vincent. But Vincent also goes back to Bernheim and has additional material. He told me this himself. He is a Johns Hopkins teacher of mediaeval and modern history.

Fling, of Nebraska, wrote "Methods in History." I think he also goes back to Bernheim.

Vincent's "Historical Research" is a nice little work, dealing especially with coins, monuments, diplomatics, and methods of historical research in general.

Another work we use to a great extent is a work by Gooch entitled "History and Historians in the Nineteenth Century." This deals only with the writers of history in the nineteenth century. It surpasses Adams, however, which I have heard quoted here. Adams is an old-time work, 1882, that we do not use any more. It is good as a sort of curio (an elementary sort of production). It does not come up to the later work that has been done on the subject.

A work setting forth the newer tendencies in historical method and research, is that by Robinson, entitled "The New History."

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Additional works on historical method in English are appearing occasionally. There is one now being prepared by George L. Burr, of Cornell.

It may be interesting to know that before the 19th century, only two works on historical method as such appeared. These were one by Fresnoy, on "Methode pour etudier l'histoire," Paris, 1713; and the other by Chladenius, Allgemeine Geschichtswissenschaft, Leipzig, 1752.

First let me proceed with my first main division of this topic, that is, The History of Historical Writing. I shall have only a few moments to give to this feature, when, as a matter of fact several months could profitably be spent on this phase alone.

We all know that history has had a history, and history writing has had a history. There is an enormous amount of data on that subject. Mr. Huth of Chicago has given some excellent work on the Greek and Roman period. He starts in with the epics, how they were first germs of historical writing. Their evidence was largely genealogical and geographical, concerning themselves with the exploits of the mythical Hercules and other gods. From 850 B. C. to 600, the area of colonization, we have developing the geographical or topographical epics. These describe customs and practices and social institutions. Next we come to the logographers, who are semi-historians in that they are the first men to break away from the epic; they eliminate the genealogical, they criticize and philosophize on environmental problems. They are prose writers, and systematize and codify knowledge. Of these the greatest was Hecataeus, of Miletus. (If any one would like to go in detail into this feature, he may consult with profit the work by Bury, "The Great Greek Historians." Of course more profound works are in other languages.)

Then we come to what some of us have called a historian, Herodotus, who writes down to 435 B. C., just up to the Peloponnesian War. In fact, there were no real historians before his time, that we have any record of. There were hardly any records kept. If there were any, they were largely political. But after the ~~Delapennaxian~~ Persian wars there came a change and the Greeks took a greater interest in their own past. Herodotus was the first man who wrote under this influence. We find that men wrote under certain influences. Their theories are colored with their environmental influences. Herodotus writes history just at this time, when the Greeks commenced to take an interest in the past. Compared with modern scientific history, Herodotus did not tell the truth; but it is remarkable that in his environment he is of some worth. He is against the genealogical treatises, against the logographoi. He has no prejudices, except a bias for Athens and Helicarnassus. He deals sympathetically with the Persians and their institutions. Later Greek historians are absolutely biased, but Herodotus recognizes the origin of Greek institutions among other races. He seems to have been honest, told credulous tales with great simplicity. A French scholar in late years has shown Herodotus in a more impartial light. As ^{far as} ~~far~~ his personal investigation went, he was a faithful narrator and ~~was~~ empiricist. Herodotus' methods of criticism were, on the whole, fairly commendable. For instance, he tends to believe that account which was nearest to the fact. Again, in case of doubt he will give both views. His philosophy of history is the working out of the principle of Fate, which guides and controls human affairs. This is remarkable, too, because the age in which Herodotus wrote was one largely dominated by the conceptions of evolution and natural law. He uses largely narration, and not the chronographic style. He wrote for pleasure largely, and not for

science. The Greeks called it akousmata, Things to be heard and enjoyed, but not to be taken seriously. That is more or less familiar to us as history teachers and Bible teachers, although it is unfortunate that many persons among us still take Herodotus' account rather than that given by the latest sources that have been unearthed by archaeologists in recent times on those very periods of history with which Herodotus deals. A case in point is the taking of Babylon by Cyrus, but I need not go into that. Historical writing was largely an art till the nineteenth century, and then it became a science.

After Herodotus, the next person of any consequence is Thucydides. Of course he is really a scientific modern historian, to some extent. He has certain principles that have come down to us of judging the value of historical works. He says the criterion must be truth. We cannot believe any one till we get the facts. Further, we must get a contemporary account. Again, we must find the official documents (although von Ranke later decried the extensive use of such material for absolute fact, as even the writers of official documents may have written them for a purpose). We must get at the causes of any historical change or development, and Thucydides says that these are natural ones, and not some metaphysical ones, as Herodotus made them. Contemporary history is largely based on this conception in its philosophy of history. We must not build upon authority, according to Thucydides. A short criticism of Thucydides is in point here. He deals largely with military and political matters, and ignores the economic. He is really a political scientist instead of a historian. He deals largely with the Athenian Empire in international affairs. He shows a lack of appreciation of the past, and only sketches many important events. But

his attitude against tradition and mythology is very valuable. His first book is really a kulturgeschichte, a history of civilization of the Greeks. His accuracy and good faith are not questioned, but he wrote under an antidemocratic bias. He frequently makes use of speeches to enliven the style and to recreate the environment, but sometimes these are not the real speeches themselves, only their substance. He is distinctly under the influence of the Sophists, "Man is the measure of all things." Sometimes his comments are clearly Machiavellian.

Polybius follows Thucydides. His main interests are largely philosophical and rhetorical. History was in the background. His emphasis was largely on form and not on content. He aimed to please instead of to tell the truth.

Not to unduly prolong this division of my topic, I have time only for brief mention of succeeding Greek writers on history. Xenophon is the best known of any Greek historians except Herodotus. (The best translation is that by Dakyns.) He deals with the march of the 10,000 Greeks into Persia--some of us who have had to read it in Greek will remember that work--in the Anabasis, and then in the Cyropaedia ~~xxxxxxxxxxxx~~ he gives us an historical novel setting forth Spartan military ideals, certain educational theories, and political philosophy. His work, which comes nearest to history, is Hellenica, which is a continuation of Thucydides. (Loeb is getting out a translation of Latin and Greek and Patristic.) ~~Xen~~ Xenophon's "Memorabilia" is a defence of Socrates' teaching against the charge of immoral criticism. Xenophon also wrote a work entitled "Oeconomicus" a sketch of farming and house industry. He also wrote on horseracing, ~~xxxxxxxx~~ riding, raising of hounds, and other related topics,--showing the extent of the work of so-called historians.

Following these better known men, we have a number of lesser lights who endeavored to write on historical topics. Theopompus, who lived up to Alexander's time, wrote a work on the History of Greece after the Peloponnesian War, and also 58 books on Macedonia. He posed as a critical historian, he attempted to get at the motives of men, and he was a great deal interested in biography. It is unfortunate that most of this work is lost, though he is often quoted. Another writer is Ephoros, who writes in the time of Philip and Alexander. He reflects the world-wide Greek activity by endeavoring to write a history of the world; but his ability cannot reach his plan. Most of his work has not come down to us. Aristotle has not much use for history. He liked poetics better, and he political science the best. He could not have written history, because of his strong national and racial feeling. In Aristotle's conception other nations must be subjugated to the Greeks, since they were the best race. This seemed natural to Aristotle when Alexander was building his world empire. Aristotle spent most of his time collecting precedents and laws. He was oligarchical and not at all democratic. Plato also has no use for history. He is too much of a dualistic philosopher, not interested in this changing world of sense experience; but deeply concerned with the unseen realities of the Eidos world.

It would be very profitable to us all if I could give here the work that has been done by modern writers on the Greek and Roman periods. An enormous amount of effort has been expended by these modern scholars. One of the best series that I could refer any one to on this whole ancient field, is the collection by Ivan Mueller, entitled "Handbuch der Klassischen Altertumswissenschaft." This

collection should be supplemented by information obtained from a number of journals dealing with historical topics, such as "Classical Philology," "Jahresbericht," "Historische Vierteljahresschrift," and the "Revue Historique." A large amount of material written on the papyri has been brought to light, and has found its way to the papal chancery and other places in Italy. The best work I know of for history of antiquity is the work by Eduard Meyer, which, unfortunately, has not been translated from the German. I do believe that stronger work of a more research character should be done by us in Greek history concerning the divisions of Alexander's empire.

I must now leave this interesting period of historical writing which I have only touched upon, and proceed to a sketch of historical writing in the Middle Ages. The Christian fathers are the first in the field. These men are concerned more with an interpretation or philosophy of history rather than with the problem of writing history. Eusebius wrote his "Praeparatio Evangelicæ" which endeavored to maintain the thesis that Roman and previous history was a preparation for Christian thinking. Augustine is influenced (and the Middle Ages is influenced by Augustine) by Eusebius, and of course by environmental conditions. To write his book "de Civitate Dei." Orosius writes under the influence of this same style of thinking in his "Seven Books against the Pagans." The influence of these men with the growth and development of the ecclesio-political organization gave a distinct mold towards ecclesiastical histories. For instance Gregory of Tours in the Merovingian days writes a universal history from a Christian point of view. The chief form of historical writing in the Middle Ages is the annalistic form, records of monks and of missionary activities. These monks peering out through their latticed windows at some battle being waged in the distance, fearing

any moment that the monastery would be subjected to assault and plunder, hastily wrote down, in the excitement of the moment, many accounts which could hardly be called history. They were men living apart from the world of men and affairs, and consequently their intellectual horizon and outlook was considerably limited. There were all sorts of these chronicles, some very ambitious, known as universal chronicles; then there were biographies, acts of the saints, polemic writings, and to some extent verse. (I suggest for more detailed study of mediaeval historical writing, that one consult Fueter, whom I mentioned in my introductory remarks; also Wattenbach, "Deutschlands Geschichtsquellen in Mittelalter;" also "Source Problems in Mediaeval History," published by the University of Wisconsin.) The Crusades stimulated historical writing to a large extent. Then there is a very famous collection called "Acta Sanctorum," compiled by the Benedictine Monks, of St. Max Maur. It would be interesting for you to find some English account of this collection as given, for example, in the "Catholic Encyclopedia," and you would be surprised at the enormity of their undertaking, some forty or fifty volumes having been gotten out.

But I must leave the Middle Ages and say just a few words about historical work under the influence of humanism and the Renaissance. These men, living in the atmosphere of critical investigation and secularization of church life merit the name of our first modern historians. ~~Petrarch~~ Petrarch and Boccaccio wrote considerable, but their real objects were literary, primarily. Petrarch wrote a work, "Concerning Illustrious Men," in which he imitated Cicero and Virgil in their style, yet it is commendable the way in which he tackles problems alone, and without authority. Boccaccio wrote a work on "Famous Women," following the methods laid down by Petrarch.

The Florentines developed two quite famous historians, namely, Bruni and Bracchio. The former wrote "Twelve Books of Florentine Histories," and the latter wrote on general historical topics. Both of these writers followed Livy's style, bending their subject matter into a certain stylistic mold. Very little attention was given to economics, their chief interest being in wars and politics. These men are important because they write under new and different influences of political currents, notably a growing nationality, a lay organization instead of the state of God theory. There were certain historical schools outside of Florence, within Italy, notably at Venice and Naples. I refer now to Lorenzo Valla, Machiavelli, and Guicciardini. You will recall that Valla exploded the Donation of Constantine, and seriously punctured other pet theories of the Catholic church. And Machiavelli of course is well known to us for his political philosophy, wherein force and intrigue make right. Of course we must judge him from the standpoint of his day, when Italy was torn apart by a number of competing jealous little states, lacking a strong central power. Then there were certain writers on the history of the papacy with whom I cannot deal for lack of time; and there were some historical works outside of Italy.

The upheavals of the Protestant Reformation engendered a large amount of partisan historical writing, notably "The Magdeburg Centuries," edited by the Protestants; and the work in reply by Baronius, namely his "Annals." (Casaubon has shown that Baronius' work is a great stack of cards, having very little worth.) Of course from now on for several hundred years the dominant interest in writing history was ecclesiastical, so that Goethe said, "The Reformation stopped European advance for one hundred years." (You will find this in Gooch, "History and Historians in the Nineteenth Century.")

It may be interesting to know that Fox's "Book of Martyrs" was inspired by the "Magdeburg Centuries." Of course the Council of Trent stimulated further partisan historical outputs on both sides, but all of this I can not enter into here.

~~I wish I had the time to deal with historical work under the~~
influence of the new discoveries, but this is impossible. I refer you to Fueter and to Bernheim. Likewise, it will be impossible to deal with historical work during the period of the Hundred Years' War, when a vast amount of historical writing took place, especially concerning England, France, Scotland, and the Low Countries; nor will I have time to develop in detail an account of historical writing under the Rationalistic influence, or under the French Revolution, when Romanticism, Nationalism, and Individualism were dominant. Langlois, in his French work, in the second volume, has a good deal to say about this period. It will also be impossible for me at this time to say anything more than brief mention about the German ~~historiographical~~ historiographical development, beginning with Niebuhr, Ranke, Droysen, Sybel, von Treitschke, Schmoller, Lamprecht, and a host of other historians. These men, particularly Ranke, have done the most to create our modern historical method and criticism.

Of course I have neglected entirely to say anything about the ~~xxxxxxxxxxxx~~ important field of English and American history.

I am convinced that the history of historical writing should be carefully studied, in order to see how we have come to be as we are at present, to see the mistakes that men have made, see the difficulties they have undergone, to see the sources on which they built, and so on. We could spend profitably many months on that alone, but those works I have mentioned will give that.

But that is merely a superficial way. We want to get at a more solid basis, so I have here a number of methods by means of which we can find this out. Of course I do not decry these ordinary methods ~~xxxxxxxxxxxxxxxxxxxxxxx~~ of referring students to these works that I have mentioned. Of course we find many excellent things there; but that is not as scientific, perhaps.

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First, there are bibliographies for the original sources, an enormous number of them. They are of various sorts: 1. Archives. For Germany the work by Burkhardt entitled, "Hand und Adressbuch der deutschen Archive im Gebiete des deutschen Reiches, Luxemburgs, Oesterreich-Ungarns, der russischen Ostseeprovinzen und der deutschen Schweiz." For England the work by W. Rye, entitled, "Records and Record Searching. For United States, the work by Burnett, "A List of Printed Guides to and Descriptions of Archives and Other Repositories of Historical Manuscripts." (You will find this in the 1896 report of the American Historical Association, reporting on the historical manuscripts.) For France, the work by Langlois and Stein, entitled "Les archives de l'histoire de France." I might give similar works for Russia, Italy, and other countries, but time does not permit. 2. Libraries. The book by Gootlieb, "Ueber mittelalterliche Bibliotheken," is a good guide. For the countries of France, the Netherlands, Scandinavia, Spain, and Portugal, one should consult "Le Cabinet Historique." Also an important work is "Le Centralblatt fur Bibliothekswesen." Here again I must abbreviate for lack of time. 3. Museums. For England "Guide to the British Museum." For America, "Catalog of the Congressional Library." For France, the work by Reinach, entitled "Revue internationale des Archives, des Bibliothèques et des Musées." I would refer you to the French work by Langlois for detailed investigation of this topic. 4. Documents. This section deals with collections of books on how to find and where to find the various documents. These may be of a literary and non-literary character, and they may be edited or inedited, and lastly, printed or not printed. I refer you to Oesterley, "Wegweiser durch die Litteratur der Urkundensammlungen." Also a similar volume by Pothast. Wattenbach has a work called

"Deutschland's Geschichtsquellen im Mittelalter." Also a similar work by Molinier, entitled ~~xxxs~~ "Les Sources de l'Histoire de France." Now we might multiply works if we gave them according to countries, sections of the country, and periods of history. This would be an ~~enorm~~ enormous task. We might also give them on the Scriptures and the various problems in historical ways connected with them. I ought to mention here that Wachsmuth has written a fine work entitled "Einleitung in das Studium der alten Geschichte," which serves as a guide to the sources of the ancient world. Again, I must refer you for details on this fourth section to Langlois, especially pages 77-115. I should add here by all means, however, the publication of the learned world, entitled "Minerva," of which some 25 volumes have already been published in as many years. Then there are the publications of the Carnegie Institute, which are valuable for finding material.

Let me restate, together up the train of thought, that we are now dealing with how to find the sources. The second division of this sub-topic is current works on the sources, comments upon them, and their validity. For this we should search the journals published under four general heads. 1. Work done by governments or under public authority in the various countries of the world. I do not have time to mention them, because it is so enormous. 2. There is an enormous amount of work done under academies and learned societies. 3. Universities and schools. 4. Private initiative. Students have difficulty using this material, because it is mostly in foreign languages; and when he uses the references which we do give him in English in the rear of the standard works on history, he finds no comments upon the reliability of the sources there mentioned. But these current works mentioned in this paragraph do have

comments. We have said a good deal about Pachrymenes as a source of Gibbon. Now who was Pachrymenes? It would be interesting to look up this man and see to what extent he is reliable, what means he had of getting at facts, whether he was sincere, whether he had a bias, etc.

Now let me add a few more suggestions in the way of handmaids to historical investigation. There are universal bibliographies published by the Bibliographical Institute of Brussels, which comment upon the various bibliographies in existence. Then there are the universal bibliographies of selected works, and enormous catalogs of libraries and museums, as well as special ~~xxx~~ groups of universal bibliographies; and then these very fine national bibliographies in French, German, Italian and Russian. You can look up different writers in that.

In order to keep in touch with this, you ought to have nearly all these journals on historical writing.

The next point I wish to take up is, how to evaluate a source after we have found it. Here let me say that there is a sort of natural tendency to trust documents. Many think because they find something in print it must be true. We have that always to guard against. Authors may have lied, or they may have been mistaken. The first thing that causes us to distrust a document is its contradiction. Even here, we are inclined to reason something like this, that the author was a witness to the event; he was sincere; he was well informed; he was trustworthy. Hence, even if there are contradictions, we will ignore them. But you must go a little deeper than that. Some historical method writer says we must distrust every statement of an author. But it is difficult to overcome instinct

and separate documents into sheep and goats, good and bad.

Here is a further fact: Authenticity refers only to the origin of a document, not to its content; and yet when we get the origin of a document settled, a great degree of respect is inspired ^{of} and so we accept unhesitatingly the statements ^{of} the writer, without discussion. We sometimes trust the ascertained sincerity of a writer rather than his facts. We say he was sincere, therefore we will take his statement.

Again, we are led astray by the superabundance of ~~xxxxxxx~~ detail. We say, He must know, for he has given all these details. Of course these are all ordinary methods, which must be discounted.

How shall we determine the reliability of a source? Let me divide this into two sections: 1. What are the tests to determine whether the author is sincere? 2. Was he accurate.

First, as to whether he was sincere: a. The author sought to gain a practical advantage for himself, or to persuade or dissuade somebody. In other words, the author had an interest when he wrote, a personal interest or a collective interest, such as religious party or pride, or some similar influence. Even though you get your source, you must find out how it was developed. The author may have had some advantage to serve. b. The author might have been placed in a situation which compelled him to violate truth. Some of the statements of the popes, or some of the histories of the Caesars, might be typical examples. c. He might have had a general bias. He might have been religious, or he might have been philosophical, or he might have been doctrinal. For years we have taken ~~xx~~ D'Aubigne's "History of the Reformation." I do not suppose any writer was under a greater bias than D'Aubigne. We do not see him quoted so much any more. d. He was induced by private or collective

vanity to play his great part in popular affairs. e. The author desires to please the public or at least to avoid shocking it. Sometimes the great humility of the popes would be a good example of that. Of course there are all sorts of publics to be pleased, not with varying degrees of morality. F f. If he endeavored to please the public by literary methods, his aesthetic notions embellishing his facts. Rhetorical distortion, or ascribing noble words to his characters. Epic distortion, describing things he never saw or heard of. Giving picturesque details. Dramatic distortion. Of this latter Herodotus and writers on the Renaissance are examples. Lyrical distortion, or exaggerating the intensity of the emotions of the person whom he is writing about.

Here is a good statement in the ~~Maxim~~ Revue Critique: "The more interesting a statement is from the artistic point of view, the more it ought to be suspected from the factual point of view." The works of Aristophanes have been shown by modern scholarship to have lacked good faith.

So much for the principles of determining good faith. Now the second division, distrusting the accuracy of a statement. Since facts are based on observation, we must see what factors influenced the observation. First, the author was in a situation to observe the fact, and supposed he had observed it, but was prevented from doing so by some interior forces of which he was unconscious, as some prejudice. The only way we can be sure to see whether he was influenced by some of these unconscious forces is to search the life of the author and his works, and see whether he had any preconceived ideas on a class of men or kind of facts. That, of course, takes time.

Second, the author was badly situated for observing. He had some practical interest. He had some desire to obtain a particular result, or he had these preconceived ideas about the result. Examples of this would be as when a subordinate presumed to narrate secret deliberations or a council of dignitaries; or when his attention was distracted by necessity, as on the field of battle; or whether he was inattentive because the facts had little interest for him. Again, whether he lacked a special experience or general intelligence necessary for understanding the facts. When a person quotes the early church fathers for history, he is getting into difficulty. You can not take those things as history in many cases because they were biased, influenced by general currents of thought. Whether he analyzed his impressions badly or confused different events. When did he write down what he did? The only exact observation is one that is recorded immediately when it is made. Memoirs written years after are not to be trusted. (I have found that out to my sorrow many times. In my writing on the history of the edict of Nantes, I got hold of scores of memoirs written by men of that time. After I had used them, I found they had been written fifty or sixty years after the events they narrated had taken place. They looked back on those scenes with a great degree of emphasis on many things not of any value.) Memoirs are in many cases second-hand material, though of course not in all.

Third, the author states facts which he should have observed, but, ^{to} which he did not take the trouble to attend. ~~the~~ This occurs usually where the author was obliged to procure information in which he took little interest, in order to fill up a blank gap, or in the case of detailed accounts of public functions, etc., just like reporters' accounts of our meetings which they have never at-

So far we have dealt with the supposition that the author witnessed the fact, personally, and have tested his good faith and his accuracy; but most observation is indirect. We should get at the source which the writer used. But then you get into difficulty with anonymous sources. Here is a writer in the 16th century, who writes on the massacre of _____, 1562, which was one small event precipitating the French Huguenot Wars. He wrote at that time, and he described the massacre of _____. He says the ~~Rm~~ Protestants violated a legal prohibition against holding meetings in walled towns. Where did he get that information? He was not there. You must find out where he got his information. And the person who supplied him with that knowledge,--how did he get it? Some Protestants say the Huguenots were violating that legal prohibition not to hold meetings in a walled town. _____ was a walled town, and they were holding meetings there. Wherefore, they had a right to punish them. Some Catholics say they were not holding meetings inside the walled town, but in the suburbs, where at that time they had the privilege of holding meetings. There you have a dispute. There are all sorts of tests for that.

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there is one section that I want to close this study with, and that is, How to find material for current history. There is some very excellent material on that in The Information Quarterly, which is published monthly, and trimonthly, occasionally. I have all the addresses here, in case any one would like to get this material:

The American Year-book, The Public Affairs Information Service, The Index to Dates, The Book Review Digest, the French Bibliography of Foreign-Speaking Journals, bibliographies in the German, American Library Annual, Carnegie publications, learned societies, New York Times Index, the official yearbook of the scientific and learned societies of Great Britain and Ireland (31 annual copies have been published so far), and then there are monographs on all the important periods.

Really, there is enough material here in the way of historical method for a year's course, very profitably; and there is so much that I can not give it to you in the fashion I would like to. I have simply given you a few of these tools and methods that we must use to get at actual sources. It seems to me we face a great many problems which ~~must be solved~~ in order to be solved must be approached from this standpoint,--absolute scientific method, getting at the sources, evaluating, keeping in touch with the new ones as they come out,--and by such measures developing historical research methods.

W. E. HOWELL: ~~Be~~ To what extent do you think teachers of history can reach original sources in any subject they are investigating,--reach it themselves,--and to what extent may they safely rely upon others who are still greater specialists in that line for reaching sources in running down some matter?

E. F. ALBERTSWORTH: It seems to me the greatest handicap among all of us is the proper use of historical method. Where are we going to go to find materials? That handicaps me all the time. I have some data that I consult, but it is still hazy in my mind.

I can use it only partially. Then the second great handicap is the auxiliary sciences that most of us do not possess, and that is the language equipment. For instance, there is that famous work by _____, and works of the fathers and the popes, all in Latin; and it is not only Latin, but mediaeval Latin, which is worse yet. And here is that fine collection of 21 volumes by _____, ^{mediaeval} on the ancient laws of France; but that is all in French, very very difficult to read. There are two great difficulties, our lack of this language equipment and where to find the material. I believe, Brother Chairman, as our cause grows and as we are continually facing the world, we will have to have some specialists set apart and send them to Europe, where they can get into touch with these great archives, where they can master those things and dig out this material.

W. E. HOWELL: One of the most scholarly works that we have in our denominational publications was worked out in that way. Our first personal missionary to Europe was one of our best investigators in the history of the Sabbath. He got some of his most valuable material after he went across the water. He set a very worthy example to our history teachers.

E. F. ALBERTSWORTH: I think it would be an excellent scheme if our Bible and History teachers could be sent abroad occasionally. I will throw this in as a suggestion. I have talked with different General Conference brethren, and they favor it.

C. M. SORENSON: I move that we let the Chairman prepare to take the history and Bible teachers on a tour of Rome, Greece, Palestine, and some of those other historic places two years hence.

(This motion was instantly seconded, and was carried unanimously and enthusiastically.)

H. F. ALBERTSWORTH: I think it would be well if we could get out to some of our larger mission fields and get a broader vision. As I look at it, the history and Bible teachers are the most responsible teachers among us. I feel deeply about this matter of sending us men (I do not know that I would be included in it, but might go any way, personally)--sending them over there and letting them get right into contact with these great historic ~~xxxxxxxx~~ records and monuments.

C. M. SORENSON: That is the best kind of a graduate course. That is due us next.

W. E. HOWELL: I feel that even this brief presentation has made a very strong impression on my mind. I think it would help us in many ways to take into consideration some of these principles of investigation. I think our cause has reached a stage where we can do anything--any right and reasonable thing--so far as time and money is concerned, that will really promote the interests of the responsible work we are doing. I have felt for a good while that our teachers,--especially in these two departments, where we have so much to do with the molding of our young people and our future leaders,--have had to do their work too much in a corner, and a pretty small corner, too. Of course I recognize that there are dangers as well as privileges connected with our pursuing learned research, but if we have not learned to avoid the dangers and pursue the legitimate, it is the wrong time now to learn it.

SEQUENCE OF MATERIALS IN THE
1919 BIBLE CONFERENCE
TRANSCRIPT AND
PAPERS

- 1 ✓ "Bible Conference: July 1-19-1919. Sec. 4" (handwritten). "Papers Presented" (in another handwriting). Page 1. (This is a brown piece of wrapping paper.)
- 2 "Report of Bible Conference Held in Takoma Park, D.C. July 1-19, 1919" (typed). P. 2. (This is a cardboard stiffener bearing a label with the foregoing inscription.)
"Sunday in the Roman Empire, and Its Introduction Into the Christian Church."
Pp. 3-30. (This is a paper by C. M. Sorenson.)
- 3 "First Roll Call." P. 31. (This is a list of members of the General Conference Committee, editors of denominational papers, Bible teachers, and history teachers present at the conference. Some of the names of the teachers have been crossed off.)
- 4 "Seating of Delegates." P. 32. (This list has several check marks.)
- 5,6 "Bible Conference [Program Schedule]." Pp. 33, 34. (Apparently a page of the program between pp. 33 and 34 is missing. A notation in handwriting on p. 34, asks: "Where is program for July 8-12?")
- 7 "Roll Call by Number." P. 35. (This list has numerous corrections and interlineations.)
- 8 "Seating of Delegates." P. 36. (This p. duplicates p. 32, except it has no check marks.)
"Seating of Delegates." P. 37. (Like pages 36, this p. duplicates p. 32, except it has no check marks.)

[JULY 1 (according to the program schedule)]

P 9 — "Opening Session of Bible Conference." [Keynote address by] A. G. Daniells. Time: 7/1/7:30 (program)-[9:00? (length of transcription)] p.m. (program). Pp. 38([1])-57(29). (P. 43 duplicates p. 42 and evidently belongs to the duplicate copy of the transcript as p. 1205.)

[JULY 2 (program)]

P 28 — ["The Person of Christ." A presentation by W. W.] Prescott. Time: 7/2[9:00-9:45 (a.m. (program))]. Pp. 58(1)-74(17 1/2). (A notation on p. 74 says: "Elder M. C. Wilcox's paper followed. Then C. P. Bollmans.")

P 45 — "Principles of Prophetic Interpretation." [A paper by] M. C. Wilcox. Time: 7/2[10:00-10:45 (a.m.) (program)]. Pp. 75([1])-89(15).

P 60 — "[The Identification of] The Ten Kingdoms." [A paper by] C. P. Bollman. Time: 7/2[10:45-11:30(a.m.) (program)]. Pp. 90([1])-105(16). (A notation in handwriting in the upper left hand corner says: "Follows Principle of P. Interp by Bollman" [i.e., M.C. Wilcox].) [Discussion on "The Person of Christ" by W. W.] Prescott. Time: 7/2[3:00-3:45 (p.m.) (program)]. Pp. 106(18)-116(30-31). ["Principles of Prophetic Interpretation" by] M. C. Wilcox was completed [and discussed]. Time: 7/2[3:45-4:30(p.m.) (program)]. Pp. 128(³²~~48~~-50)-138(61-65).

[JULY 3 (program)]

P 110 — ["The Person of Christ" presentation by] W. W. Prescott [continued]. Time: 7/3[9:00?-9:45?(a.m.) (program)]. Pages 139 (1)-160(22-23). [Discussion on "Principles of Prophetic Interpretation" by] M. C. Wilcox [continued]. Time: 7/3[10:00-10:45 (a.m.) (program)]. Pages 161(24)-174(41).

[Discussion on "The Identification of the Ten Kingdoms" by C. P.]

Bollman [continued]. Time: 7/3[10:30-11:15(a.m.) (program)].

Pp. 174(41)-185(57-59).

[Discussion on "The Person of Christ" by] W. W. Prescott [continued].

Time: 7/3/3:00 (p. 185)-[4:00? (program and conjecture from length)].

Pp. 186(60)-204(81).

[Discussion on "Principles of Prophetic] Interpretation" [by M. C.

Wilcox [continued]. Time: 7/3[4:00-4:45(p.m.) (program and length)].

Pp. 204(81)-215(90).

[Discussion on "The Identification of] the Ten Kingdoms" by [C. P.]

Bollman [continued]. Time: 7/3[5:00-5:30(p.m.) (program and length)].

Pp. 215(90)-221(101). (Notation at the end of the transcript:

"Adjourned to Sunday, at 8:00.)

JULY 4 no meeting (p. 222 notation)

JULY 5 Sab[bath] no [meeting] (p. 222 notation)

P. 193 - [JULY 6 (program)]

"The Person of Christ" [by] W. W. Prescott [continued]. Time: 7/6/

[9:00-9:45 (a.m.) (program)]. Pages 222(1)-236(16-18).

"The Eastern Question" [presented by] C. M. Sorenson. Time: 7/6/[10:00-

11:15 (a.m.) (program and length)]. Pages 237(19)-256(45-46). (A

notation at the beginning of p. 237 says: "I have entitled my study

'The Pointing Out of Some Values in the Favor of Turkey Constituting the King of the North.'")

[Discussion concerning how the morning topics were to be handled in the afternoon].

A. G. Daniells, [chairman]. Time: 7/6[11:15-11:30 a.m. (conjecture)].

Pages 257(47)-259(49). (Voted that both morning speakers continue their outlines before entering discussion of their topics, except for questions of clarification.)

P 229- [Discussion on "The Person of Christ" by W. W.] Prescott [continued].

Time: 6/7[3:00-3:45] p.m. (p. 258). Pages 259(49)-275(69-72).

["The Eastern Question" by C. M.] Sorenson [continued]. Time:

[3:45-4:45(p.m.) (inference and length)]. Pp. 275(69-72)-283(81-83).

(A notation on p. 275 says that "the first part of his [Sorenson's] presentation was not reported, by direction of the Chairman, A. G. Daniells.")

["The Eastern Question" presented by H. C.] Lacey. Time: 7/6[5:00-

5:30(p.m.) (program and length)]. Pp. 283(80-81)-288(86-90).

(This presentation defends the view that the papacy is the King

259 of the North. Page 288 consists of an "Outline of Suggested View of Daniel 11."]

[JULY 7 (program)]

263 "The Person of Christ" by W. W. Prescott [continued]. Time: 7/7
[9:00-10:50 (a.m.) (program, length, and p. 305 inference)].
Pp. 289(1)-305(17).

266 ["The Eastern Question" by] H. C. Lacey [continued]. Time: 7/7/
10:05-[11:30 (length)] a.m. Pp. 305(17)-325(34a-38).

(A notation on p. 305 says: "At the opening of his remarks, Brother Lacey went over the last part of his previous presentation of Daniel 11." The p. between pp. 312(26) and 313(28), i.e., p. 27 in the original transcript, was missing when the transcript was found.)

MISSING IN 911 SET

[Discussion on "The Person of Christ" by] W. W. Prescott [continued].

Time: 7/7/3[:00-3:45 (p. 325 and length) p.m. (p. 325)]. Pages 326(39)-338(54).

["The Eastern Question" by] H. C. Lacey [continued.] Time: 7/7/[3:45-4:30 (program and length)]. Pp. 338(54)-347(66).

(Apparently there was no 4:45-5:30 p.m. meeting this day. See p. 338--

H. C. Lacey weary. P. 342 imperfect, but p. 1509 which is a duplicate of it is perfect.) (10005-100000)

[JULY 8 (p. 348)]

319 "The Person of Christ" [by] W. W. Prescott [continued]. Time: 7/8/
9:00-[9:50 (length)] a.m. Pp. 348(1)-363(16-17).

["The Eastern Question" by] H. C. Lacey [continued]. Time: 7/8/
[10:00-11:30 (a.m.) (length. See p. 363)]. Pp. 364(18)-390(44).

(A note on p. 390 says that "considerable discussion" followed this presentation.)

["The Eastern Question" presented by] W. W. Prescott. Time: 7/8/
[3:00-3:45 p.m. (pp. 390, 391)]. Pp. 391(45)-406(60). (This is a "new view" presentation.)

[Discussion on "The Eastern Question" by the delegates]. Time: 7/8/
[4:00-5:45 p.m. (length)]. Pp. 406(60-444(108)).

[JULY 9 (p. 445)]

416 "The Person of Christ" [by] W. W. Prescott [continued]. Time: 7/9/
[9:00-9:45 a.m. (inference and length)]. Pp. 445(1)-455(11).

["The Eastern Question" presented by] H. C. Wilcox. Time: 7/9/
[10:00(p. 444)-11:30 (length [a.m.] See pp. 444, 460, 470)].

Pp. 456(12)-471(40[7]-52). (A notation on p. 460 says "Pp. 17-35

450

out in hands of B. G. Wilkinson." This part of the transcript

was evidently not returned. But see pp. 1627-1645 for a duplicate.) *Corrected*

451 ["The Eastern Question" by] M. C. Wilcox [continued (p. 471)]. Time:

7/9/3[:00 (p. 471)-5:00 (length and inference from p. 498) p.m.

(p. 471)]. Pp. 472(53)-497(70D). (A notation on p. 472 says:

"File copy. Return to B. P. F[oote].")

["The Eastern Question" presented by A. O.] Tait [followed by

discussion]. Time: 7/9/[5:00-5:30 p.m. (inference from p. 498

and length)]. Pp. 498(71)-508(82).

[JULY 10 (p. 509)].

499 "The Person of Christ" [by] W. W. Prescott [continued]. Time: 7/10/

[9:00-9:45 a.m. (inference and length)]. Pp. 509(1)-521(15).

512 ["The Two Covenants" presented by A. O. Tait. Time: 7/10/10[:00-

10:45 (length) a.m.]. Pp. 522(16)-536(29-30).

527 "The 1260 Years of Daniel 7" presented by [H. S.] Prenier. Time:

7/10/[10:45-11:30 a.m. (length and inference from p. 540)].

Pp. 536(29-30)-539(32A). (A notation at the end of p. 539 says:

"Professor Prenier then introduced the 'South Lancaster Academy Bible Notes' on 'Time Prophecies,' from which he quoted largely.

See next page." The material on p. 540 does not relate to Prenier's topic, however, these materials do appear as pp. 615-619.)

530 [Discussion concerning a proposal that "a committee of three, made up

of Professor (B. G.) Wilkinson, Professor (C. M.) Sorenson, and

Professor (C. S. Longacre, be appointed to arrange for the further

presentation of the old view (of The Eastern Question)." It was so

voted]. Time: 7/10/[3:00-3:05 p.m. (length, p. 540)]. P. 540(33).

[Discussion on "The Person of Christ" by W. W.] Prescott [continued].

Time: 7/10/[3:05-3:45 (length) p.m. (p. 540)]. Pp. 540(33)-550(43).

541 [Discussion on] "The Two Covenants" [by A. O. Tait continued]. Time:

7/10/[3:45-4:15 p.m. (length and inference)]. Pp. 551(44-45)-560(57).

Discussion on] "The 1260 [Years of Daniel 7" by H. S. Prenier, continued].

Time: 7/10/[3:45-5:00? p.m. (length)]. Pp. 651(58)-577(73). (Digresses from the topic and discusses E. G. White's writings.)

[JULY 11 (p. 578)]

567 ["The Person of Christ" by] W. W. Prescott [continued]. Time: 7/11/

9[:00-9:45 (a.m. [p. 577]) (length)]. Pp. 578(1)-594(16).

584 "The [Two] Covenants" [by A. O. Tait further discussed]. Time: 7/11/

[10:00-10:45 a.m. (length)]. Pp. 595(17)-610(33).

"The 1260 [Years of Daniel 7" by] H. S. Prenier [continued]. Time:

7/11/[10:45-11:30 a.m. (length. See note that follows)]. Pp. 611(34-

638(38). (A note on p. 613 says: "Prenier's paper follows." Then

follows a chart titled: "South Lancaster Academy Bible Chart No. 6,"

603:603 [p. 614]; "South Lancaster Academy Bible Notes: Daniel and the

604 Revelation Time Prophecies," [pp. 615-619]; "South Lancaster Academy Bible Notes: The Continual [The Daily] of Daniel Eight," [pp.

616 620-626]; "South Lancaster Academy Bible Notes: Subversion of the Papal Government," [pp. 627, 628]. The transcript of Prenier's presentation continues [pp. 629(36-a)-638(38)]. A notation on p. 638 reads: "Adjourned to Sunday morning."**627**

[JULY 12, Sabbath. No meeting (implied p. 638)]

[JULY 13 (p. 639)]

628 "The Mediation of Christ" [presented by] W. W. Prescott. Time: 7/13/

[9:00-9:45 a.m. (Program and length)]. Pp. 639(1)-652(14-16).

"The Beast Power of the Revelation" [presented by] M. C. Wilcox.

642 Time: 7/13/[10:00-10:45 (a.m.) (program and p. 653)]. Pp. 653(17-21)-

671(18). (A notation on p. 653 says: "This period was taken by

M. C. Wilcox, who read first various extracts from the writings of

Sister White, many of them unpublished, and followed with a paper on

643 the Beast Power of Revelation 12-21." A further notation says:

"Insert papers here." The paper titled "The Beast Power of the

Revelation" follows as pp. 654-665. The transcript continues from

p. 666 to p. 671.)

A blank cardboard stiffener. P. 672.

"The 1260 Year[s of Daniel 7" by H. S. Premier discussed]. Time:

7/13/[10:45-11:30 (a.m.) (p. 673 and program)]. Pp. 673(22)-

684(33b). (This is the first transcript in the second packet.)

[Discussion on "The Mediation of Christ" by W. W.] Prescott [discussed].

673

Time: 7/13/[3:00-3:45 p.m. (pp. 685, 695)]. Pp. 685(34)-695(47).

[Discussion on] "The Beast Power or Revelation" [by M. C. Wilcox].

Time: 7/13/[4:00-4:45 p.m. (p. 695 and length)]. Pp. 695(47)-

700(53). (A notation on p. 700 indicates that M. C. Wilcox con-

tinued "Reading, beginning with prop[osition] 19" in his paper.)

[Discussion concerning adjournment and the possibility of having

another Bible Conference in 1920. A. G.] Daniells [chairman].

Time: 7/13/[4:45-5:00 p.m. (inference and length)]. Pp. 701(54)-

702(55).

[Discussion on "The 1260 Years of Daniel 7" by H. S. Premier continued].

Time: 7/13/[5:00-5:30? p.m. (length)]. Pp. 702(54)-705(58). (The

last sentence on p. 705 seems to indicate that the balance of the time was taken up by the reading of the "Catholic encyclopedia concerning the "Isodorian [i.e., Isidorian] decrees." This part of the transcript does not appear in the duplicate copy.)

[JULY 14 [program and p. 706]

694 ["The Mediation of Christ" (program and p. 710ff); however the trans-694
cript says:] "The Person of Christ" (p. 706) by W. W. Prescott [continued]. Time: 3[i.e. 7]1/4/9:00 (p. 706)-[9:45 a.m. (length and p. 706)]. Pp. 706(1)-724(17-20).

["The Beast Power of Revelation" by] M. C. Wilcox [continued]. Time: 7/14/[10:00-10:45 (a.m.) (program)]. Pp. 725(21)-726(22). (A notation on p. 726 says: "Elder Wilcox continues the reading of his paper.")

["The Beast Power of Revelation" presented by H. C.] Lacey. Time: 7/14/[10:45-11:35 (a.m.) (length and p. 745)]. Pp. 727(23)-745(43). (Note: The program [p. 34] lists "Eastern Question B. G. Wilkinson & C. M. Sorenson" for "10:45-11:30;" however, Lacey occupied the time, doubtless by previous arrangement.)

[Discussion on "The Mediation of Christ" by W. W.] Prescott [continued].

Time: 7/14/[3:00-3:45 p.m. (length)]. Pp. 746(44)-760(57).

[Discussion on "The Beast Power of Revelation" by] M. C. Wilcox [continued]. Time: 7/14/[4:00-4:30? p.m. (length)]. Pp. 760(57)-769(67).

[Discussion on "The Mediation of Christ" by] W. W. Prescott [continued].

Time: 7/14/[4:30?-4:50? (length)]. Pp. 770(68)-776(74). (During this discussion a verbal scuffle broke out between R. D. Quinn and W. W. Prescott, and the latter offered to "withdraw from any further

teaching on the subject" [p. 770] and "drop the whole thing" [p. 773]. However, F. M. Wilcox moved "that it is the consensus of this body that Professor Prescott go on with these studies." This motion was greeted with "General acclamation from the floor" [p. 774]. Nevertheless, Prescott does not seem to have continued at this time. He did the next day.)

["The Beast Power of Revelation" by H. C.] Lacey [continued]. Time: 7/14/[4:50?-5:45? p.m. (length)]. Pp. 776(74)-794(92).

[JULY 15 (program)]

"The Mediation of CHrist" [by] W. W. Prescott [continued]. Time: 7/15/[9:00-9:45 (a.m.) (program)]. Pp. 795(1)-810(11).

"The Eastern Question" [presented by] C. S. Longacre. Time: 7/15/[10:00-10:45 a.m. (length and inference)]. Pp. 810(11)-835(25).

799 (Pages 811-835 are Longacre's paper, entitled: "Statement on Daniel 11." Apparently his presentation consisted of extracts from his paper. According to the program, "The Beast Power in Revelation" by M. C. Wilcox was originally scheduled for this time.)

834 ["The Beast Power of Revelation" by H. C.] Lacey [continued]. Time: 7/15[10:45-11:30? a.m. (Length and program)]. Pp. 836(11a)-846(19-20). (The "U. S. in Prophecy" by W. H. Wakeham was originally scheduled for this time.)

[JULY 16 (program)]

835 ["The Mediation of Christ" by W. W.] Prescott [continued]. Time: 7/16/[9:00-10:45 (a.m.) (program and length)]. Pp. 847(1)-880(22L). (The "Seven Trumpets [by] J. N. Anderson & C. L. Benson" was originally scheduled for this time.)

["The Eastern Question" by C. M.] Sorenson [continued?]. Time: 7/16/
[10:45 (p. 881)-11:30 (program)]. Pp. 881(23)-904(40f). (Though
this transcript occupies 23 pages much of it appears to have been
historical quotations that were entered into the transcript later.)

[Discussion concerning the] "Disposition of the Manuscript." A. G.

Daniells [chairman]. Time: 7/16/[11:30?-12:00? (noon) (conjecture,
p. 905 and length)]. Pp. 905(40-g)-913(40-o). (From the discussion
it appears that the primary reason for not publishing the papers and
transcripts of the conference was the dissention generated by the
discussions on "the Eastern Question" (p. 906), or "the king of the
North" (p. 910). Apparently A. G. Daniells' suggestion "to lock
this manuscript up in a vault" [p. 912], was the one adopted though
no formal action was taken to this effect at this time. W. T. Knox,
chairman of the Bible Conference committee concurred in Daniells'
opinion when he said: "I believe it would be better not to print
it at all" [p. 913]. A notation at the end of p. 913 reads: "Ad-
journment.")

902 [Discussion concerning the topic for the first period of the afternoon
and discussions on "The Eastern Question," [The Daily," and "The
Beast Power of Revelation"]. Time: 7/16/[3:00-3:55? p.m. (length
and pp. 914, 937)]. Pp. 914(41)-937(62). (Apparently the scheduled
topic for this period was on "The Mediation of Christ, but it was
replaced by discussions on the topics listed above.)

["The United States in Prophecy" presented by W. H.] Wakeham. Time:
7/16/[4:00-4:45 p.m. (p. 937)]. Pp. 938(63)-953(721). (This topic

was preceded by discussion on "The Beast Power of Revelation" while Wakeham fetched his paper. Pp. 940(66)-950(70f) apparently consist of the transcription of Wakeham's paper [pp. 950, 951].)

- 942 "The Spirit of Prophecy" [presented] by A. G. Daniells. Time: 7/16/ [4:45-5:30? p.m. (p. 954)]. Pp. 954 (71)-961(84-87). (A shorthand notation on p. 957 apparently instructs the stenographers not to transcribe the pages between p. 956 and 958. See p. 2142.)

[JULY 17 (program, p. 062)]

- 952 "The Daily--Matthew 24" [presented by] W. W. Prescott. Time: 7/17/ 9:00-[9:45 a.m. (program)]. Pp. 962(1)-973(12-19) ~~962~~

["The Seven Trumpets" presented by] J. N. Anderson. Time: 7/17/ [10:00-10:45 a.m. (p. 974 and length)]. Pp. 974(20)-988(32b). (A notation on p. 974 indicates that "during . . . [the intermission --9:45-10:00 a.m.] the pictures of the delegates were taken." The program lists C. L. Benson as co-lecturer with J. N. Anderson on this topic. However, Benson apparently took no part in the oral presentation.)

[Discussion concerning Bible Readings and "The United States in Prophecy"]. Time: 7/17/[10:45-11:30 a.m. (program and length?)]. Pp. 989(33)-997(44-45). (The program says "Open" for this period. It was proposed that W. W. Prescott complete his presentation of

- 1010 "The Daily--Matthew 24" [pp. 962, 989], but Prescott declined, saying that "one presentation a day and all the discussion on it, is all I can stand." It is not absolutely certain that discussion for this period ends on p. 997. However, the length of the discussion and the abrupt change of subject tends to confirm this conclusion.)

[Discussion on "The Seven Trumpets"] Time: 7/17/[3:00-3:45 p.m.

(length)]. Pp. 997[44-45]-1006(54). (The "intermission" [p. 1006] that followed this discussion was apparently from 3:45-4:20 p.m.)

[Discussion concerning whether to let H. C. Lacey present his "view of the cause of the darkness of May 19, 1780" It was voted to defer Professor Lacey's talk to a later period, "some time during the Teachers' Conference."]. Time: 7/17/[4:20?-4:45 p.m. (pp. 1006, 1007, 1009?)]. Pp. 1007(55)-1011(58A).

Discussion of "The [Seven] Trumpets. Time: 7/17/[4:45?-5:30 p.m.

(length? and p. 1019)]. Pp. 1012(59)-1019(66).

[JULY 18 (p. 1020)]

"[The Daily--] Matthew 24" [by] W. W. Prescott [continued, followed by discussion]. Time: 7/18/[9:00-11:15? a.m. (length and pp. 1020, 1020(1)-1067(55-56). (The program schedule assigns the first study period [9:00-9:45] to "Matthew 24" by W. W. Prescott; the second period [10:00-10:45] to the "Seven Trumpets" by J. N. Anderson & C. L. Benson; and the third period [10:45-11:30] to "Open." It appears that the presentation and discussion of the Daily in Matthew 24 took up the entire time until about 45 minutes before "noon" [p. 1067])).

"The [Seven] Trumpets" [presented by] B. G. Wilkinson. Time: 7/18/[11:15?-12:00 (conjecture, p. 1067)]. P. 1067. (A notation on p. 1067 states that "Prof. B. G. Wilkinson was next called upon

1057 the question of the trumpets." This is followed by the parenthetical remark: "Wilkinson's paper," which in turn is followed by the parenthetical remark: "Later: It [Wilkinson's paper] is not in shape to be copied yet." There is no transcript for this talk.

Perhaps he simply read his paper.)

[JULY 19 (program and p. 1068)]

1058 "Devotional Service [and Testimony Meeting]." Time: 7/19/4[:00-6:00?] p.m. (pp. 1067, 1068 and length). Pp. 1068(8)-1090(36). (A notation on p. 1068 says: "Elder Daniells' opening remarks were taken by Prof. [Clemen] Hamer, to which were assigned pages 1-7." A notation on p. 1090 says: "The closing remarks of Elder Daniells **1080** were taken by Professor Hamer.)

1081 "Sunday in the Roman Empire, and Its Introduction Into the Christian Church A paper by C. M. Sorenson. Pp. 1091(1)-1118(28). (This paper is a duplicate of the paper appearing as pp. 3-30.)

"Lacks first study, 7/20/19. Given to A. G. D[aniells] with other **1108** material." P. 1119. (This is a scrap of paper, and manifestly refers to the first morning study presented by W. E. Howell at the Bible Teachers' Counsel [July '20-August 1], since it is attached **1109** to p. 1120, "The Divine Call to Teach" by W. E. Howell, which is dated "7-21" at "8:15.")

[JULY 22 (p. 1120)]

"The Divine Call to Teach" by W. E. Howell. Time: 7/21/[8:15-8:43? (a.m.) (p. 1120 and conjecture p. 1127)]. Pp. 1120(1)-1127(8). (The presentation of this paper was apparently followed by discussion by those present [p. 1127].)

[JULY 23 (p. 1128)]

1133 "The Master Teacher" [presented by] W. E. Howell. Time: 7/22/[8:15-8:40? a.m. (pp. 1128, 1133 and length)]. Pp. 1128(1)-1133(6).

SEQUENCE OF MATERIALS IN THE 1919 BIBLE AND HISTORY TEACHERS' CONFERENCE PAPERS,
July 20-Aug. 1

July 20

Papers presented during this day are missing

July 21

"The Divine Call to Teach," W. E. Howell, 8:15, 8 pp. **1305**
W. W. Prescott presentation, 9:00, 24 pp. **1313**

July 22

W. E. Howell presentation, 8:15, 6 pp.
W. W. Prescott continuation of previous day's study, 15 pp. ~~1138~~ **1139**

July 23

W. E. Howell presentation, 8:15, 5 pp. **1154**

July 24

1159

"Christ the Master-Teacher, We the Underteachers," W. E. Howell, 8:15, 5 pp.
"The Aim, Scope, and Content of Our College Bible Studies," H. C. Lacey, 10:15, 18 pp.

July 25

"The Divine Call to Teach," W. E. Howell, 6 pp. **1181**

July 30

"The Use of the Spirit of Prophecy in Our Teaching of Bible and History," discussion
1187 led by A. G. Daniells, 9:00, 40 pp.

August 1

"Inspiration of the Spirit of Prophecy as Related to the Inspiration of the Bible,"
1227 discussion, 31 pp.
"Pastoral Training," A. G. Daniells, 11:15, 16 pp. ~~1253~~ **1258**

Undated Manuscripts

"The Application of the Principles of Historic Method to Our Own Teaching Work,"
C. L. Benson, 7 pp.
"Historical Method," E. F. Albertsworth, 23 pp. **1274**

[JULY 23 (p. 1134)]

["The Great Commission" (title?) by W. E.] Howell. Time: 7/23/[8:15-
1154 8:30? a.m. (p. 1134 and length)]. Pp. 1134([1])-1138(5). (This
untitled talk could have been titled: "Go Teach All Nations.")

[JULY 24 (p. 1139)]

1159 "Christ the Master-Teacher, We the Underteachers" by W. E. Howell.

Time: 7/24/1915 [i.e. 1919]/ 8:15-[8:30 a.m.] (pp. 1139 and length).

Pp. 1139-1143.

[JULY 25 (p. 1144)]

1181 "The Divine Call to Teach" by W. E. Howell. Time: 7/25/[8:15-8:30 (a.m.)
(length)]. Pp. 1144(1)-1149(6).

[JULY 21 (p. 1150)]

["The Teaching of History in Our Schools" (title?) presented by W. W.]

Prescott. Time: 7/21/[9:00 (p. 1150)-9:45 a.m. (length)]. Pp.

1150(9)-1165(24).

[JULY 22 (p. 1166)]

["The Teaching of History in Our Schools" (title?) presented by W. W.]

Prescott continued, [and accompanied by discussion]. Time: 7/22/

[9:00-9:45 a.m. (conjecture and length)]. Pp. 1166(1)-1180(15).

[JULY 24 (p. 1184)]

"The Aim, Scope, and Content of Our College Bible Studies" [by] H. C.

Lacey [followed by discussion]. Time: 7/24/10:15(p. 1184)-11:15

a.m. (conjecture, length)]. Pp. 1181(1)-1198(18). (End of packet

No. 1.)

"Bible Conference: July 1-19, 1919. T[akoma] P[ark], Wash[ington],

D. C." P. 1199. (A logo containing the initial R surrounded by the initial C appears in the upper left hand corner of this manila wrapper. The notation, "Stenographically Reported Papers submitted at the Conference," appears in the lower left hand corner. The notation, "Appears to be Valuable studies," appears in the lower right hand corner. All handwriting seems to have been done by the same person. This is the beginning of the second packet.)

"Bible Conference: July 1-19-1919. Tak[oma] Park, [Washington],

D.C." P. 1200. (A notation, "Sec. 4," 4 being circled, appears in the upper right hand corner of this cardboard stiffener. The word "Complete" appears in the lower left hand corner.)

"Opening Session of Bible Conference." [Keynote address by] A. G.

Daniells. Pp. 1201 ([1])-1218(29). (This duplicates pp. 38-57.)

["The Person of Christ" presented by W. W.] Prescott. Pp. 1219(1)-1235(17 1/2). (Duplicates pp. 58-74.)

"Principles of Prophetic Interpretation" by M. C. Wilcox. Pp. 1236 ([1])-1250(15). (Duplicates pp. 75-89.)

"[The Identification of] the Ten Kingdoms" [by] C. P. Bollman. Pp. 1251([1])-1266(16). (Duplicates pp. 90-105.)

[Discussion on "The Person of Christ" by W. W.] Prescott. Pp. 1267(18)-1277(30, 31). (Duplicates pp. 106-116.)

["Principles of Prophetic Interpretation" by] M. C. Wilcox was completed [and discussed]. Pp. 1278-1289. (Duplicates pp. 117-128.)

["The Identification of the Ten Kingdoms" by C. P.] Bollman finished
[and discussed]. Pp. 1289-1299. (Duplicates pp. 128-138.)

["The Person of Christ" presentation by] W. W. Prescott [continued].
Pp. 1300-1321. (Duplicates pp. 139-160.)

[Discussion on "Principles of Prophetic Interpretation" by] H. C. Wilcox
[continued]. Pp. 1322-1335. (Duplicates pp. 161-174.)

[Discussion on "The Identification of the Ten Kingdoms" by C. P.
Bollman [continued]. Pp. 1335-1346. (Duplicates pp. 174-185.)

[Discussion on "The Person of Christ" by] W. W. Prescott [continued].
Pp. 1347-1365. (Duplicates pp. 186-204. P. 1353 imperfect.

See p. 191 for perfect copy.)

[Discussion on "Principles of Prophetic] Interpretation" by M. C.]
Wilcox [continued]. Pp. 1365-1376. (Duplicates pp. 204-215.)

[Discussion on "The Identification of] the Ten Kingdoms [by C. P.
Bollman [continued]. Pp. 1376-1382. (Duplicates pp. 215-221.)

"The Person of Christ" [by] W. W. Prescott [continued]. Pp. 1383-
1397. (Duplicates pp. 222-236.)

"The Eastern Question" [presented by] C. M. Sorenson. Pp. 1398-1417.
(Duplicates pp. 237-256.)

[Discussion concerning how the morning topics were to be handled in
the afternoon]. A. G. Daniells, [chairman]. Pp. 1418-1420.
(Duplicate pp. 257-259.)

[Discussion on "The Person of Christ" by W. W.] Prescott [continued].
Pp. 1420-1436. (Duplicates pp. 259-275.)

["The Eastern Question" by C. M.] Sorenson [continued]. Pp. 1436-
1444. (Duplicates pp. 275-283.)

["The Eastern Question" presented by H. C.] Lacey. Pp. 1444-1449.

(Duplicates pp. 283-288.)

"The Person of Christ" by W. W. Prescott [continued]. Pp. 1450-1466.

(Duplicates pp. 289-305.)

["The Eastern Question" by] H. C. Lacey [continued]. Pp. 1466-1486.

(Duplicates pp. 305-325. The p. between pp. 1471(26) and 1472(28), i.e., p. 27 in the original transcript, was missing when the transcript was found.)

[Discussion on "The Person of Christ" by] W. W. Prescott. Pp. 1487-1499.

(Duplicates pp. 326-338.)

["The Eastern Question" by] H. C. Lacey [continued]. Pp. 1499-1514.

(Note that pp. 1509-1514 duplicate pp. 1503-1508. Pages 1499-1508 duplicate pp. 338-347.)

"The Person of Christ" [by] W. W. Prescott [continued]. Pp. 1515-1530.

(Duplicates pp. 348-363.)

["The Eastern Question" by] H. C. Lacey [continued]. Pp. 1531-1557.

(Duplicates pp. 364-390.)

["The Eastern Question" presented by] W. W. Prescott. Pp. 1558-1573.

(Duplicates pp. 391-406.)

[Discussion on "The Eastern Question by the delegates]. Pp. 1573-1611.

(Duplicates pp. 406-444.)

"The Person of Christ" [by] W. W. Prescott [continued]. Pp. 1612-1622.

(Duplicates pp. 445-455.)

["The Eastern Question" presented by] M. C. Wilcox. Pp. 1622-1656.

(Duplicates pp. 456-471. Contains pp. 1627-1645 which the notation on p. 460 says are "out in hands of B. G. Wilkinson.")

["The Eastern Question" by] M. C. Wilcox [continued (p. 1656)]. Pp. 1657-1682. (Duplicates pp. 472-497.)

["The Eastern Question" presented by A. O.] Tait [followed by discussion]. Pp. 1683-1693. (Duplicates pp. 498-508.)

"The Person of Christ" [by] W. W. Prescott [continued]. Pp. 1694-1706. (Duplicates pp. 509-521.)

"[The] Two Covenants" presented by A. O. Tait. Pp. 1707-1721. (Duplicates pp. 522-536.)

"The 1260 Years of Daniel 7" presented by [H. S.] Prenter. Pp. 1721-1724. (Duplicates pp. 536-539.)

[Discussion concerning a proposal that "a committee of three, made up of Professor (B. G.) Wilkinson, Professor (C. M.) Sorenson, and Professor (C. S.) Longacre, be appointed to arrange for the further presentation of the old view (of the Eastern Question)." It was so voted]. P. 1725. (Duplicates p. 540.)

[Discussion on "The Person of Christ" by W. W.] Prescott [continued]. Pp. 1725-1735. (Duplicates pp. 540-550.)

[Discussion on] "The Two Covenants" [by A. O. Tait continued]. Pp. 1736-1745. (Duplicates pp. 551-560.)

[Discussion on] "The 1260 [Years of Daniel 7" by H. S. Prenter, continued]. Pp. 1746-1762. (Duplicates pp. 561-577.)

["The Person of Christ" by] W. W. Prescott [continued]. Pp. 1763-1779. (Duplicates pp. 578-594.)

"The [Two] Covenants" [by A. O. Tait further discussed]. Pp. 1780-1795. (Duplicates pp. 595-610.)

- "The 1260 [Years of Daniel 7" by] H. S. Premier [continued]. Pp. 1796-1823. (Duplicates pp. 611-638.)
- "The Mediation of Christ" [presented by] W. W. Prescott. Pp. 1824-1837. (Duplicates pp. 639-552.)
- "The Beast Power of Revelation" [presented by] M. C. Wilcox. Pp. 1938-1856. (Duplicates pp. 653-671.)
- "The 1260 Year[s of Daniel 7" by H. S. Premier discussed]. Pp. 1857-1868. (Duplicates pp. 673-684.)
- [Discussion on "The Mediation of Christ" by W. W.] Prescott [discussed]. Pp. 1869-1879. (Duplicates pp. 685-695.)
- [Discussion on] "The Beast Power of Revelation" [by M. C. Wilcox, discussed]. Pp. 1879-1884. (Duplicates pp. 695-700.)
- [Discussion concerning adjournment and the possibility of having another Bible Conference in 1920. A. G.] Daniells [chairman]. Pp. 1885-1889. (Duplicates pp. 701-705.)
- ["The Mediation of Christ" (program and p. 1890ff); however the transcript says:] "The Person of Christ" (p. 1890) by W. W. prescott [continued]. Pp. 1890-1908. (Duplicates pp. 706-724.)
- ["The Beast Power of Revelation" by] M. C. Wilcox [continued]. Pp. 1709-1710. (Duplicates pp. 725, 726.)
- ["The Beast Power of Revelation" presented by H. C.] Lacey. Pp. 1911-1929. (Duplicates pp. 727-745.)
- [Discussion on "The Mediation of Christ" by W. W.] Prescott [continued]. Pp. 1930-1944. (Duplicates pp. 746-760.)
- [Discussion on "The Beast Power of Revelation" by] M. C. Wilcox [continued]. Pp. 1944-1953. (Duplicates pp. 760-769.)

[Discussion on "The Mediation of Christ" by] W. W. Prescott [continued].

Pp. 1954-1960. (Duplicates pp. 770-776.)

["The Beast Power of Revelation" by H. C.] Lacey [continued]. Pp.

1960-1978. (Duplicates pp. 776-794.)

"The Mediation of Christ" [by] W. W. Prescott [continued]. Pp. 1979-

1994. (Duplicates pp. 795-810.)

"The Eastern Question" [presented by] C. S. Longacre. Pp. 1994-2019.

(Duplicates pp. 810-835.)

["The Beast Power of Revelation" by H. C.] Lacey [continued].

Pp. 2020-2030. (Duplicates pp. 836-846.)

["The Mediation of Christ" by W. W.] Prescott [continued]. Pp. 2031-

2064. (Duplicates pp. 847-880.)

["The Eastern Question" by C. M.] Sorenson [continued]. Pp. 2065-

2089. (Duplicates pp. 881-904.)

[Discussion concerning the "Disposition of the Manuscript." A. G.

Daniells [chairman]. Pp. 2089-2097. (Duplicates pp. 905-913.)

[Discussion concerning the topic for the first period of the after-

noon and discussion on "The Eastern Question," "The Daily," and

"The Beast Power of Revelation"]. Pp. 2098-2121. (Duplicates

pp. 914-937.)

["The United States in Prophecy" presented by W. H.] Wakeham. Pp.

2122-2137. (Duplicates pp. 938-953.)

"The Spirit of Prophecy" by A. G. Daniells. Pp. 2138-2157. (Duplicates

pp. 954-956 and 958-961. Pp. 2141-2142 are not duplicated. A

notation on p. 2142 says, "Elder Daniells said for us not to

transcribe the rest of this meeting which would take over 60

pages of typing.")

"The Daily--Matthew 24" [presented by] W. W. Prescott. Pp. 2147-2158. (Duplicates pp. 062-973.)

["The Seven Trumpets" presented by] J. N. Anderson. Pp. 2159-2173. (Duplicates pp. 974-988.)

[Discussion concerning Bible Readings and "The United States in Prophecy"]. Pp. 2274-2282. (Duplicates pp. 989-997.)

[Discussion on "The Seven Trumpets"]. Pp. 2283-2291. (Duplicates pp. 998-1006.)

[Discussion concerning whether to let H. C. Lacey present his "view of the cause of the darkness of May 19, 1780"]. Pp. 2192-2196. (Duplicates pp. 1007-1011.)

Discussion of "The [Seven] Trumpets." Pp. 2197-2204. (Duplicates pp. 1012-1019.)

"[The Daily--] Matthew 24" [by] W. W. Prescott [continued, followed by discussion]. Pp. 2205-2252. (Duplicates pp. 1020-1067.)

"Devotional Service [and Testimony Meeting]. Pp. 2253-2275. (Duplicates pp. 1068-1090.)

"Missing From This Set." P. 2276. (The notations on this page read as follows:

All but one of Professor Howell's studies. He took them.

"Historical Method," by Professor Albertsworth. Ask him for this.

"The Use of the Spirit of Prophecy in our Teaching of Bible and History." Professor Albertsworth borrowed this. [The word "Returned" appears to the left of this notation and the notation itself has been crossed out.]

"The Aim, Scope and Content of Our College Bible Studies," by Professor Lacey. I think Professor Prescott took this for use in a committee.

"The Teaching of History," by Professor Prescott, at 9:00 o'clock,
July 21. Do not know who has this.

(These notations were probably made by B. P. Foote. See notation
on 472.)

"The Master Teacher" [presented by] W. E. Howell. Pp. 2277-2282.

(Duplicates pp. 1128-1133.)

[Discussion on the] "Inspiration of the Spirit of Prophecy as Related
to the Inspiration of the Bible." W E. Howell, Chairman; A. G.
Daniells [leading out]. Time: 8/1/[9:00?-11:00? p/ 2322?].
Pp. 2283-2313. (This discussion lasted about one hour and 45
minutes according to the length of the transcript.)

"The Application of the Principles of [the] Historic to Our Own
Teaching Work" [presented by] C. L. Benson. Time: [not given,
but followed E. F. Albertsworth's paper: "(The) Historical
Method," pp. 2378-2400 (p. 2314)]. Pp. 2314-2320.

[A blotter pad with a mixture of longhand and shorthand notations.

The longhand notations read: "Sunday (?) . . . out—2/5 . . ."].

P. 2321.

1258 "Pastoral Training" [presented by] A. G. Daniells [followed by
discussion]. Time: 8/1/11:15-[12:00 (noon) (length)]. Pp.
2322-2337.

"The Use of the Spirit of Prophecy in Our Treaching of Bible and
History" [presented by] A. G. Daniells [accompanied by discussion].
Time: 7/30/9:00-[11:00 (a.m.) (length)]. Pp. 2338-2377.

1281 "[The] Historical Method" [presented] by E. F. Albertsworth [followed
by discussion]. Time: [not given, but it was followed by C. L.

Benson's "The Application of the Principles of [the] Historic Method to Our Own Teaching" (p. 2314)]. Pp. 2401-2416. (A notation on p. 2416 says: "Adjourned.")

1274 "The Application of the Principles of [the] Historic Method to Our Own Teaching Work." [presented] by C. L. Benson. Pp. 2417-2423. (Duplicates pp. 2314-2320.)

1227 [Discussion on the] "Inspiration of the Spirit of Prophecy as Related to the Inspiration of the Bible." W. E. Howell, Chairman; A. G. Daniells [leading out]. Pp. 2424-2454. (Duplicates pp. 2283-2313.)

"The Use of the Spirit of Prophecy in Our Teaching of the Bible and History" [presented by] A. G. Daniells [accompanied by discussion]. Pp. 2455-2494. (Duplicates pp. 2338-2377.)

A piece of cardboard stiffener approximately 8 1/2" x 11". P. 2495.